



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



600014883U

1467 d. 16

MARSH,
PRINCE OF WALES,

1467 d. 16

THE
DELIGHTS OF WISDOM
CONCERNING
CONJUGIAL LOVE:

AFTER WHICH FOLLOW
THE
PLEASURES OF INSANITY
CONCERNING
SCORTATORY LOVE.

TRANSLATED FROM THE LATIN OF
THE HON. EMANUEL SWEDENBORG,
A NATIVE OF SWEDEN.

Originally published at AMSTERDAM in the Year 1768.

L O N D O N :
PRINTED AND SOLD BY R. HINDMARSH,
PRINTER TO HIS ROYAL HIGHNESS THE PRINCE OF WALES,
OLD-BAILEY.

1794.

For the Use of the Society of
New Church in R. D. Groves
S. M. E. A. B. C.

V. August 1797 = 41



PRELIMINARY OBSERVATIONS

BY THE
TRANSLATOR.

I.

IT may seem to require an apology, that the term *conjugal* is adopted and applied throughout the following work, instead of the term *conjugal*, when yet the latter term is more familiar to an English ear, and appears equally expressive of the same idea. The translator would not have taken the liberty thus to introduce a new expression, and supplant an old one, without what appeared to him a sufficient reason, and such as will justify him in the opinion of discerning readers: his reason is this, that the author himself constantly uses the Latin term *conjugiale* in preference to *conjugale*, when yet the latter term is equally classical, and appears alike expressive: and that the author did this intentionally, and not of caprice, is evident from this consideration, that in one particular passage where he adopts the term *conjugale*, it is in a sense quite opposite to *conjugiale*, see n. 203 of the following work. It is not an improbable conjecture, that the author's motive for preferring *conjugiale* to *conjugale* was the peculiar softness of the former term above the latter, arising from the insertion of the vowel *i*; in consequence whereof it is better adapted to express the pure and celestial affection which it is meant to denote: and it is hoped this will be thought a sufficient apology for the translator's following his example, in adopting the term *conjugal* in preference to *conjugal*; and that the English reader's ear, howsoever it may at first be offended by a term to which it is unaccustomed, will soon become habituated to the use of it, and will by degrees give it the same preference, on account of its superior softness and expressiveness.

II.

In the following work, as in the other theological writings of our author, the Latin terms *homo* and *vir*, which in English are alike rendered *man*, frequently occur, and it is found impossible to distinguish them in the translation, there being no words in the English language adapted to convey the distinct ideas intended to be expressed by the above terms. The case is the same with the two Latin terms *mens* and *animus*, which in English are alike rendered *mind*. The reader therefore is here advertised, that by the term *homo*, as used by our author, is universally meant man as a human being, created to be a recipient of the divine love and wisdom, including both the male and female sex without distinction; whereas by the term *vir* is meant man as a male in distinction from the woman or female: so again by *mens* is meant the human mind, as consisting of its two constituent principles, the will and the understanding; whereas by *animus* is meant the human mind, as consisting of external affections and consequent inclinations, which are insinuated chiefly after birth by education, social intercourse, and habits thence derived. In order that it may be known in what sense the two terms *man* and *mind* are to be understood, as they severally occur in the following work, the reader is further advertised, that whensoever the term *man* is a translation of the Latin *vir*, it is written by itself without the Latin adjoined; but when it is a translation of the Latin *homo*, the original is adjoined in a parenthesis, thus (*homo*), except in such passages where the signification cannot easily be mistaken. So again, when *mind* is a translation from *mens*, it is written by itself; but when from *animus*, the original is adjoined in a parenthesis, thus (*animus*).

A GLOS-

G L O S S A R Y,

*Explaining the MEANING of certain TERMS which occur
in the following WORK.*

ADYTUM. The most secret and sacred place in a temple; hence applied to the interiors of the human mind.

Aduate. To give activity and act to.

Air, Æther, Aura. These three terms are used by the author to express the three discrete degrees of the atmosphere, the highest or inmost of which he calls *aura*, the second or middle *æther*, and the lowest or outermost *air*.

Adjunct. Any thing joined to another thing from without, as *injunction* denotes what is joined from within.

Adjunction. The act of *joining to*, as *conjunction* denotes the act of *joining with*. The former differs from the latter, as a branch tied artificially to a tree differs, as to the nature of its junction with the tree, from a branch growing naturally upon it.

Ante-nuptial. What *precedes* the nuptials or marriage ceremony.

Anger. Violence of passion predicated of the *will*, as *wrath* is violence of passion predicated of the *understanding*.

Analytical. The reasoning on causes from effects, or on what is prior from things posterior.

Anti-conjugal. Opposite or contrary to *conjugal*.

Arcanum. A secret or mystery.

Celibacy. The unmarried or single state.

Conatus.

Conatus. A term applied by the schoolmen to denote effort or endeavour.

Connubial. Applied to love, or conjunction between the sexes, merely external, thus differing from *conjugal*, as that which is merely external differs from what is internal, or as natural differs from spiritual.

Connate. Born with a person, or what is innate from creation or at the birth.

Conjunction. See *Adjunction*.

Continuous or Continual. A term applied by the schoolmen to denote a quantity or co-extension, whose parts are not divided, but joined and connected together, so as to leave no room to determine where one begins and the other ends, in which sense it is used by our author, n. 185 of the following work. It is also used by him, in some of his other theological works, in contra-distinction to the term *discrete*, as applied to degrees, the term *continuous* being applied to degrees of purer and denser, higher and lower, greater and less, &c. whilst the term *discrete* is applied to what he calls degrees of altitude, where one is within another, as in the case of the three degrees of the atmosphere above-mentioned.

Continent. That which holds things together.

Conservation. The preserving things together.

Cuticular and Cutaneous. Belonging to the skin.

Diverse and Diversities. Terms used in contra-distinction to *various* and *varieties*, the former terms being applied to the various things opposite to heaven, and opposite also to conjugal love, whilst the latter are applied to the various things of heaven, and also to the various things of conjugal love; see n. 324.

Dissemblance. Unlikeness, and opposed to *similitude*.

Disimulation. The concealment of the vices which a man has, as *simulation* is a pretence to virtues which he has not.

Extra-conjugal. Out of, or without the conjugal principle.

Esse. The inmost ground and most hidden principle of the being of any thing or person.

Essence. The particular quality or determination of such *esse*.

Existere or Existence. The external manifestation of such *essence* or *esse* in a subject and form.

Genus.

Genus. In contra-distinction to *species*, is a more general term, including *species* in it, and applied to created subjects as apprehended under some general idea. Thus in the animal kingdom, *man* may be considered as a *genus*, and the different nations of men as *species*; and in the vegetable kingdom *moss* may be considered as a *genus*, and the different kinds of moss as *species*.

Generals. In contra-distinction to *particulars* and *singulars*, is a more general term, including in it *particulars* and *singulars*. Thus the term *man* is a *general* in respect to the particular nations of men, and the individuals who compose those nations; and particular nations of men, with the individuals who compose them, are called the *particulars* and *singulars* included in that *general*.

Gymnasium. A name given by the Greeks to a public edifice, where youths were trained up to various bodily and mental exercises, and where lectures on the sciences were given by the philosophers.

Heterogeneous. See *Homogeneous*.

Homogeneous. A term applied to various subjects, to denote that they consist of similar parts, or parts of the same nature and kind, in contra-distinction to *heterogeneous*, where the parts are of a different nature and kind.

Illustration. A term generally applied by the author to denote a higher or more interior degree of illumination, as *illumination* is applied by him to denote a lower or more external degree of illustration.

Impletion. That property of a thing whereby it is capable of *filling* or of *being filled*.

Intention. A sort of interior act of the mind, previous to determination to external act, and produced from an end in the will by a cause in the understanding; see n. 400.

Lumen. Light in it's derivatives, as *light* (*lux*) is *lumen* in it's principles.

Meretricious. What relates to a harlot or courtesan.

Monogamy. The marriage of one man with one wife, in contra-distinction to *polygamy*, which is the marriage of one man with more wives than one.

Monogamist. One who favours monogamy. See *Monogamy*.

Marriage. (*Conjugium*.) The conjunction of good and truth, in contra-distinction to *connubium*, which is the conjunction of what is evil and false. Hence it denotes further the spiritual conjunction of minds

minds and thence of bodies, in contra-distinction to the merely natural conjunction of bodies only.

Nuptials. The external forms and ceremonies essential to marriage, whereby it is rendered legitimate.

Particulars. See *Generals*.

Pellicacy. The keeping a mistress.

Polygamy. See *Monogamy*.

Principiates. Derivatives from first principles.

Propriety. (*Proprium.*) The self-hood, or proper will and understanding of man, which before regeneration is infernal; this is removed by regeneration, and in this case a celestial *propriety*, which is the will of good and the understanding of truth from the Lord, is implanted.

Posterior. Is a term used in relation to *prior*, and denotes what is in a lower degree or state of life: thus *effect* is in a lower degree than the *cause* from which it proceeds, and therefore is said to be *posterior* to the cause, as the cause is said to be *prior* to the effect. Thus also, certain spirits are said to be *in posterior vision*, and *not in any prior vision*, see n. 233; by which is signified that they saw from *effects* and not from *causes*, thus comparatively externally and not internally.

Purpose. As distinguished from *intention*, is what flows from the very essence of man's life, thus from his will or love; *intention* denoting what flows from the form of his life, thus from understanding and it's thought; see n. 493.

Series. A mathematical term to denote a succession of things in a particular order, which have some certain relation to and connection with each other.

Spiral. Is also a mathematical term, and denotes a curve line of the circular kind, which recedes continually from it's center, according to some regulated and stated law.

Scortation and Scortatory. Denote the direct opposite to *marriage* and *conjugal*.

Similitude. Likeness. See *Diffimilitude*.

Simultaneous. A term applied to a particular kind of order, in contra-distinction to *successive*. For the distinction between them, see n. 314.

Singulars. See *Generals*.

Simulation.

Simulation. See *Diffimulation*.

Synchronous. A Greek term, denoting *in time together*. Things are said to be *synchronous*, when they correspond together as to the times of their respective operations. Thus the heart and lungs are said to be *synchronous*, or to act *synchronously*, when the times of the pulsations of the one and of the respirations of the other are in correspondence.

Storge. A Greek term, denoting the particular love of parents towards their children, and of all animals to their young.

Subject. A term, used in the sense of the schoolmen, to denote the substance which contains an accident or property.

Successive. See *Simultaneous*.

Various. See *Diverse*.

Virile. Proper or belonging to man (*vir*).

Virtue. Generally applied by the author, not in its customary sense, as denoting a principle morally good and right, but to denote inward power, strength, or ability.

Wrath. See *Anger*.

T H E

TRANSLATOR'S PREFACE.

THE title of the work here presented to the public announces a subject of the highest importance to man, and such as demands the serious attention of every intelligent mind. Whether it be regarded generally or individually, as affecting the welfare of nations, the happiness of private families, or the peace of each single human bosom, CONJUGIAL LOVE must needs appear pre-eminently interesting, and closely connected with the idea of a supreme good. For the truth of this observation we need not appeal to the history of mankind, either ancient or modern: it is inscribed deep on the constitution of man, and he who is disposed to controvert it, must have taken some pains to divest himself of the finest and most common feelings of humanity.

It is, however, worthy of remark, that the respect paid in all ages to the conjugal principle and tie, whether by nations or individuals, appears to have risen in proportion to their state of religious instruction and consequent civilization. Barbarity and ignorance have at all times made light of the sacred obligations imposed by marriage, whilst true virtue and wisdom have ever been disposed to honour and obey them. Is not this a necessary consequence of the nature and origin of those principles respectively? Barbarity and ignorance are the result either of the denial or the privation of religious knowledge: true virtue and wisdom, on the contrary, flow from the reception and improvement of such knowledge: but all religious knowledge is derived from, and partakes more or less remotely of the *light of revelation*, and this light

from the beginning appears to have pointed to and made manifest the excellency and sacredness of conjugal life, and at the same time the infamy and impiety of the opposite or anti-conjugal life. To this purpose we find it written in the first records of that light, *A man shall leave his father and his mother, and shall cleave unto his wife*; * and in another place, *Thou shalt not commit adultery*: † and under the christian dispensation, which contains a further discovery of the purities of that light, we find a peculiar sanctity annexed to the married state, and to the principle in which it originates. The divine author and publisher of that dispensation thought it meet to consecrate marriage in a particular manner, not by his presence only and by the exertion of his omnipotence on the occasion of a nuptial solemnity, (which yet has been considered by some as a sufficient warrant of his approbation, and of the holy light in which he regarded the instituted ceremony,) but more especially by making continual reference to marriage in his doctrines, and still more explicitly by delivering and enforcing the doctrine of marriage. For when he said, in speaking on the sacred subject, *They are no more twain but one flesh*, and added, *Whom God hath joined together, let not man put asunder*, ‡ he appears to stamp a sanctity and a solemnity on the marriage covenant and life, which no language could have expressed more fully or forcibly, and which all must feel in an especial manner, who acknowledge the sanctity, the spirituality, and the divinity of his Word.

The design of the following work of our author is to maintain, elucidate, and confirm, from the conclusions of enlightened reason, and from the documents of experience, the above christian and holy idea of marriage and of its parent love, and thence to demonstrate that LOVE TRULY CONJUGIAL is at once a spiritual, a rational, and a natural love, or, in other words, that it appertains alike to the soul and mind and body of man, being in its origin heavenly and pure, and capable of being made heavenly and pure in its derivations, so far as man is willing to recede from those earthly and impure principles, which pervert and defile it in its descent.

It is an important doctrine of the *New Jerusalem*, or of that dispensation of truth which our author declares himself commissioned to deliver

* Gen. ii. 24.

† Exod. xx. 14.

‡ Matt. xix. 5, 6.

liver to the world, that every natural love * of man originates in some spiritual love, and that this spiritual love again hath it's origin in the divine love, or in the Deity himself; thus that every natural love, as to it's beginning or first principle of existence, hath it's birth from the Deity, and by parity of reason hath it's continual life and support from him.

It is a further important doctrine of the New Jerusalem, that every natural love of man, which is thus pure and holy in it's origin, is capable of being retraced up to it's origin, and thus of returning to that divine source from whom it came forth, and who is it's continual life and support. The natural loves of man, in this regard, are declared to be essentially distinguished from the natural loves of beasts, inasmuch as these latter are not capable of any such respect or return to their primary source.

It follows of consequence, that the natural loves of man are all of them capable of elevation, † and of communication and conjunction ‡ with their divine parent; for it is not possible to suppose them to have
respect

* By the *natural love* here spoken of, is not to be understood that *evil* love, which is generally confounded with it, for this love may more properly be called *unnatural love*; but by natural love, according to the sense in which our author uses the term, is meant that love which appertains to man by virtue of creation in a natural state, and as a natural being, or, in other words, which appertains to that natural life or principle in which every man is at first born; which life or principle may be regarded as the external or ultimate basis and continent of his spiritual life and spiritual principles. Such is the natural love of parents to their children, and of children to their parents, the natural love of self-preservation, the natural love of science, the natural love of reputation, &c. &c. and such also is the natural love of the sex.

† The *elevation* here spoken of, it must be obvious to every reader, is not natural elevation, but spiritual; and by spiritual elevation, in all cases, is meant the having respect to and being conjoined with an *interior* principle, because, according to spiritual ideas, *height* is predicated of what is *inward*.

‡ By the *conjunction* here spoken of is not meant the *immediate* conjunction of a natural love with what is divine, (for our author abundantly proves, that no such immediate conjunction can have place,) but the *mediate* conjunction, that is, a conjunction effected by the mediums of spiritual and celestial truths and goods, arranged according to the order of heavenly marriage; concerning which marriage see the work entitled *Arcana Cœlestia*, n. 3952, where it is shewn more particularly, that the heavenly marriage is not between a good and a truth of one and the same degree, but between a good of an inferior degree, and a truth of a superior.

respect to such their high and holy parent, without supposing something of elevation at the same time; nor is it possible to suppose their return to this their original, without supposing at the same time something of communication and conjunction with him.

The doctrine of the New Jerusalem teaches further concerning these natural loves thus elevated and conjoined to their divine original, that they undergo hereby an entire change of state and quality; for whereas they were heretofore impure, instable, blind, and merely natural and temporal, they are rendered, by virtue of such elevation and conjunction, pure, permanent, enlightened, spiritual, and eternal; for as they have respect to and join themselves with their supreme Father, he also hath respect to and joins himself with them; and whatsoever he joins himself to must needs partake of the pure, permanent, enlightened, spiritual, and eternal influences which proceed from him. This change of state and quality in the natural loves is not however so to be understood, as if they ceased to be natural, for they still retain their natural character and form, only with the super-addition of a spiritual principle to sanctify, guide, govern, and bless them.

Lastly, it is a doctrine of the New Jerusalem respecting the above natural loves, that they become *blessed* to man in proportion to their elevation, communication, and conjunction with their divine original. Whilst they remain merely natural loves, they can give birth only to natural *pleasures*; but as they are opened to and become receptive of their parent spiritual loves, they are rendered in the same degree receptive of spiritual *blessedness*,* and the means of it's communication to man.

Such are the ideas suggested by the doctrine of the New Jerusalem concerning man's natural loves; and it is further shewn in that doctrine, and confirmed both by the authority of the sacred scriptures and the conclusions of sound reason, that the regeneration and consequent salvation and eternal life of man depend altogether upon the above elevation, purification, and consequent communication and conjunction of his natural loves with their corresponding spiritual and divine loves;

as

* The terms *pleasure* and *blessedness* are here used in the sense in which our author uses them in the course of the following work, as denoting distinct kinds and degrees of enjoyment, the former relating to what is *merely of the body*, and the latter to what is *of the soul or spirit*.

as on the other hand the all of his degradation, of his defilements, of his sin and misery, and of the future condemnation he has to fear, arises solely from this, that he suffers his loves to remain merely natural, by not having respect, and not returning to the primary source of their birth, their life, and blessedness. *

It might now be shewn how the above doctrine of the New Jerusalem applies to it's several cases, viz. to man's natural love of his children, to his natural love of self-preservation, to his natural love of science, to his natural love of reputation, &c. &c. and how in all these cases a respect to their divine parent tends to elevate, to enlighten, to sanctify, to bless, to make eternal, and thereby preserve them severally from condemnation, misery, and death. But leaving these subjects to the consideration of the reader, we shall at present only observe, that the following work throughout contains a particular application of the above general doctrine to the *natural love of the sex*, and is designed to shew how this natural love, if it remains natural, is in man a mere animal, sensual, unclean, unblessed, and in many cases a tormenting love; but that on the other hand, if it be retraced up to, and suffered to conjoin itself with it's divine source, it then becomes that pure, holy, blessed, and eternal love, called **TRULY CONJUGIAL**, which is the subject of the following pages.

We are well aware of the objections which will arise in the mind of the mere natural man against the above doctrine, and with what difficulty he will be persuaded to believe, either that any natural love is capable of the elevation above-mentioned, or that it would be more pure and blessed in consequence of such elevation. Still less perhaps will he be disposed to believe this of the natural love of the sex, which he has possibly been accustomed to consider as a mere animal instinct, subservient only to animal and temporal purposes, and altogether unconnected with what is spiritual, holy, and eternal.

We

* The particulars of this doctrine concerning man's natural loves, or what is the same thing, concerning the *natural or external man*, (for the natural or external man consists of the natural loves and the sciences proper thereto,) may be found treated of more or less in all our author's theological works, but more especially in the *Heavenly Doctrine of the New Jerusalem concerning the internal and external man*, and in the extracts from the *Arcana Cœlestia* thereto annexed; see n. 36 to 54.

We shall not quarrel with the natural man for thinking in this manner, inasmuch as it is impossible, whilst he remains a natural man, that he should think otherwise; it being his essential and proper character to deny that spiritual principle in which his natural affections and thoughts originate, and of consequence to disallow the expediency and even possibility of their being retraced up to their primary divine source, and conjoined therewith. He must therefore of necessity, as being a natural man, maintain, that the love of the sex, as well as every other natural love, is both natural in it's origin and in it's end, and thereby incapable of any elevation or purification according to the above doctrine.

If such a natural man be a *politician*, he will possibly allow the love of the sex to be advantageous to civil society, with a view to the continuation of the species,* and will plead this amongst other natural reasons why it was implanted: or if he be a *moralist*, he will perhaps admit of it's elevation above a mere animal instinct, till it attains the height of a moral virtue, and is effective of mental as well as corporeal conjunction: or if he be a *philosopher*, he may view the love of the sex philosophically, and resolve it, with other philosophical phenomena, into a subtle operation of nature, of which no account can be given but what is grounded in nature, and must be referred to nature. But it is impossible that, as a natural man, he should view this love spiritually by referring it to a spiritual source, for from the instant he so viewed it, he would cease to be a natural man.

But

* We were much surprised to find that the learned and celebrated Dr. Priestley was not able to assign any other cause or ground of marriage and it's parent love, than this, viz. *the continuation of the species* (see his Letters to the Members of the New Jerusalem Church); a plain proof that much learning and much fame do not always qualify a man to see clearly into spiritual subjects. Indeed all the Doctor's objections to the doctrines of the New Jerusalem, as delivered in that work, appear grounded in a mere external and literal interpretation of the sacred scriptures, according to appearances only, and not in any spiritual or interior exposition, such as might have been expected from one who is called a philosopher and theologian. But as all the fallacies of his reasonings have been so ably detected and exposed by his opponents, especially by Mr. R. Hindmarsh, in his excellent Letters to the Doctor on the subject, we shall be content with referring our readers to that work for a further discovery of Dr. Priestley's erroneous views and weak arguments.

But though we do not feel ourselves disposed to *quarrel* with the natural man for these his sentiments, inasmuch as consistently with his own principles he cannot think in any more elevated manner, yet it is certainly our part and duty, as it is the part and duty of every serious and considerate person, to examine how far these sentiments are grounded in the truth and eternal reason of things; and whether, as the natural man is frequently blinded and misled by appearances in subjects of a spiritual nature, he may not be so in the present instance, and thus be imposed upon himself, and be endeavouring to impose upon others, in a matter of the first and weightiest importance.

To us it appears, that to deny the possibility and expediency of man's natural loves being retraced up and having respect to their divine origin, and thereby being elevated, purified, and conjoined with that origin, according to the above doctrine of the New Jerusalem, is to deny the very essential truth and end of revealed religion, and totally to separate it from man, by rendering it a mere external ceremony, altogether unconnected with man's life or living principles.

For what more just and edifying idea can be formed of true religion, than that it is a rule of life and conduct pointed out by the great Creator, with a view to effect man's *conversion* and *purification*, and thus finally to *join man to himself*, and *himself to man*, by rendering man obedient to all the dictates of his holy will and wisdom?

But how now, it may be asked, can man be *converted* to his Creator without his natural loves? Can the man be separated from his loves, so as to turn in one direction, whilst his loves are turned in another? If then the man is to *turn* to his Maker, so must his loves; and to deny this is to divide between the man and his loves, so as to make the loves and the man distinct beings and agents, in which case the man must be left without the loves, and the loves without the man.

So again, religion insists upon the necessity of man's *purification*. But what part of man is it which is thus to be purified, unless it be the natural man? And what is the natural man, but the natural love? And what is the natural love, but the assemblage or complex of all the natural loves conjoined? If then the natural man is to be purified, every single individual natural love must be purified also, otherwise the *whole* is to be made clean, and the *parts* of which it consists are to be left defiled;

c

which

which is like asserting, that you may wash a man's *whole* body without washing at the same time it's component organs and members.

Again, the great end of religion is to *join man to God, and God to man*, agreeable to those words of the LORD, *Abide in me, and I in you.** But to what part of man, let it be asked, doth the Lord here address himself? It is plain, it must be to that part which heretofore did *not* abide in the Lord, and in which the Lord did *not* abide, or which was *not* joined to the Lord, and to which the Lord was *not* joined; otherwise there could be no meaning in the precept. And what part of man, let it be further asked, is that which doth *not* abide in the Lord, and in which the Lord doth *not* abide, but the natural man, that is, as was before observed, the several natural loves whereof the natural man is composed? And what else can the Lord abide in with man, or to what else can he conjoin himself, or what else can want such conjunction, except those loves? If you take away those loves, what do you leave for the Lord to abide in, or what use can his abode be attended with? Would it not be like taking away the foundations from a house, or the roots from a tree, the consequence whereof must needs be, that the one will fall to the ground, and the other will wither and die?

Moreover, do not all mischief and misery flow to man solely from this cause, that he doth not fulfil the purposes of true religion by restraining his natural loves according to the laws of religion? And is it possible that any saving good of religion can be experienced by him any further, than in proportion as he fulfils those purposes, by placing his natural loves under the restraints of religion? But how now can those loves be placed under the restraints of religion, unless they are taught to have respect to a religious principle? And what is a religious principle, but a spiritual principle? And what is a spiritual principle, but a principle derived from God and in connection with him? To suppose then that the natural loves of man are to be left unrestrained by religion, is to deny the great end of religion; and to suppose they can be restrained by religion without having respect unto a spiritual principle, and thereby unto their parent God, is to deny not only every truth of religion, but also every conclusion of sound reason and experience.

But it would be endless to enumerate cases of the application of religion to the natural loves of man; they are as many as the precepts of
divine

* John xv. 4.

divine wisdom contained in the sacred scriptures; nor can it reasonably be supposed, that a single law of that holy book is without some reference, more or less remote, to those loves, since if it be acknowledged that every commandment of God is applied *in general* to man, and was intended to effect man's return to God, and his consequent purification, exaltation, conjunction with God, and eternally blessed life by virtue of such conjunction, it must be acknowledged also, that every commandment is applied *in particular*, and for the same purposes, to man's natural loves, inasmuch as they constitute a part of man; and it is not possible to conceive how an application can be made to the *whole*, which will not necessarily and in the nature of it affect the *parts*.

And if this reasoning be admitted in regard to man's natural loves in general, it must needs be admitted also in regard to the love of the sex in particular; nor doth it appear possible to assign any just ground of limitation and exception in this latter case. Allowing therefore that the natural loves in general are capable of having respect to their divine original, of being thereby purified and conjoined with their original, and of thus being made eminently blessed to man by receiving spiritual and eternal life, it must follow as a necessary consequence, that the love of the sex is capable of having the same respect, and of attaining the same purification, elevation, and ever-blessed conjunction of life with it's heavenly parent in whom it originates.

We have been thus particular in endeavouring to elucidate and enforce the doctrine of the New Jerusalem respecting man's natural loves, not only on account of it's connection with the particular love which is the subject of the following pages, but also because it tends to open to our view the one common source of all the corruptions both of religion and of that love, and thus proves in the most satisfactory manner, that conjugal love, according to the assertion of our author, is nearly related to and must ever keep pace with true religion, and of consequence is a SPIRITUAL and RELIGIOUS LOVE.

For if it be inquired what is the true reason why religion at this day has so little effect upon the lives of men, and is become in so many cases a mere external profession, or ceremonial observance; why it's heavenly origin hath been lost sight of, or if it be acknowledged to come from God, yet it is not suffered to lead to God; why it's life and power are so often separated from it's forms, and it's divine principles

from it's derivations; why it is thus degraded and debased, and from a living body full of health and beauty, is become a carcase; why it's blessed intentions in regard to man are hereby in a great measure frustrated, and instead of making man a child of heaven like itself, it leaves him still a child of this world and the flesh; why that is frequently called religion which is not religion, yea, which is the very reverse of religion, whilst the real thing itself is overlooked or unknown; in short, why this high and holy offspring of the Deity, which was intended to go before man, and lead him, as Moses did the children of Israel, out of Egypt to the heavenly Canaan, is diverted from it's divine purpose, and changed rather into a *golden calf*, the object of an abominable worship; there cannot, we are persuaded, any more probable reason be assigned for such corruption and perversion on the part of man, than that he doth not *apply the doctrines of religion* to his *natural loves*, nor believe them *so applicable*, and of consequence he doth not suffer his natural loves to return and have respect to their divine original, and thereby be exalted, purified, and blessed in conjunction with him, according to the above doctrine of the New Jerusalem.

And again, if it be inquired what is the true reason why CONJUGIAL LOVE, like the religion from which it springs, hath at this day lost so much of it's genuine influence on the minds of men; why in many cases it has been miserably degraded, and is become a mere animal, sensual, and corporeal love; why it's high and heavenly origin is little thought of, and less acknowledged, and thus it is scarcely known to be a heavenly and spiritual love; why of consequence it's true blessedness is seldom experienced, and it has often been converted into a source of trouble and torment rather than of rest and peace; why the generality of marriages now contracted may more properly be called *matches*, made for the sake of *convenience*, or of *interest*, or of the gratification of sensual appetite, and originate therefore more in the flesh than in the spirit; why an opposite love, which is adulterous, doth so commonly prevail, to the disturbance of the peace and order of society, and to the destruction both of body and soul; why, in short, the intentions of the divine mercy in communicating this love to man are not more fully and generally fulfilled, by it's being rendered subservient to the most important purposes both spiritual, moral, political, and natural; it seems impossible to assign any solid and satisfactory reason for such

an

an unhappy perversion on the part of man, than that he hath forgotten the divine origin of all his natural loves, and in consequence thereof hath never thought of retracing them up to their holy and heavenly source, that *they also* might be made holy and heavenly, according to the eternal purpose of him in whom they originate.

It appears manifest then, that the perversion, corruption, and decay of religion and of CONJUGIAL LOVE have one *common* source; which is surely a striking and forcible argument in favour of the doctrine contained in the following work, respecting the spiritual nature and origin of that love, and if well attended to, would prove incontestibly that religion and that love had one common Father, and that of consequence, according to our author's assertion, they must ever keep pace with each other, it being an impossible thing for men to be truly religious without having true CONJUGIAL LOVE, as on the other hand it is alike impossible they should have true CONJUGIAL LOVE without being truly religious.

How far the world in it's present state will approve of the above observations, we shall not take upon us at this time to inquire; but surely there appears too much cause to suspect, from the present allowed decay of genuine religion in the christian world, and from the relaxation and in many cases dissolution of the conjugal tie at the same time, that experience testifies to the truth of what hath been above suggested, that the breach of religious and conjugal bonds, and the corruption of religious and conjugal purity, have one common source. Of this we are well persuaded, that it greatly behoves those who call themselves wise and intelligent, and who wish to form a right judgment of things, of their causes and their consequences, to examine this matter seriously and in the fear of God, whether the present state of the world in regard to religion, and in regard to CONJUGIAL LOVE, doth not furnish more than probable reason to suppose, that religion and that love are closely connected together, and that man cannot be false to his God, but he will be false also to the marriage-tie; as on the other hand, he cannot be false to the marriage-tie, but he will also be false to his God. Is it not contradictory to all evidence of observation and experience to see in the same mind religion elevated, honoured, and obeyed, and conjugal love depressed, dishonoured, and disobeyed, and *vice versa*?

We live in an age which, it is to be feared, is particularly characterised by an unhappy proneness of mind to descend downwards into the

the gross elements of *nature*, and to be afraid of ascending out of and above *nature* into those spiritual and eternal principles from whence *nature* derived her birth and existence, and to that pure and holy God who is the first parent of those principles. Hence that dark and comfortless system of *modern philosophy*, which would resolve every thing into mere *mechanism* and *materialism*, and by an unaccountable infatuation of the human intellect, and perversion of it's best powers, deducing natural effects from natural causes alone, would totally separate spirit and spiritual operation from the world of matter, and thus banish the Divine Maker of the world from his work; as if it were possible that nature could subsist without the God of nature, or that natural operations could have place independent of that supreme and spiritual Operator, who is not only the primary source of all effort and action, but also their continual life and support. Hence too the no less dark and comfortless systems of *modern morality*, wherein we find long catalogues of virtues and graces enumerated and recommended, but then they are virtues and graces merely human and natural, which being separated from spiritual virtues and graces, and thereby from connection with their parent God, leave the soul still immersed in the mere elements of nature, and instead of assisting it to regain it's native innocence and freedom, by elevating it into those spiritual principles, and to that eternal Father in whom every true virtue and every true grace has it's rise, and to whom it ought to point and conjoin itself, they do but entangle it the more in the natural and impure principles of it's own activities and self-exertions. And may not we hence also date the birth of an earthly, unspiritual, and unscriptural *theology*, if we may be permitted to call by that sacred name those lamentable perversions and mis-apprehensions of divine truth on the part of man, which have rendered the Word of God a merely natural history, a body without a soul, and not discerning the spirituality of the sacred book, nor applying it to it's genuine end to aid man in his return to and conjunction with his Creator in the purities of holy love and wisdom and work, have rather bound him faster to nature, by enslaving him to the dead forms and ceremonies of mere natural and external worship? What wonder then that CONJUGIAL LOVE should not escape the general fatality attending the best of things! If philosophy, morality, and theology, from the corrupt proneness of man to incline downwards to-
wards

wards nature, and his reluctance to ascend upwards towards God, have been deprived of their heavenly birthright, and thereby miserably degraded and polluted, by being immersed in the lower principles of mere sense and appetite, it was not to be expected that CONJUGIAL LOVE, or any other love proper to man, should retain it's just rights and prerogatives, and assert the spirituality and divinity of it's origin.

But the misfortune is, the generality of mankind form their judgment of things from their *perversions*, and take their estimate of them, not from what God has made them, and from what God *originally intended* them to be, but from what man has *un-made*, or *mis-made* them, contrary to God's intention. Thus in regard to the nature of man, many judge of it from the evils, infirmities, and disorders, which man himself, by his own misconduct, has introduced into it, instead of attending to that state of good, integrity, and order, in which it was originally created by God, and in which God doubtless willed it to have continued. And thus also in regard to that love which is the subject of the following pages, they see the mischief and misery of which it is too often productive in it's present *degraded* state; and hence they draw conclusions against it's celestial origin, and against the possibility of it's being so purified and exalted as to return to it's origin. But this is surely an unfair way of reasoning and judging, and if admitted, may lead to consequences the most dangerous. For by the same method of arguing, conclusions may be drawn against the heavenly origin of religion itself, than which nothing perhaps hath been more perverted and degraded. To say that conjugal love cannot be of heavenly extraction, because it produces much mischief in the world, is like saying, that religion cannot be of heavenly extraction, because it also has produced much mischief. * And to contend, that conjugal:

* Perhaps it is not proper to say that religion has ever *produced mischief* in the world, any more than it is proper to say that conjugal love has ever *produced mischief*. The mischief has come in both cases from the *want* of religion and the *want* of true conjugal love. Religion may be properly defined the *living according to divine truths*, and it is impossible that any mischief can come from thence. So conjugal love may properly be defined the *love of the sex directed and influenced by religion*, and it is equally impossible that such love can be a source of mischief. The truth therefore appears to be, it is not religion itself, but the perversion of religious doctrines, which causeth mischief; neither is it conjugal love itself, but the mere natural love of the sex, not rendered conjugal, because not made spiritual by being subjected to the laws of religion, which has at any time created disorder and disturbance amongst men.

conjugal love cannot be restored to it's divine origin, and thereby be purified and exalted, because in it's present state of corruption it is most unhappily debased, is like contending, that religion can never be restored to it's origin for the same reason. But is such a method of arguing agreeable to wisdom? Will any wise man thus judge of things from their *abuses*? Or will he not rather be careful to distinguish between the abuse and the thing abused? Will he not therefore rather reason with himself in this manner? Conjugal love, I observe with concern, is at present in a state of much disorder and defilement. Like religion, morality, and philosophy, in consequence of the perversions of man and his lamentable proneness to immerse himself in mere nature, instead of ascending to the God of nature, it no longer retains it's celestial features and complexion. It has lost almost all traces of it's original beauty and loveliness, and it is become difficult to recognise it's heavenly descent under it's present deformities. I will not however think the worse of it, because man has debased it. I see that man, by his misconduct and folly, has turned many good things into evils, yea, the best things into the worst. Possibly this may have been the case with conjugal love, and I see every reason to suppose that this has been the case. *Corruptio optimi fit pessima* is an old observation grounded in a deep knowledge of human things, and hence I am authorised to conclude, that even the abuse of conjugal love is an argument in favour of it's original excellence. If it had not been in itself so great a good, it could never have been converted into so great an evil. Instead therefore of judging unfavourably of this love from it's degradation, I will rather attend to what the great Creator originally designed it to be, and to what he is still willing to re-make it by purification and regeneration. At least I will labour to find it re-made in myself, and then I may hope to be enabled to form a right judgment respecting it, when I shall have learnt from my own experience how far it is capable of being restored to it's original purity and blessedness by conjunction with it's divine parent.

We might now proceed to confirm the above doctrine respecting the natural love of the sex, by a consideration of those spiritual and eternal principles in which it originates, and from a view of the distinct nature of those principles, and at the same time of their capacity and tendency to unite together in heavenly marriage, point out the

the true interior ground (hitherto unknown) of the distinction of the sexes, and of their capacity and tendency thence derived to unite in the bonds of conjugal love. But this would be to forestal a large and very interesting part of the following volume, and therefore we shall content ourselves with observing on the subject, that it appears to be in every respect worthy the most serious attention of the intelligent reader, not only as suggesting ample matter of new and curious speculation, but likewise as tending to open in the devout mind the most important and edifying views of the divine œconomy and providence in regard to man's regeneration and salvation, and also to unfold and explain the hidden mysteries of the divine wisdom stored up in the sacred pages of the inspired writings. The respective nature of the principles of love and wisdom, or, what is the same thing, of good and truth, charity and faith, will and understanding, is a subject which has heretofore been little attended to, either by the philosopher or the theologian. It hath not been seen how those principles are in themselves most distinct, and yet capable of being most perfectly united; still less hath it been seen, how all man's true blessedness arises from the union of those principles, and all his misery from their disunion, and how therefore it is the continual intention of the Deity to unite them in man, and to guard against their disunion: and still least of all hath it been seen, how the eternal distinction of the sexes is grounded in the eternal distinction of those principles,* and how the eternal tendency
of

* It is lamentable to observe what delusive and mischievous reasonings have been circulated of late, for want of knowing and attending to the eternal spiritual distinction of the sexes, as it is now manifested in the doctrine of the New Jerusalem. For a specimen of such reasonings see a work lately published, entitled *the Rights of Women*, in which there is evidently discoverable, in other respects, much of good understanding and purity of intention, but in which it is nevertheless insisted, that the female sex are equally qualified with the male for every intellectual attainment, and that *education alone* constitutes the difference between them in point of understanding. The consequence of such reasonings must needs be highly pernicious, as tending to confound eternal distinctions, and thereby to induce a dreadful confusion of principles, in direct contradiction to the divine command rightly understood in it's spiritual ground, *The woman shall not wear that which appertaineth unto a man, neither shall a man put on a woman's garment; for all that do so are abomination unto the Lord thy God*, Deut. xxii. 5. That this law was intended to apply to those spiritual principles in which the distinction of the sexes originates, must be evident to the considerate reader; otherwise it is not easy to apprehend how it should be a law of sufficient importance to find a place in the divine code.

of the sexes to mutual conjunction is grounded in the eternal tendency of those principles to unite respectively with each other. We trust the subject will not be thought less worthy of regard on account of its novelty; and that when it comes to be examined candidly and dispassionately, as to its foundation in the sacred scriptures, as to its close connection with the nature and eternal well-being of man, and especially as to the sublime views it opens respecting the dispensations of God and the true order of his kingdom, both on earth and in the heavens, it will be found to merit the most serious attention of the intelligent mind, and will be acknowledged to supply a most copious and luminous illustration, not only of the truth of what is further advanced in the following treatise, but also of the most important truths of revealed religion.

But it will perhaps be objected, "If CONJUGIAL LOVE be such a spiritual and heavenly love as it is here described to be, why are the holy scriptures so silent on the subject? Why hath it not pleased the Deity to reveal to us *immediately*, and from the beginning, this important truth, that so mankind in all ages might have profited by it? Why hath the world hitherto been left uninstructed in a matter of such magnitude, and so closely connected with holiness and happiness? And why is the *novel* information now first made known in these latter ages?"

It may be answered, It is erroneous, in the first place, to suppose that the holy scriptures are silent on the subject. We read, that from the beginning God declared it to be his will, that *a man should leave his father and mother, and cleave unto his wife, and that they twain should be one flesh.** And upon the promulgation of the law from mount Sinai, a particular denunciation is uttered against *adultery*. And on the appearing of the Saviour God, the divine will in this instance is again confirmed, with this additional declaration, *What God hath joined together, let not man put asunder.*† Moreover, both throughout the Old and New Testament there is continual reference made to *marriage*, and also to what is destructive of marriage, viz. *adultery and fornication*; and as all things of heaven are compared to the former, so all things infernal are likened to the latter. From all these circumstances it appears manifest, that the love and union of the sexes have ever been objects of the divine attention and regulation, and that the determination of that love

to

* Gen. ii. 24.

† Matt. xix. 6.

to just and legitimate marriage has in all ages been agreeable to the divine will and wisdom. And what surer proof than this can be given, that love truly conjugal is a spiritual love and of heavenly extraction? God says expressly, *A man shall cleave unto his wife, and they twain shall be one flesh*. Is not this saying in the plainest terms that the marriage tie is a spiritual tie, and that the love in which that tie originates is consequently a spiritual love? For otherwise, how could the subject have been worthy the attention of the holy God, and how could he have given any commandment respecting it? Again, God says, *Thou shalt not commit adultery*, which evidently implies, that adultery is hateful, and opposite to God, consequently *infernal*; but if adultery or adulterous love be *infernal*, it must needs follow, that its opposite love, which is love truly conjugal, is *heavenly*. Again, the LORD says, *What God hath joined together, let not man put asunder*; from which words it is plain, that *God joins together* the man and the woman in true marriage: and is it possible, that any conjunction can be wrought from God but what is spiritual and heavenly? If then the conjunction called marriage be from God, it also must needs be spiritual and heavenly.

It is certain then, from the authority of the sacred scriptures, that conjugal love is a holy and spiritual love, and that the natural love of the sex is capable of being made thus holy and spiritual, whensoever the Deity and his will are regarded in it: and if this truth hath not been known to mankind in former ages, and from the beginning, it could be owing only to their negligence in not *searching the scriptures*, or to their perverse intention in searching them. For it appears very evident, that when this is the case, and the sacred writings are either examined without attention, or with an attention grounded in prejudice, and in mere curious speculation, and not in the genuine love of truth, it is not possible to discover the interior and spiritual doctrines therein contained. Thus the Jews could not discover the doctrine of a future state from the law of Moses, not because it was not delivered in that law; for according to our Lord's interpretation, when Jehovah called himself the *God of Abraham, the God of Isaac, and the God of Jacob*, he made a plain discovery, and gave a positive declaration of a future life: * and thus again, they could not see that Jesus was the Messiah, although Moses and the prophets bare witness that he was so;

d 2

which

* Matt. xxii. 32.

which is another manifest proof that many weighty truths may be declared in the sacred writings, and yet may not be discovered to man, because he is not in a right spirit to see and to profit by them, according to those words of the Lord, *How is it that ye do not understand my speech? even because ye do not hear my word.*

And who can pretend to say, that this has not been the case with the weighty doctrine respecting conjugal love? In the first ages of christianity it is very plain, that holy and spiritual ideas were entertained of the married state; and though the apostle of the Gentiles seems to have given a preference to the single life, on account of the persecuted state of the church at that time, yet it is manifest he regarded marriage as a sacred union, inasmuch as he compares it with the union subsisting between Christ and the church,* and calls the doctrine, which forbids to marry, a *doctrine of devils*.† In the succeeding ages of the church, there is but too much reason to believe that this *doctrine of devils* began to prevail, according to the apostolic prediction respecting *the latter times*, when, through divers corruptions of the primitive faith and life, under the papal apostacy, a pre-eminence of sanctity was attributed to celibacy above the married state, and of consequence the married state was reputed comparatively unsanctified and impure. Hence the extravagant encomiums passed upon the *virgin life*, as understood merely according to the letter, whilst the spiritual meaning of that life was unattended to and unknown, and it was not considered that the true and undefiled *virgins*,‡ *who follow the Lamb whithersoever he goeth*, are they who maintain a purity of heavenly affections, whether they be men or women, married or unmarried. Hence too, founded upon the same mistaken idea, the no less extravagant institution of *monastic life*, which, howsoever the benevolent eye of charity may be disposed to regard favourably, on account of the pure intention which first gave them birth, must needs be viewed by the enlightened eye of wisdom, as direct contradictions to the dictates both of reason and revelation. Hence, lastly,

the

* Ephes. v. 30, 31, 32.

† 1 Tim. iv. 1, 2, 3.

‡ For the true spiritual signification of *virgins*, see a work of the author, entitled the APOCALYPSE REVEALED, n. 620. It should appear that the institutions of monastic life, and the vow of celibacy imposed on the clergy, took their rise from mistaken apprehensions respecting the *virgin life*, grounded in the mere letter of the sacred scriptures, and not in the spiritual or genuine sense thereof.

the injunction of celibacy imposed on the clergy, implying manifestly a tacit censure of conjugal life, as if it induced some inward defilement inconsistent with the pure service of the altar, and as if the duties of the husband were on that account irreconcilable with the duties of the priest. At the Reformation, indeed, this prohibition respecting the clergy was declared to have no foundation in the doctrine of the sacred scriptures, and marriage appears to have been restored again to at least an equal degree of honour and sanctity with the single state. Still however the true interior ground of the spirituality and sanctity of marriage remained unthought of and unknown, and it was reserved for the doctrine of the New Jerusalem to make this important discovery, and thus restore the conjugal state to its proper primæval honour, purity, and pre-eminence amongst the sons of men.

Were this a proper place, it might be shewn why and wherefore there was a peculiar expediency at this time for a further and more open discovery of the spiritual and eternal ground of conjugal love, as it is manifested in the following work; but as this consideration might lead us too far from our present subject, we shall only observe concerning it, that the discovery seems to be closely connected with all the other doctrines of the New Jerusalem, as declared and made known to the world by our enlightened author, and therefore its expediency at this time is connected with the expediency of the discovery at this time of those other doctrines. For all those other doctrines, properly considered, appear to be nothing else but expositions and elucidations of the eternal laws of *spiritual marriage* (which is the conjunction of good and truth, or of the Lord and his church) discoverable from the Word of God; and the doctrine contained in the present volume appears to be nothing else but an application of those eternal laws of *spiritual marriage* to *natural marriage*, shewing how the latter is grounded in the former, and not only closely connected with it, but also in a measure necessary for its full reception and operation. Whatsoever therefore was the general expediency at this day for the publication of those other doctrines, such must be the particular expediency for the publication of the present doctrine concerning conjugal love. And if, as the author abundantly proves in his other theological writings, the manifestation and publication of those other doctrines was become necessary, in consequence of the laws of *spiritual marriage* being misunderstood
and

and lost sight of, whereby man was in danger of losing all conjunction with the God of heaven, and thus of perishing eternally, it must follow, that the manifestation and publication of the present doctrine is *equally necessary* at this time, and for the same reason, inasmuch as without such an application of the laws of spiritual marriage to natural marriage, it was impossible they could be received, and become operative in all their heavenly power and fulness.

But it will perhaps be objected, that the doctrine contained in the following pages favours too much of the *sensual principle*, and that to admit of conjugal delights, as forming any part of heavenly blessedness, is to suggest ideas leading to all the dangers and delusions of a *Mahometan paradise*.

It may be answered, If by a Mahometan paradise is to be understood a state of *external* joys, grounded in and corresponding with an *internal* state of pure love and charity in the mind, there cannot possibly be either danger or delusion in the doctrine; for what more just or more improving idea can we form of the heavenly state and kingdom than this, that an *external* delight is experienced therein, answerable in all respects to the *internal* purity and peace of the soul or spirit, and that thus every *inward* principle of good and truth finds it's full satisfaction in some outward principles of joy immediately flowing from and necessarily connected with it?

But if by a Mahometan paradise is meant a mere state of *external* or *sensual* pleasures, unconnected with and independent of *internal* purity, the charge of suggesting ideas leading to the notion of such a paradise, cannot possibly have any weight in regard to the doctrine of the New Jerusalem respecting conjugal delights in the heavenly world. For it is again and again asserted in that doctrine, that true conjugal love is an *internal* and *spiritual* love, and that true conjugal bliss is an *internal* and *spiritual* bliss, and that neither the love nor the bliss can be really experienced but by a purified and regenerate spirit, and in proportion to the state of it's purification and regeneration. Whosoever therefore is led, from this doctrine of the New Jerusalem, to suppose that those delights are merely external and sensual, and that he may be admitted to the enjoyment of them without internal purification, through the pure love of God and of all things connected with God, and by the renouncing of all evil principles in himself which are opposite to God,
he

he must be wilfully deceived, and the blame of deception is not to be imputed to the doctrine, but to the perversities of his own spirit.

Moreover, the reasonings contained in the following volume strike directly at the root of all the delusions of a Mahometan paradise, by striking at the root of that *polygamical* love in which they originate, pointing out, in the clearest and most satisfactory manner, both the true nature and quality of that love, and also the true ground and reason why the indulgence of it was permitted to the Jews of old, and is still permitted to the Mahometans, but is absolutely prohibited amongst Christians. Perhaps so complete a confutation of all the principles of polygamy was never before presented to the public; and had the writer of a late celebrated treatise in defence of those principles been better instructed on the subject, and been taught by the doctrine of the New Jerusalem to distinguish between what is *permitted* and what is *commanded*, or between a law grounded in accommodation to human infirmity, and a law grounded in divine justice and judgment, he would not have exposed himself, as he hath done, to the censure of all serious and thinking men, by mistaking the *permission* for the *will* of the Deity, and by pressing that upon Christians as a salutary practice, which was allowed to the Jews only in consequence of their incapacity to receive the greater purity of the christian law.

Nevertheless, though conjugal delights in the heavenly world are shewn, in the following volume, to originate solely in the pure principles of good and truth manifested in a regenerate mind, it is yet maintained, that these delights are also of an *external* kind at the same time; and that to separate the *external delights* from their *internal blessednesses*, would be in reality to destroy both; inasmuch as both are alike necessary to the existence of either, just as soul is necessary to the existence of body, and body in like manner necessary to the existence of soul.

And here we cannot help adverting to what appears to us a striking feature of distinguishing excellence in all the doctrines of the New Jerusalem, viz. that they apply themselves to and embrace *all* the principles of man's life universally, and are thus singularly adapted to his nature and constitution, as being at the same time a corporeal, natural, political, moral, and spiritual being, an inhabitant of this temporal world, and an inhabitant at the same time of the eternal world. Other doctrines

doctrines have in this respect been frequently defective: in applying to one principle of man's life, they have often neglected another: in regarding man as a spiritual being, and as an inhabitant of the eternal world, they have lost sight of his moral, political, and natural character, as an inhabitant of this world; or keeping this character in view, they have forgotten that he is spiritual, and intended to inhabit an eternal world. Thus in some cases piety has been inculcated at the expence of moral and natural virtue, and in other cases moral and natural virtue at the expence of piety. False devotees have insisted, that to attain the life of God, it is necessary to destroy the life of the man; whilst careless worldlings have been so intent on cherishing the life of the man, that they have destroyed the life of God. But in the doctrine of the New Jerusalem one virtue is never thus sacrificed to another, neither is any character or principle of man either forgotten or neglected: it ascends to the highest, and it descends to the lowest: it embraces all, and it tends to form, to establish, to purify, and to perfect, by uniting all: it considers man in his highest relation to God and heaven, and it considers him also in his subordinate relations to his fellow-man and to this world: yea, it descends still lower, and regards him in his lowest relation to himself as a sensual and corporeal being. Every law, every precept, every admonition contained in the sacred scriptures, is regarded thus in a *threefold* view, as pointing to a *threefold* life in man; and it is plainly demonstrated in that doctrine, that to separate one life from the other, or to have respect to one principle or character of man to the neglect of his other principles and characters, is to neglect and destroy them all; inasmuch as each is alike necessary to the existence and subsistence of the others, and one cannot subsist without the rest.

It would be endless to point out all the cases in which the above observations apply to the doctrines of the New Jerusalem, and evince the superior wisdom and excellency of those doctrines. Suffice it to observe, that in no case do they apply more fitly than in regard to the following doctrine concerning conjugal love. This love, when presented to view by the light of that doctrine, is exhibited according to the above enlarged scale of virtue, as comprehending every principle and degree of the life of man, from the highest to the lowest, or from the inmost to the outermost. It doth not appertain to the soul *alone*,
nor

nor to the mind *alone*, nor yet to the body *alone*, but to the soul, the mind, and the body *conjointly*. In the soul it is declared to be *spiritual* love, in the mind *rational* love, and in the body *natural* and *corporeal* love. Moreover, as it's abode and quality are thus threefold, so also are it's joys; and these therefore, according to the principle in which they are manifested, are spiritual, rational, natural, and corporeal; and agreeable to this distinction of their degrees, they have distinct names assigned them, being respectively termed blessednesses, satisfactions, delights, and pleasures. Thus love truly conjugal (which, according to the doctrine of the New Jerusalem, is the love of the sex retraced up to and conjoined with it's divine original) communicates it's blessing at the same time both to the soul and mind and body of man, the blessing of *each* principle being considered as necessary to constitute the united happiness of *all*. It is, however, well to be observed, and therefore is continually suggested by the above doctrine, that the delights and pleasures derived from conjugal love in the lower principles of life, which are natural and corporeal, are pure and chaste so far as they are conjoined with and proceed from the satisfactions and blessednesses in the rational and spiritual principles, and therefore are by no means to be confounded with the mere sensual indulgencies of a Mahometan paradise, and still less with the loose and unpurified gratifications of illicit love.

But a more weighty objection against the doctrine of conjugal love, as existing in the spiritual world, still remains to be considered. It will be urged by some, that this doctrine is contrary to the express letter of holy scripture, where it is written, that *in the resurrection they neither marry, nor are given in marriage*. The author himself was aware of this objection, and has thought proper to give it an answer in n. 42 of the following work, where he shews, that the above words have respect to *spiritual* marriage, which is conjunction with the Lord, and that they are intended to declare that such conjunction must needs be wrought on earth, otherwise it could not have place after death. This answer, we doubt not, will be perfectly satisfactory to the spiritual and intelligent reader, who has been led to consider the true nature and ground of marriage, and of that love truly conjugal in which marriage, properly so called, originates, according to the doctrine of the New Jerusalem. But as it is not to be expected that every reader will be of
 c this

this description, it may be expedient, for the satisfaction of such as have not heretofore attended to the subject in this spiritual view, to be more explicit in regard to the above objection.

For this purpose we wish it to be well observed, that in the following work the author ever regards marriage, properly so called, as a *spiritual* bond and union; nor doth he allow any other bond or union to be true and proper marriage. In like manner love truly conjugal is considered by him as a *SPIRITUAL LOVE*, nor doth he allow any other but *spiritual* love to be truly conjugal. But according to his idea, nothing can be *spiritual* except what is conjoined with the *LORD OF HEAVEN*, and the very essence of all spirituality is derived solely from such conjunction. Of consequence, according to the same ideas, there can be no true and proper marriage, and no love truly and properly conjugal, but what is grounded in conjunction with the *LORD OF HEAVEN*; and wheresoever there is such conjunction, there is the true essential marriage, and the true essential conjugal love; and therefore, whether we speak of marriage, or of conjunction with the *LORD OF HEAVEN*, it is the same thing; and whether we speak of love truly conjugal, or of that conjunction, it is still the same thing. But conjunction with the *LORD OF HEAVEN*, it is allowed in the church, can only be effected by *repentance* and *regeneration*; and of course without repentance and regeneration there can be no true marriage, or true conjugal love; and whether we talk of repenting and of being regenerated, or of marrying and being given in marriage, it is the same thing. Let it be supposed now, that instead of saying, *In the resurrection they neither marry, nor are given in marriage*, our Lord had said, *In the resurrection they neither repent, nor are made regenerate* (repentance and regeneration being works which cannot be wrought in the other life, unless they are first wrought in this), who would have thought it a just or reasonable conclusion from such words to urge, that after death the penitent and regenerate did not live in a penitent and regenerate state? Yet as little of justice and of reason is there in the conclusion, that after death truly married partners do not live in a married state, because the Lord hath said, that *in the resurrection they neither marry, nor are given in marriage*. In short, there is a very wide difference between asserting, that *in the resurrection they neither marry, nor are given in marriage*; and asserting, that *in the resurrection married partners, who*
are

are united by love truly conjugal, do not live together in a married state. The former assertion is an important and eternal truth, declaring, that *hereafter* there can be no conjunction formed with the LORD OF HEAVEN, unless it hath in some measure been wrought in this life; whereas the latter assertion is to insist that conjunction with the Lord, and consequent conjunction of minds and bodies, ceases hereafter, which is the same thing as saying, that heaven itself ceases: for what heaven can remain if there be no conjunction with the Lord? And who can suppose it probable, or possible, that the minds of married partners should be conjoined with the Lord in this world, and not be conjoined with him in a future life; or that they should be conjoined with each other in the Lord here, and not be conjoined with each other in the Lord hereafter? It seems plain then, that the above words of the Lord prove nothing, and were not intended to prove any thing, against married partners living hereafter in the enjoyments of love truly conjugal, but only against the possibility of any one entering into those enjoyments after death, who hath not attained to some degree of initiation into the preparatory love during his abode in this world.

But it will be objected perhaps, that this method of interpreting the sacred scriptures, according to a spiritual sense and meaning, is liable to much uncertainty, and may lead to much delusion, and is besides destructive of their literal sense and interpretation, and therefore ought not to be admitted.

It may be answered, There cannot be any *uncertainty* in such spiritual interpretation, provided it be made according to a *certain and fixed* rule, such as is *the doctrine of correspondencies* unfolded by our author: neither can there be *delusion* in it, provided the interior and spiritual sense so discovered, be found to be more edifying, more worthy of God, and more conducive to all the purposes of a holy and good life, than the mere literal sense: and as to *destroying the letter of the Word* by such interpretation, it might with as much reason be urged, that it tends to the destruction of man's *body*, to discover and demonstrate that a *soul or spirit* is contained and lives in it.

Further, unless such a spiritual interpretation be admitted, the holy scriptures themselves must of necessity, in many cases, lead into dangerous errors of opinion and enormities of conduct, which can only be corrected by their genuine or spiritual meaning properly understood.

As for example; the Lord saith, *Judge not, and ye shall not be judged*;* but who doth not see the mischievous consequences which would flow from the understanding and practice of these words, according to their *mere* literal and external sense? and who doth not hence see the necessity of correcting that sense by a doctrinal interpretation of the words, agreeable to their genuine and internal sense, according to which they teach, not that it is unlawful to judge the outward words and actions of others, but that it is unlawful to judge their internal or eternal state, because this is known to the Lord alone? So again, the Lord saith, *If any man come to me, and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple*;† which words, it must be plain to every considerate person, could never be intended to be understood according to the letter, for this would be to make hatred of our nearest relations a necessary qualification for *loving one another*; and therefore we are obliged in this instance also to have recourse to a doctrinal or interior sense, in order to understand the passage in a just and profitable manner. Numberless other passages might be adduced from the sacred scriptures to the same purpose; but the two above quoted will be sufficient to point out the expediency of interpreting the holy oracles, not merely, in all cases, according to the letter, but according to the doctrine of genuine truth deduced from the letter, whereby it will evidently appear what is the proper sense and signification of *marrying and being given in marriage*, as spoken of by our Lord in the above passage.

We cannot conclude this address without endeavouring, as far as lies in our power, to prevent by previous caution the perversion and abuse of the sacred and salutary doctrines delivered to the world in the following work. With this view we wish to suggest to every reader the great necessity of attending well to the spirit and temper of mind *in which he reads*, if he be desirous of receiving any benefit from his reading. We wish to apprise him, that without such attention he may do himself a real mischief, by converting what *should have been for his wealth into an occasion of falling*. We wish to intimate also, that in proportion as any book abounds with genuine truth, in the same proportion it may be hurtful, and therefore is dangerous to those who are not in a disposition to receive such truth; for as a very bad book may

in

* Luke vi. 37.

† Luke xiv. 26.

in some cases do good, by exciting opposition to the principles it contains; so a very good book may in some cases do harm, by exciting opposition also to its principles.

Lastly, we wish to impress deeply on the conviction of the reader, that if the state of his mind be merely natural, and if the ends of life which he has proposed to himself be also confined to nature; if he hath never yet tasted the satisfaction arising from more elevated affection and thought, and hath no inclination to taste it; if he is content to think of marriage as a mere earthly and temporal connection of bodies, and is unwilling to hear of it as an heavenly and eternal union of spirits; if his views of conjugal delights be merely sensual, and he cannot bear to be told of those delights being spiritual also; if he regards the sex and the love of the sex as designed for no other end or use than the continuation of the species, and is disposed to shut his ears against their ends and uses in the Lord's kingdom both here and hereafter; if, in short, he hath never experienced in himself any desire to rise out of the unclean and adulterous state of his own natural concupiscencies, that so he may attain unto the pure marriage of the eternal principles of heavenly good and truth in his own mind and life, by conjunction with the SAVIOUR GOD, in whom they originate;—if such be the ruling spirit and temper of his mind, he is not yet in a state to receive any benefit from the following work, and therefore we would earnestly intreat him, in this case, not to open a single page of it, lest he should read to his hurt.

But on the other hand, if his mind hath been brought to a sense and seeking of that which is above nature, and is desirous of attaining conjunction therewith; if he begins to be dissatisfied with mere *natural delights*, and is labouring to conjoin them with their *spiritual blessednesses*; if he has the courage, as well the inclination, to retrace his affections upwards to their great origin, and to discover and confess in himself the primary divine source of his life and loves; if he is hence in a disposition to regard marriage as a celestial bond, and the love of the sex as a celestial love, and is glad so to regard them; if he finds a happiness in thinking that the truly conjugal tie is eternal, and that thus *what is bound on earth is bound in heaven*; if he takes a satisfaction in looking at the sex, not as a natural *help* only, but also as a spiritual one, and is willing to view them thus as the *daughters of God* as well as the

the *daughters of men*; if, in short, from seeing and confessing the filthy and miserable state of his mere natural loves, he finds an internal desire kindled to ascend to those spiritual and eternal purities which are from the GOD OF PURITY, and to attain conjunction therewith in the heavenly marriage;—if such be his ruling temper and spirit, we then beg leave earnestly to recommend to his perusal the following pages, under the full persuasion that they will be made profitable to him, by being instrumental, through the blessing of the divine providence of the LORD, in introducing him finally to *the marriage of the Lamb*.

And it is our sincere and earnest prayer, that every reader may be of this latter description; and that reading from an earnest desire to perfect the state of his heart and life before the great and holy GOD, rather than from a vain and inquisitive spirit of curiosity, or the more vain and more dangerous spirit of levity and ridicule, he may avoid all the mischiefs arising from the perversion of sacred things, and may experience all that blessing which the work before him, properly understood, and diligently practised, is manifestly calculated to communicate to the upright and sincere. For we think it impossible that any should peruse the following pages with serious and humble minds, and regulate their lives thereby, but they will find their hearts more inflamed with the pure love of God and man, their understandings more enlightened with the light of pure wisdom, and their actions more agreeable to the spirit and order of that heaven, into which none can enter but the subjects of true marriage, because to enter into heaven and to enter into true marriage are one and the same thing.

If the reader be acquainted with the other theological writings of our author, and if his mind be at the same time duly affected with the important truths which they contain, he will rejoice to see a further confirmation and elucidation of those truths in their application to the subject of the following work. He will rejoice further in beholding many new and sublime truths opened to his view, whereby he will be led to prostrate himself in more humble and devout adoration before their divine fountain his HOLY GOD AND SAVIOUR: and observing the united tendencies of all the doctrines of the *New Jerusalem* to dissipate the false and evil principles of a perverted faith and a corrupt life, and to restore amongst men the pure and heavenly principles of genuine good and truth, and especially to re-instate conjugal love in its original

ginal purity, spirituality, and blessedness, he will give unceasing thanks to the FATHER OF ETERNITY for thus having again visited his offspring in his fatherly mercy, and by opening to them afresh the pure doctrines of his holy Word, laid the foundations of that glorious city which he had predicted, and of which it is written, *Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, their God.* *

But if, on the other hand, the reader of the present work be a stranger as yet to the other theological writings of our author, we trust he will make all favourable allowances for what may appear to him at first sight new ideas, and peculiarities of thought and expression, and that he will not be disposed to reject an instructive book merely on account of the novelty of some sentiments contained in it; whilst he cannot but observe, that the leading and essential doctrine asserted in it is *not new*, but is as old as creation, and that it is new only as to its manner and matter of elucidation and confirmation. We wish also to intimate to him, that he must needs read to much disadvantage, for want of a previous acquaintance with the other doctrines delivered by the author in his other works, and to which he occasionally alludes and refers in the present work. Nevertheless, we trust, that if he be a lover of truth for its own sake, he will discover enough in the following pages to excite in him a desire to discover more, and will not rest till he has formed an intimate acquaintance with the other doctrines of the New Jerusalem, as they stand declared to mankind in the other various and highly valuable treatises of the enlightened author. And let him not deem us presumptuous when we venture to assure him, that the more he compares one work of the author with another, and one doctrine with another, the more he will be struck with their wonderful harmony and consistency, and will be surprized to observe how one confirms and establishes another, and how they all cohere together in such a beautiful order, and from this order derive so much of firmness and stability, that as in one case they may be compared to *Jerusalem built as a city which is compact together*,† so in the other they may be compared to *mount Zion, which cannot be removed, but abideth for ever*.‡

It

* Rev. xxi. 3.

† Psalm cxxii. 3.

‡ Psalm cxxv. 1.

It now only remains that we make a few observations in regard to the *English translation*.

It has been our principal endeavour to search out the real sense of the original, and when we have discovered it, to express it in the plainest and most intelligible manner possible, avoiding, as far as may be, the introducing any new idea which is not in exact agreement with the author's.

Some readers may perhaps be of opinion, that the translation, on this account, is too literal, and that we ought to have taken greater liberty both with the author's matter, and manner of expressing himself; but we could not be satisfied with using greater diffuseness, especially when we recollected that the present work is in a degree of connection with all the other theological works of the author, and that for this reason it was absolutely necessary to confine ourselves, not only to the author's precise ideas, but also to the use of such expressions as had been usually adopted in the other English translations, lest by introducing a confusion of language, the sense also might become confused.

It has been suggested to us by some, for whose judgment we entertain the highest respect, that we ought to attend to particular *delicacy* in the manner of expressing certain passages and terms which the nature of the subject made it necessary to introduce in the course of the work, that so the chaste eye and ear might be offended as little as possible. We wish to observe, that we have endeavoured to pay every attention to this suggestion; yet not so as to sacrifice sense to delicacy, it appearing to us, that whatever regard was due to the reader's feelings, a greater regard was due to the author's meaning, and to the reader's understanding.

At the suggestion of several persons, who are interested in the general reception and right understanding of the following work, a *Glossary* has been drawn up, and prefixed to the translation, containing an explanation of several terms which it was necessary to adopt, and which yet might not possibly be intelligible to every reader without such explanation: and it is hoped, that as by this means a needless multiplication of notes will be prevented, so it will tend also greatly to facilitate the reader's apprehension of the meaning of several terms peculiar to the author, not only as they occur in the present work, but also in his other theological treatises already published in the English language.

We

We wish lastly to observe, that it has been thought proper to collect the notes together by themselves at the close of the work, rather than insert them in the body of it, as hath heretofore been usual in the publication of former English translations of the author's works. The reason of making this alteration in regard to the notes is, partly from respect to the appearance of the work, and partly from respect to convenience ; since by this method of collecting them together into one place, the reader may with ease refer to any note which he wishes to consult.

Commending the reader to the divine blessing and guidance, and sincerely praying that he may derive every possible benefit from the perusal of the following work, and that it may prove instrumental in introducing him into a pure order of celestial life and intelligence, by administering clear and distinct views of heavenly science and knowledge,

we remain, &c. &c.

THE TRANSLATOR.

E R R A T A.

Page 67, line 27, *for* therewith, *read* therefrom.

— 75. — 5, *after* principles of the body, *insert*, as the delightful current of it's fountain flows through and opens.

— 81, — 31, *for* heat, *read* colour.

— 314, — 2, *for* three youths, *read* five youths.

— 348, — 10, *after* externals and internals, *insert*, and whilst internals are not viewed, the zeals appear alike in externals.

C O N T E N T S.

P A R T I.

CONJUGIAL LOVE.

	Page
<i>CONCERNING the Joys of Heaven, and concerning Nuptials there</i>	1
<i>Concerning Marriages in Heaven</i>	35
<i>Of the State of married Partners after Death</i>	54
<i>Concerning Love truly conjugal</i>	67
<i>Concerning the Origin of Conjugal Love, as grounded in the Marriage of Good and Truth</i>	101
<i>Concerning the Marriage of the Lord and the Church, and concerning the Correspondence thereof</i>	124
<i>Concerning the Chaste Principle and the Non-Chaste</i>	146
<i>Concerning the Conjunction of Souls and Minds by Marriage, which Conjunction is meant by the Lord's Words, that they are no longer two, but one Flesh</i>	166
<i>Concerning the Change of the State of Life, which takes Place with Men and with Women by Marriage</i>	190
<i>Universals concerning Marriage</i>	211
<i>Concerning the Causes of Coldnesses, of Separations, and of Divorces in Marriages</i>	233
<i>Concerning the Causes of apparent Love, of Friendship, and of Favour in Marriages</i>	264
<i>Of Betrothings and Nuptials</i>	284
<i>Of Iterated Marriages</i>	306
<i>Of Polygamy</i>	321
<i>Of Jealousy</i>	344
<i>Of the Conjunction of Conjugal Love with the Love of Infants</i>	365

PART

PART II.

SCORTATORY LOVE.

	Page
<i>Concerning the Opposition of Scortatory Love and Conjugal Love</i>	393
<i>Of Fornication</i> _____	412
<i>Of Concubinage</i> _____	428
<i>Of Adulteries, and their Genera and Degrees</i> _____	440
<i>Of the Lust of Defloration</i> _____	462
<i>Of the Lust of Varieties</i> _____	466
<i>Of the Lust of Violation</i> _____	469
<i>Of the Lust of seducing Innocencies</i> _____	471
<i>Of the Correspondence of Scortations with the Violation of spiritual</i>	
<i>Marriage</i> _____	473
<i>Of the Imputation of each Love, Scortatory and Conjugal</i>	478

THE
DELIGHTS OF WISDOM
CONCERNING
CONJUGIAL LOVE.

PRELIMINARY CONSIDERATIONS *concerning the Joys of*
HEAVEN, *and concerning* NUPTIALS *there.*

1. “**I** AM aware that many who read the following relation, and the
“memorable relations annexed to the chapters, will believe
“that they are fictions of the imagination; but I protest in
“truth that they are not fictions, but were truly done and seen;
“not seen in any state of the mind asleep, but in a state of full wakeful-
“ness; for it hath pleased the Lord to manifest himself to me, and to
“send me to teach the things relating to the New Church, which is
“meant by the NEW JERUSALEM in the Revelation; for which purpose
“he hath opened the interiors of my mind and spirit, by virtue of which
“privilege it hath been granted me to be in the spiritual world with
“angels, and at the same time in the natural world with men, and this
“now for twenty-five years.”

2. On a time (a) there appeared to me an angel flying beneath the
eastern heaven, with a trumpet in his hand, which he held to his mouth,
and sounded towards the north, towards the west, and towards the
south: he was clothed in a loose flowing robe, which waved behind
him as he flew along, and was girded about the waist with a close gar-
ment, that shone like fire, and glittered, with carbuncles and sapphires;
he flew with his head downwards, and lighted gently on the earth, ad-
joining to that where I was standing; as soon as he touched the earth
with his feet, he stood erect, and walked, and seeing me at that instant

B

he

he directed his steps towards me ; I was in the spirit, and was standing in that state on a little eminence in the southern quarter of the spiritual world; and when he was come near enough, I asked him his errand, telling him that I had heard the sound of his trumpet, and had observed his descent through the air. He replied, My commission is to call together such of the inhabitants of this part of the spiritual world, as have come hither from the various kingdoms of christendom, and have been most distinguished for their learning, their ingenuity, and the fame of their wisdom, to assemble themselves on this little eminence where thou now standest, and declare the real thoughts of their hearts, as to what they had conceived, understood, and by inward perception felt, whilst they were in the natural world, concerning HEAVENLY JOY, and ETERNAL HAPPINESS. This is the purport of my commission, and the cause of it is, because several who have lately come from the natural world, and have been admitted into our heavenly society which is in the east, have informed us, that not a single person throughout the whole christian world is acquainted with the true nature of heavenly joy and eternal happiness, consequently, that not a single person is acquainted with the true nature of heaven: this information greatly surprized my brethren and companions, and they said to me, Go thou down, call together and assemble those who are most eminent for wisdom in the world of spirits, (where all men are first collected after their departure out of the natural world,) to the intent, that we may know of a certainty, from the confession of more than one, whether it be true that such thick darkness, or dark ignorance, concerning a future life, hath overspread the people called christians. The angel then said to me, Wait awhile, and thou wilt see several companies of wise ones flocking together unto this place, and the Lord will prepare for them a house of assembly. I waited, and lo! in the space of half an hour, I saw two companies from the north, two from the west, and two from the south, and as they came near, they were introduced by the angel who blew the trumpet, into the house of assembly prepared for them, where they took their places in order, according to the quarter from whence they came. There were six troops or companies, and a seventh from the east, which by reason of it's superior light was not visible to the rest. When they were all assembled, the angel opened to them the reason of their assembly, desiring that each company in order would declare their sentiments concerning HEAVENLY JOY,

JOY, and ETERNAL HAPPINESS. Then each company gathered themselves together in a ring, with their faces turned one towards another, that they might recall and examine the subject, according to the ideas which they had entertained about it in the natural world, and after examination and deliberation might declare their sentiments.

3. After some deliberation, the FIRST COMPANY, which was from the north, declared their opinion, that heavenly joy and eternal happiness are one with the very life of heaven; inasmuch that whosoever entereth into heaven, entereth, in regard to life, into its festivities, just as a person admitted to a marriage entereth into all the entertainments of a marriage. Is not heaven, they argued, before our eyes in a particular distinct place above us? and are there not in that place satisfactions upon satisfactions, and pleasures upon pleasures? When a man therefore is admitted into heaven, he is admitted also into the full enjoyment of all these satisfactions and pleasures, both as to mental perception and bodily sensation; of course heavenly happiness, which is also eternal happiness, consisteth solely in being introduced and admitted into heaven, which introduction and admission depend purely on the divine mercy and favour.—They ended, and the OTHER COMPANY from the north, according to the measure of wisdom with which they were endowed, next declared their sentiments in the following words: Heavenly joy and eternal happiness consist solely in the enjoyment of the company of angels, and in holding most sweet discourse and conversation with them, in consequence whereof the countenance is kept continually expanded with joy, and the smiles of mirth and pleasure, arising from witty and entertaining discourse, are for ever spread over the faces of the company; what else can constitute heavenly joys, but the variations of such pleasures to all eternity?—The THIRD COMPANY, which was the first of the wise ones from the western quarter, next declared their sentiments according to the ideas which flowed from their affections: What else, said they, doth heavenly joy and eternal happiness consist in, but to sit down and feast with Abraham, Isaac, and Jacob, at whose tables there will be an abundance of rich and delicate food, with the finest and most generous wines, which will be succeeded by sports and dances of virgins and young men, to the tunes of various instruments of music, enlivened with the most melodious singing of sweet songs; the evening to conclude with public exhibitions, wherein different characters

will be represented, and this again to be followed by feasting, and so on to all eternity?—When they had ended, the **FOURTH COMPANY**, which was the second from the western quarter, declared their sentiments to the following purpose: We have entertained, said they, many ideas concerning heavenly joy and eternal happiness, and we have examined a variety of joys, and compared them one with another, and have at length come to this conclusion, that heavenly joys are paradisiacal joys; for what is heaven but a paradise extended from the east to the west, and from the south to the north, wherein are trees laden with fruits, and all kinds of beautiful flowers, and in the midst whereof is the magnificent tree of life, round which the blessed will take their seats, and feed on fruits most delicious to the taste, being adorned with garlands of flowers of the sweetest perfume? In this paradise there will be a perpetual spring, by means whereof the fruits and flowers will be renewed every day with an infinite variety, and by their continual growth and freshness, added to the vernal temperature of the atmosphere, the souls of the blessed will be daily fitted to receive and taste new joys, till they shall finally be restored to their primitive state, in which Adam and his wife were created, and thus recover their paradise, which since their time hath been transplanted from earth to heaven.—The **FIFTH COMPANY**, which was the first of the ingenious spirits from the southern quarter, next delivered their opinion: Heavenly joys and eternal happiness, said they, consist solely in exalted power and dignity, and abundance of treasures, joined with more than princely magnificence and splendor: that the joys of heaven, and their continual fruition, consist in these things, is plain to us from the examples of such persons as enjoyed them in the former world; and also from this circumstance, that the blessed in heaven are to reign with the Lord, and to become kings and princes, inasmuch as they are the sons of him, who is King of kings, and Lord of lords, and that they are to sit on thrones, and be ministered unto by angels: moreover, the magnificence of heaven is plainly made known to us by the description given of the New Jerusalem, wherein is represented the glory of heaven, that it is to have gates, each of which shall consist of a single pearl, and streets of pure gold, and a wall with foundations of precious stones; consequently, every one who is received into heaven shall have a palace of his own to live in, glittering with diamonds and gold, and shall enjoy dignity and dominion, each according to his quality and

and station: and whereas we find by experience, that the joys arising from such things are natural, and as it were innate in us, and since the promises of God cannot fail, therefore we conclude that the most happy state of heavenly life can be derived from no other source than this. —After this, the SIXTH COMPANY, which was the second from the southern quarter, with a loud voice spake as follows: The joy of heaven and it's eternal happiness consist solely in the perpetual glorification of God, in a never-ceasing festival of praise and thanksgiving, and in the blessedness of divine worship heightened with singing and melody, whereby the heart is kept in a constant state of elevation towards God, under a full persuasion that he accepteth it's prayers and praises, on account of the divine magnificence and blessedness derived to him from such things. Some of the company added further, that this glorification would be attended with magnificent illuminations, and with most fragrant incense, and with processions of great pomp, preceded by a high priest with a great trumpet, who would be followed by primates and officers of various orders, with men carrying palms, and women with golden images in their hands.

4. The SEVENTH COMPANY, which was invisible to the rest by reason of it's superior light, came from the east of heaven, and consisted of angels of the same society with the angel who sounded the trumpet: they, when they heard in their heaven, that not a single person throughout the christian world was acquainted with the true nature of heavenly joy, and eternal happiness, said one to another, Surely this cannot be true; it is impossible that such thick darkness and stupor of mind should prevail amongst christians; let us also go down and hear whether it be true, for if it be so, it is indeed a prodigy. Then those angels said to the angel who sounded the trumpet, Thou knowest that every man (*homo*) who had desired heaven, and had formed conceptions in his mind about it's happiness, is introduced after death into that particular happiness which he had framed in his imagination; and when he experienceth what such happiness is, that it is only according to the vain imaginary delusions of his own fancy, he is then led out of error, and instructed in the truth; this is the case with most of them in the world of spirits, who in the former life have meditated about heaven, and from their notions of it's happiness have conceived a desire to be admitted therein. On hearing these words, the angel who had the trumpet said to the

fix:

six companies that were assembled, Follow me, and I will introduce you into your respective joys, and thereby into heaven.

5. When the angel had thus spoken, he went out before them, and he was first attended by the company who were of opinion, that the joys of heaven consisted solely in pleasant associations, and entertaining discourse: these the angel introduced to an assembly of spirits in the northern quarter, who, during their abode in the former world, had entertained the same ideas of the joys of heaven. There was in the place a large and spacious house, wherein all these spirits were gathered together; in the house were more than fifty different apartments, allotted to different kinds and subjects of conversation; in some of these apartments they conversed about such matters as they had heard, or observed, in the public places of resort, and in the streets of the city; in others the discourse turned upon the various beauties and loveliness of the fair sex, with a mixture of much wit and humour, whereby the countenances of all present were expanded with a smile of mirth and pleasantry; in other apartments they discoursed on news, relating to the court, to public ministers, to state-policy, and to various matters which had transpired from privy councils, interspersing therewith many conjectures and reasonings of their own concerning the issues of such councils; in other apartments again they conversed about trade and merchandise; in others about subjects of literature; in others about points of civil prudence and the oeconomy of human life; in others about affairs relating to the church, it's sects, different establishments, &c. By permission it was granted me to enter into and look about the house, and I saw people running in haste from one apartment to another, seeking out such company as was most suited to their own tempers and inclinations; and in the different parties I could distinguish three different kinds of persons, some panting as it were to converse, some eager to ask questions, and some greedy to devour what was said. The house had four doors, on every side one, and I observed several leaving their respective companies with a great desire to get out of the house; I followed some of them to the east door, where I saw several sitting with great marks of dejection in their faces, and on my inquiring into the cause of their trouble, they replied, The doors of this house are kept shut against all persons who would go out, and this is the third day since we entered in, to be entertained according to our desire with company and conversation, and now

we

we are grown so weary with continual discouraging, that we can scarce bear to hear the sound of a human voice; wherefore through mere irksomeness we have betaken ourselves hither to the door in hopes of getting out, but on our knocking to have it opened we were told, that the doors of this house are never opened to let any out, but only to let them in, and that we must stay here and enjoy the delights of heaven; from which information we collect, that we are to continue here to all eternity, and this is the cause of our sorrow and dejection of spirits. Then the angel addressed them in the following words: These things, in which you imagined the true joys of heaven to consist, prove, you find, the destruction of all happiness, inasmuch as they do not of themselves constitute true celestial joys, but are only as it were accessory thereto. In what then, said they to the angel, do true celestial joys consist? The angel replied briefly, In the delight of doing something useful and profitable to ourselves and others, which delight deriveth it's essence from love, and it's existence from wisdom; it is this delight of being usefully employed, originating in love, and operative by wisdom, which constituteth the very soul and life of heavenly joys. In the heavens there are frequent occasions of friendly intercourse and conversation, whereby the minds (*mentes*) of the angels are exhilarated, their minds (*animi*) entertained, their bosoms delighted, and their bodies refreshed; but such occasions do not occur, till they have fulfilled their appointed uses in the discharge of their respective business and functions; it is from this fulfilling of uses that all their gladnesses and entertainments derive soul and life, and if this soul and life be taken away, other accessory joys do shortly become no joys, exciting first of all indifference, then disgust, and lastly sorrow and anxiety.—As the angel ended, the door was thrown open, and they who sat near burst out in haste, and went home to their respective labours and employments, and so found relief and refreshment to their spirits.

6. After this the angel addressed himself to those, who fancied that the joys of heaven and eternal happiness consisted in feasting with Abraham, Isaac, and Jacob, succeeded by sports and public exhibitions, in continual return one after another; and he said to them, Follow me, and I will introduce you into the possession of your fancied enjoyments: and immediately he led them through a grove into a plain covered with planks, on which were set tables, whereof fifteen were on one side, and fifteen

fifteen on the other; and they asked, What is the meaning of so many tables? and the angel replied, The first table is for Abraham, the second for Isaac, and the third for Jacob, and the rest in order for the twelve apostles; on the other side are the same number of tables for their wives; the three first tables are for Sarah Abraham's wife, for Rebecca the wife of Isaac, and for Leah and Rachel the wives of Jacob, and the other twelve are for the wives of the twelve apostles. They had not waited long before the tables appeared covered with dishes, between which, at stated distances, were ornaments of small pyramids laden with sweet-meats. The guests stood round the tables in expectation of seeing their respective presidents, who soon appeared to enter according to the order of precedency, beginning with Abraham, and ending with the last of the apostles; and presently each president, taking his place at the head of his own table, reclined on a couch, and then invited the bystanders to take their places also each on his couch; accordingly the men sat down with the patriarchs and apostles, and the women with their wives, and they ate and drank with much festivity, attended with a venerable decorum. When the repast was ended, the patriarchs and apostles retired, and then were introduced various sports and dances of virgins and young men, succeeded by shews and exhibitions: at the conclusion of these entertainments they were again invited to feasting, but with this particular restriction, that on the first day they should eat with Abraham, on the second with Isaac, on the third with Jacob, on the fourth with Peter, on the fifth with James, on the sixth with John, on the seventh with Paul, and with the rest in order till the fifteenth day, when their festivity should be renewed again in like order, only changing their seats, to all eternity. After this the angel called together the company which had attended him, and said to them, All those, whom you have observed at the several tables, had formed to themselves the same imaginary ideas as yourselves, respecting the joys of heaven and eternal happiness, and it is with intent to shew them the vanity of such imaginations, and to deliver them from such false conceits, that the festive representations ye have just now seen were appointed, and permitted by the Lord. Those dignified characters, who presided at each table, were not the real persons they appeared to be, but were old people in feigned characters, many of them husbandmen and peasants, who wearing long beards, and by reason of their wealth becoming exceedingly proud

proud and arrogant, were easily induced to imagine that they were those old patriarchs and apostles. But follow me to the ways that lead from this place of festivity; and they followed, and observed to the number of fifty or more on each side the passage, surfeited with the load of meat which lay on their stomachs; and wishing above all things to return to their domestic employments, their professions, trades, and handicraft works; but many of them were detained by the keepers of the grove, who questioned them concerning the days they had feasted, and whether they had as yet taken their turns with Peter and Paul, representing to them the shame and indecency of departing till they had paid equal respect unto all the apostles; but the general reply was, We are surfeited with our entertainment; our food is become insipid to us; we have lost all relish for it, and the very sight of it is loathsome to us; after so many days and nights spent in such repasts of luxury, we can endure no longer, and we earnestly request leave to depart. Then the keepers dismissed them, and they made all possible haste to their respective homes. After this the angel called together the company that attended him, and as they went along, gave them the following information respecting heaven: There are in heaven, said he, as in the world, both meats and drinks, both feasts and repasts, and at the tables of the great there is a variety of the most exquisite food, and all kinds of rich dainties, wherewith the mind (*animus*) is exhilarated and refreshed; there are besides sports and public exhibitions, concerts of music, vocal and instrumental, and all these things in the highest perfection; these things are even designed as matter of joy to them, but not as matter of true happiness; for true happiness is distinct from external joys, and ought to be in them as an inward principle, and thereby to flow from them; this principle of inward happiness insinuating itself into, and abiding in external joys, is necessary to give them their proper relish, and make them joys; it enricheth them, and preventeth their becoming loathsome and disgusting; and this principle of true happiness is derived to every angel from the use he promoteth in his function or employment. There is a certain latent vein in the will-affection of every angel, which attracteth his mind to the execution of some purpose or other, wherein his mind findeth itself in tranquillity, and is satisfied; this tranquillity and satisfaction form a state of mind capable of receiving the love of uses from the Lord, and it is in the reception of this love that the true

C

heavenly

heavenly happiness consisteth, which is the life of the joys mentioned above. Heavenly food in it's essence is nothing else but love, wisdom, and use united together, that is, use effected by wisdom and derived from love; wherefore food for the body is given to every one in heaven according to the use which he promoteth; plentiful and magnificent food to those who promote eminent uses; moderate, but of an exquisite relish, to those who promote uses of a middle degree; and ordinary to such as live in the promotion of ordinary uses; but none at all to the indolent and slothful.

7. After this the angel called to him the company of wise ones, so named, who supposed heavenly joys, and the eternal happiness thence derived, to consist in exalted power and dominion, with the possession of abundant treasures, attended with more than princely splendor and magnificence; and who had been betrayed into this supposition by what is written in the word, that they should be kings and princes, and should reign for ever with Christ, and should be ministered unto by angels, with many other expressions of a like nature. Follow me, said the angel to them, and I will introduce you to your joys; so he led them into a portico constructed of pillars and pyramids; to the front there was a low porch, through which lay the entrance into the portico; through this porch he introduced them, and lo! there appeared to be about twenty people assembled therein; after waiting some time, they were accosted by a certain person who had the garb and appearance of an angel, and who said to them, The way to heaven is through this portico; wait awhile and prepare yourselves, for the elder among you are to be kings, and the younger princes. As he spake, there appeared near each pillar a throne, and on each throne a silken robe, and on each robe a sceptre and crown; and near each pyramid there appeared a seat raised three feet from the ground, and upon each seat a chain with links of gold, and the ensigns of the order of knighthood bound together at each end with rings of diamonds. After this was heard the following voice, Go now and put on your robes of royalty, and be seated, and wait awhile: and instantly the elder ran to the thrones, and the younger to the seats, and they put on their robes, and were seated; but lo! there immediately appeared a mist rising from below, which, communicating it's influences to them that sat on the thrones, and on the seats, caused them instantly to assume airs of authority, and to swell with

with their new greatness, and to be persuaded in good earnest that they were kings and princes; that mist was an exhalation from the phantasy or imagination with which their minds were possessed; and behold! several young pages presented themselves on a sudden, as if they came on wings from heaven, and two of them stood in waiting behind every throne, and one behind every seat; and presently proclamation was made by an herald to the kings and princes, in the following words, 'Wait a little while longer; your palaces in heaven are making ready for you; your courtiers and guards will soon attend to introduce you. Then they waited and waited in anxious expectation, till their spirits were exhausted, and they grew weary with desire. After the space of three hours the heaven above them was seen to open, and the angels looked down in pity upon them, and said, Why sit ye in this state of infatuation, assuming characters which do not belong to you? they have made a mock of you, and have changed you from men into mere images, by reason of the imagination which hath possessed you, that ye should reign with Christ as kings and princes, and that angels should minister unto you: have you forgotten the Lord's words, that whosoever would be greatest in the kingdom of heaven must be least of all, and servant of all? Learn then what is meant by being Kings and princes, and by reigning with Christ, that it is to promote uses from a principle of love and wisdom; for the kingdom of Christ, which is heaven, is a kingdom of uses, inasmuch as the Lord loveth every one, and is desirous to do good to every one, and good is the same thing as use; and whereas the Lord promoteth good or use by the mediation of his angels in heaven, and of men on earth, therefore to such as faithfully promote uses, he communicateth the love thereof, and it's reward, which being an internal blessedness is the true happiness of eternity. There are in the heavens, as there are on the earths, distinctions of dignity and pre-eminence, with abundance of the richest treasures; for there are governments and forms of government, and consequently there is a variety of ranks and orders, of greater and lesser power and authority; they also of the highest rank have courts and palaces to live in, which for splendor and magnificence exceed every thing that the kings and princes of the earth can boast of, and they derive honour and glory from the multitude and magnificence of their courtiers, ministers, and attendants; but then these persons of high rank are chosen out of such, whose heart-felt

delight consisteth in promoting the public good, and who are only externally pleased with the distinctions of dignity for the sake of order and obedience; and forasmuch as the public good requireth, that every individual, as being a member of the common body, should be an instrument of use in the society to which he belongeth, which use is from the Lord, and is effected by angels and men as of themselves, it is plain: that this is meant by reigning with Christ. As soon as the angels had ended these words, the deluded kings and princes descended from their thrones, and from their seats, and cast away their sceptres, their crowns, and their robes; and the mist was dispersed, which contained the *aura* of phantasy, and a bright cloud encompassed them, which contained the *aura* of wisdom, and thus they were presently restored to soberness of mind and understanding.

8. After this the angel returned to the house of assembly, and called to him those, who had conceived the joys of heaven and eternal happiness to consist in paradisiacal delights: Follow me, said he, and I will introduce you into your paradisiacal heaven, that ye may enter upon the fruition of your eternal happiness: immediately he introduced them through a high gate, formed of the boughs of the finest trees artfully interwoven with each other; after their admission he conducted them through a variety of winding paths in different directions; the place was a real paradise on the confines of heaven, intended for the reception of such, as during their abode on earth had fancied the whole heaven to be a single paradise, because it is so called, and had been led to conceive, that after death would ensue a perfect rest from all kinds of labour, which rest would consist in one continual feast of pleasures, such as walking on roses, and drinking the most exquisite wines, and rejoicing in continual mirth and festivity; which kind of life, they supposed, could no where be enjoyed but in a celestial paradise. As they followed the angel they saw a great number of old and young, of both sexes, sitting by three and ten in a company on banks of roses, wreathing garlands to adorn the heads of the old men, the arms of the young, and the bosoms of the children; others were pressing the juice out of grapes, cherries, and mulberries, which they collected in cups, and then drank with much festivity; others were delighting themselves with the fragrant smells that exhaled far and wide from the flowers, fruits, and odoriferous leaves of a variety of plants; others were singing most melodious

ludious songs, to the great entertainment of the hearers; others were sitting by the sides of fountains, and directing the bubbling streams into various forms and channels; others were walking, and amusing one another with witty and pleasant conversation; others were retiring into shady arbours to repose on beds and couches; besides a variety of other paradisiacal entertainments. After observing these things, the angel led his companions through various winding paths, till he brought them at length to a most beautiful grove of roses, surrounded with olive, orange, and citron trees; here they found many persons sitting in a disconsolate posture, with their heads reclined on their hands, and expressing all the signs of sorrow and discontent. The companions of the angel accosted them, and inquired into the cause of their grief. They replied, This is the seventh day since we came into this paradise; on our first admission we seemed to ourselves to be elevated into heaven, and introduced into a sensibility of it's inmost joys; but after three days our pleasures began to pall on the appetite, and the relish thereof was lost, till we became at last insensible to their taste, and found them to have lost the power of pleasing; our imaginary joys being thus annihilated, we were afraid of losing with them all the satisfactions of life, and we began to entertain doubts about eternal happiness, whether or no any such thing existeth; after this we wandered through a variety of paths and passages in search of the gate at which we were admitted, but our wandering was in vain; for on inquiring the way thereto, of some persons we met with, they informed us, that it was impossible to find the gate, inasmuch as this paradisiacal garden is a spacious labyrinth of such a nature, that whosoever wishes to get out, enters further and further into it; wherefore ye must of necessity remain here to eternity, being now in the middle of the garden, where all delights are centered. They further said to the companions of the angel, We have now sat in this place for a day and a half, and because we now despair of ever finding our way out, therefore we have sat us down to rest on this bank of roses, where we view around us olive-trees, vines, orange, and citron-trees, in great abundance; but the longer we view, so much the more our eyes are wearied with seeing, our noses with smelling, and our palates with tasting; and this is the cause of that sadness and sorrow in which you now behold us. On hearing this relation, the attendant angel said to them, This paradisiacal labyrinth is truly an entrance into heaven; I know the way that leadeth out

out of it, and if you will follow me, I will shew it you. He had no sooner uttered these words than they rose from the ground, and embracing the angel, they attended him together with his companions; and the angel, as they went along, instructed them concerning the true nature of heavenly joy, and eternal happiness thence derived: They consist not, said he, in external paradisiacal delights, unless they are attended also with internal paradisiacal delights; external paradisiacal delights reach only the senses of the body, but internal paradisiacal delights reach the affections of the soul, and if the former be without the latter, they are void of all heavenly life, inasmuch as they have no soul or spirit in them; and every delight without it's corresponding soul or spirit doth continually grow more and more languid and faint, fatiguing the mind more than labour. There are in every part of heaven paradisiacal gardens, in which the angels find much joy, and so far as it is attended with a delight of the soul, so far the joy is real and true. Hereupon they all asked, What is the delight of the soul, and whence is it derived? The angel replied, The delight of the soul is derived from love and wisdom proceeding from the Lord; and whereas love is an operative principle, and is operative by wisdom, therefore they are both fixed together in the effect of such operation, which effect is use: the delight arising from such use entereth into the soul by influx from the Lord, and descendeth through the superior and inferior parts of the mind into all the senses of the body, and in them is complete and full, becoming hereby a true joy, and partaking of an eternal nature from the eternal fountain whence it proceedeth. Ye have just now seen a paradisiacal garden, and I do avouch it for a truth, that there is not a single thing therein, not even the smallest leaf, which doth not exist by virtue of the marriage-union of love and wisdom in use; wherefore if man be in this marriage-union, he is then in a celestial paradise, and of consequence in heaven.

9. After this, the conducting angel returned to the house of assembly, and addressed himself to those, who had persuaded themselves that heavenly joy and eternal happiness consist in a perpetual glorification of God, and one continued festival of prayer and praise to all eternity, in consequence of a belief they had entertained that they should then see God, and because the life of heaven as originating in the worship of God is called a perpetual sabbath. Follow me, said the angel to them, and I will introduce you to your joy: so he conducted them into a little city,
in

in the midst of which was a temple, and all the houses whereof were supposed to be consecrated. In that city they observed a great concourse of people flocking together from all parts of the neighbouring country, and amongst them a number of priests, who received and saluted them on their arrival, and led them by the hand to the gates of the temple, and from thence into some consecrated buildings about the temple, where they initiated them into the perpetual worship of God; telling them that that city was a place of introduction to heaven, and that the temple therein was an entrance to a most spacious and magnificent temple in heaven, where the angels glorify God by prayers and praises to all eternity; it is ordained, said they, both here and in heaven, that ye are first to enter into the temple, and remain there for three days and three nights, and after this initiation ye are to enter into the houses of the city, which are so many buildings consecrated by us to divine worship, and in every house join in a communion of prayers, praises, and repetition of holy things with the congregation there assembled; ye are to take heed also that nothing but pious, holy, and religious subjects enter into your thoughts, or make a part of your conversation. After this the angel introduced his companions into the temple, which they found filled and crowded with many persons, who on earth had lived in exalted stations, and with many likewise of an inferior class; there were guards also stationed at the doors to prevent any from departing until they had completed their stay of three days and three nights. Then said the angel, To-day is the second day since the present congregation entered into the temple; attend to and examine them, and ye will see their manner of glorifying God. Then they examined them, and observed several fast asleep, and those who were awake yawning and listless; many of them, in consequence of the continual elevation of their thoughts to God, without any relapse into the inferior concerns of the body, seemed as if their faces were moved out from their bodies; several again had a wild and raving look with their eyes, by reason of their long abstraction from visible objects; in short, every one seemed in great pain, and to express great weariness of spirits, which shewed itself in a violent aversion to what they heard from the pulpit; so that they cried out to the preacher to end his discourse, for that their ears were stunned, they could not understand a single word that was spoken, and the very sound of his voice was become painful: then, instantly they all left their seats,

feats, and crowding in a body to the doors, they broke them down, and by mere violence made their way through the guards. The priests hereupon followed them, and walked close beside them, teaching, praying, sighing, and encouraging them to celebrate the solemn festival, and to glorify God, and to sanctify themselves; and then, said they, we will hereby initiate you into the eternal glorification of God in the most magnificent and spacious temple in heaven, and so will introduce you to the enjoyment of eternal happiness. These words, however, made but little impression upon them, by reason of the listlessness of their minds, arising from the long elevation of their thoughts above their ordinary labours and employments. But when they attempted to disengage themselves from the priests, the priests caught hold of their hands and garments, with intent to force them back again into the temple to a repetition of their prayers and praises; but all was in vain; they insisted on being left to themselves to recruit their spirits; we shall else die, they said, through mere faintness and weariness. At that instant, lo! there appeared four men in white garments, with mitres on their heads; one of them whilst on earth had been an archbishop, and the three others bishops, all of them now become angels; as they approached they addressed themselves to the priests, and said, We have observed you from heaven, how ye feed these sheep, that your instruction tendeth to their infatuation; surely ye know not what is meant by glorifying God, that it signifieth the bringing forth the fruits of love, that is, the discharging all the duties of our callings with faithfulness, sincerity, and diligence; for this is the nature and fruit of love towards God and our neighbour, and this is the bond and blessing of society; herein is God glorified, as also by the returns of immediate worship at stated times succeeding these duties; have ye never read these words of the Lord, *Herein is my Father glorified, that ye bring forth much fruit, so shall ye be my disciples*, John. xv. 8. Ye priests indeed may glorify God by your attendance on his immediate worship, inasmuch as this is your office, and from the discharge thereof ye derive honour, glory, and recompence; but it would be impossible for you, any more than others, thus to glorify God, unless honour, glory, and recompence were annexed to your office. Having said these words, the bishops gave charge to the keepers of the door to give free ingress and egress to all persons, there being so great a number of people, who from their ignorance of the state and nature of heaven,

can

can form no other idea of it's happiness, than that it consisteth in the perpetual worship of God.

10. After this the angel returned with his companions to the place of assembly, where the several companies of wise ones were still waiting; and next he addressed himself to those who fancied, that heavenly joy and eternal happiness depend only on an introduction into heaven, which introduction is merely of divine grace and favour, and that in such case the persons introduced would enter into the enjoyment of heaven, just as persons introduced to a marriage, or to a court-festival, enter into the enjoyment of such scenes. Wait here awhile, said the angel, until I found my trumpet, and call together those who have been most distinguished for their wisdom in regard to the spiritual things of the church. After some hours, there appeared nine men, with each of them a wreath of laurel on his head as a mark of distinction; these the angel introduced into the house of assembly, where all the companies before collected were still waiting, and then in their presence he addressed the nine strangers, and said, I am informed, that in compliance with your requests, ye have been permitted to ascend into heaven, according to your ideas thereof, and that ye have returned to this inferior or sub-celestial earth, perfectly well instructed as to the nature and state of heaven; tell us therefore what ye have seen, and how heaven appeared unto you. Then they replied in order, and the FIRST began thus: My idea of heaven from my earliest infancy to the end of my life on earth was this, that it was a place abounding with pleasures, comforts, enjoyments, gratifications, and delights, of every sort and degree; and that if I was introduced therein, I should be encompassed as with an atmosphere of such happinesses, and should receive it with the highest relish, like a bridegroom at the celebration of marriage, and when he enters the bed-chamber with his bride. Full of this idea, I ascended into heaven, and passed the first guard, and also the second; but when I came to the third, the captain of the guard accosted me and said, Who art thou, friend? I replied, It is my longing desire to ascend into heaven, and I seem now to be arrived thither; I pray thee therefore permit me to enter in. Then he permitted me, and I saw angels in white garments, who came about me, and examined me, and muttered amongst themselves, What new guest is this who is not cloathed with heavenly raiment? I heard their words, and thought within myself, This is a similar case

D

with

with what the Lord describes, of a person who came to the wedding, and had not on a wedding garment; and I said, Give me your garments: at this they smiled, and instantly one came from the judgment-hall with command to strip me naked, and to cast me out, and to throw my cloaths after me; and thus I was cast out.—The SECOND in order then began as follows: I also supposed, that if I was but admitted into heaven, which was over my head, I should there be encompassed with joys, which would supply me with an eternity of happiness; I likewise wished to be there, and my wish was granted; but the angels on seeing me fled away, and said one to another, What prodigy is this! how came this bird of night in amongst us? On hearing these words, I really felt as if I had undergone some change of nature, and was no longer a man; this however was merely imaginary, in consequence of the attraction of the heavenly atmosphere: presently, however, there came one running from the judgment-hall, with an order that two servants should lead me out again, and conduct me back by the way I ascended, till I reached my own home; then when I was come home, I appeared to others and to myself again as a man, in an human shape.—The THIRD said, I always conceived heaven to be some external place of blessedness independent of the love-affections, wherefore as soon as I came into this world of spirits, I had the most ardent desire to go to heaven; accordingly I followed those whom I saw ascending thither, and was admitted along with them; but I did not proceed far, for when I was desirous, according to my idea of heavenly blessedness, to delight my mind with the light of heaven, which is white as snow, and whose essence is said to be wisdom, a sudden stupor seized my understanding, and darkness my eyes, and I was reduced to a state of insanity: so again, from the heat of heaven, which correspondeth with the brightness of its light, and whose essence is said to be love, there arose in my heart a violent palpitation, a general uneasiness seized my whole frame, I was inwardly excruciated to such a degree that I could no longer stand upright, but fell flat on the ground. Whilst I was in this situation, one of the attendants came with an order from the judgment-hall to carry me gently to my own natural light and heat, and when I came thither my spirits and my heart presently returned to me again.—The FOURTH said, that he also had conceived heaven to be some external place of blessedness independent of the love-affections: As soon therefore, said he, as I came into the spiritual

ritual world, I inquired of the wise ones whether I might be permitted to ascend into heaven, and was informed that this liberty was granted to all persons, but that there was need of caution how they used it, lest they should be cast down again; I made light of this caution, and ascended, in full confidence that all were alike qualified for the reception of heavenly bliss in all its fulness; but alas! I was no sooner within the confines of heaven, than my life seemed to be departing from me, and through the violent pains which seized my head and breast, I was forced to fall flat on the ground, where I twisted and wreathed my body like a snake when it is brought near the fire; in this state I crawled to the brink of heaven, from whence I threw myself headlong down, and being taken up by some people who were standing near the place where I lighted, by proper care I was soon brought to myself again.—The other FIVE then gave a wonderful relation of what befel them in their ascents into heaven, and compared the changes they experienced as to their states of life, with the state of fish when raised out of water into air, or with that of birds when raised out of air into æther; and they declared, that after having suffered so much pain, they had no longer any desire to ascend into heaven, and only wished to live a life agreeable to the state of their own affections, amongst their like in any place whatsoever; that they were well informed, that in the world of spirits, (the present place of their residence) all persons undergo a previous preparation, the good for heaven, and the wicked for hell, and that after such preparation they discover ways open for them unto societies of their like, with whom they are to live eternally, and that they enter such ways with the utmost delight, because they are suitable to their love and affections. When they of the first assembly had heard these relations, they all likewise acknowledged, that they had never entertained any other notion of heaven, than of a local blessedness independent of their internal dispositions, and that to be admitted therein would be to enter upon the fruition of never-ceasing delights. Then the angel, who had the trumpet, addressed them in the following words: Ye see now that the joys of heaven and eternal happiness have not relation to place, but to the state of the life of man (*homo*); and a state of heavenly life is derived from love and wisdom; and whereas use, or profitable service, is that which containeth love and wisdom, and in which they are fixed and subsist, therefore a state of heavenly life is derived from the conjunction of love and wisdom in use.

It is the same thing if we call them charity, faith, and good works, inasmuch as charity is love, faith is truth whence wisdom springeth, and good works are uses. Moreover in our spiritual world there are places as in the natural world, otherwise there could be no habitations, and distinct abodes; nevertheless place with us is not place, but an appearance of place according to the state of love and wisdom, or of charity and faith. Every one who becometh an angel carrieth his own heaven within himself, inasmuch as he carrieth in himself the love of his own heaven; for man (*homo*) from creation is a very small effigy, image, and type of the great heaven, and the human form nothing else; wherefore every one cometh after death to that society in heaven, to whose general form he beareth a particular agreement in his particular form; of consequence when he entereth into that society, he entereth into a form corresponding to himself, thus he passeth from himself into a self-society as it were, and from a self-society into himself, and enjoyeth his own life in that of the society, and that of the society in his own; for every society in heaven may be considered as one common body, and the constituent angels as the similar parts thereof, from which the common body deriveth it's existence and support. Hence it follows, that they who are principled in evils, and in falses originating in evils, have formed in themselves an effigy of hell, which suffereth torment in heaven from the influx and violent activity of one opposite upon another; for infernal love is opposite to heavenly love, and consequently the delights of each are in a state of discord and enmity, and whensoever they meet, endeavour to destroy each other.

11. After this a voice was heard from heaven, saying to the angel who had the trumpet, Select ten out of the whole assembly, and introduce them to us; we have heard from the Lord that he will prepare them, so as to prevent the heat and light, or the love and wisdom, of our heaven, from doing them any injury during the space of three days. Then ten were selected, and followed the angel; and they ascended by a steep path up a certain hill, and from thence up a mountain, on the summit whereof was the heaven of those angels, which had before appeared to them at a distance like an expanse in the clouds: and the gates were opened for them, and after they had passed the third gate, the introducing angel hastened to the prince of the society, or of that heaven, and announced to him their arrival; and the prince said, Take some of my attendants,
and

and carry them back word that their arrival is acceptable to me, and introduce them into my anti-court, and provide for each a separate apartment with a bed-chamber, and appoint some of my vassals and servants to wait upon them, and to obey their orders: and so it was done. But when they were introduced by the angel, they asked, whether it was allowable to go and see the prince? and the angel replied, It is now morning, and it is not allowable before noon; till that time every one is engaged in his particular office and employment; but ye are invited to dinner, and then ye will sit at table with our prince; in the mean time I will introduce you into his palace, and shew you the grand and magnificent things it contains.

12. When they were come to the palace, they first viewed it from without; it was large and spacious, built of porphyry, with a foundation of jasper, and before the gate were six high pillars of lapis lazuli; the roof was of plates of gold, the windows high of the most transparent chrystal, whose frames also were of gold. After viewing the outside they were introduced within, and were conducted from one apartment to another, in each of which they saw ornaments of inexpressible elegance and beauty, the ceilings being decorated with paintings of inimitable workmanship; near the walls were set tables of silver overlaid with gold, whereupon were placed various utensils made of precious stones, and of entire gems in celestial forms, with several things besides which no eye on earth had ever seen, and consequently such as could never be supposed to exist in heaven. Whilst they were struck with astonishment at these magnificent sights, the angel said, Be not surprized; these things which ye behold are not the production and workmanship of any angelic hand, but were framed by the builder of the universe, and presented as a gift to our prince; wherefore the architectonic art is here in it's essential perfection, and hence are derived all the rules of that art as known and practised in the world. The angel added further, Ye may possibly conceive that such things bewitch our eyes, and infatuate us by their grandeur, and that we consider them as constituting the joys of our heaven; but this is not the case, inasmuch as our hearts not being in such things, they are only accessory to the joys of our hearts, and therefore so far as we contemplate them as accessory, and as the workmanship of God, so far we contemplate in them the divine omnipotence and benignity.

13. After

13. After this the angel said to them, It is not yet noon, come with me into the garden of our prince, which is near to the palace: so they went with him, and as they were entering he said, Behold here the most magnificent of all gardens in our heavenly society! But they replied, How! there is no garden here; we see only one tree, and on it's branches and it's top as it were fruits of gold and leaves of silver, with their edges adorned with emeralds, and underneath the tree little children with their nurses. Hereupon the angel with an inspired voice said, This tree is in the midst of the garden, and is called by us the tree of our heaven, and by some the tree of life. But advance, and draw nearer, and your eyes will be opened, and ye will see a garden; and they did so, and their eyes were opened, and they saw abundance of trees laden most plentifully with fine-flavoured fruits, entwined about with young vines, whose tops with their fruits inclined towards the tree of life in the midst. These trees were planted in a continued series, which proceeding from a point, and being continued into endless orbs, or gyrations, as of a perpetual spiral, formed a perfect spiral of trees, wherein one species succeeded another in continual order according to the worth and excellence of their fruits: the beginning of the circumgyration was at some distance from the tree in the midst, and the intervening space was radiant with a beam of light, by virtue whereof the trees in the orb shone with a splendor that penetrated from one to another, and was continued from the first to the last: the first trees were the most excellent of all, abounding with the choicest fruits, and were called paradisiacal trees, being never seen on any earth of the natural world, because none such ever grew there, or could grow; these were succeeded by olive-trees, the olives by vines, the vines by sweet-scented shrubs, and the sweet-scented shrubs by timber trees whose wood was useful for building. At stated intervals in this spiral or gyration of trees, were interspersed seats, formed of the young shoots of the trees behind, brought forward, and entwined in each other, whilst the fruits of the trees hanging over at the same time enriched and adorned them. In this perpetual winding orb of trees were small passages, which opened into flower-gardens, and from them into shrubberies laid out in areas and beds. At the sight of all these things the companions of the angel exclaimed, Behold heaven in form! wheresoever we turn our eyes we are struck with an influx of somewhat celestially-paradisiacal, which is not to be expressed. At this the angel rejoiced,

rejoiced, and said, All the gardens of our heaven are representative forms or types of heavenly blessednesses in their origins, and because the influx of these blessednesses elevated your minds, therefore ye exclaimed, Behold heaven in form! but they, who do not receive that influx, regard these paradisiacal gardens only as common woods or forests; and all they receive the influx who are under the influence of the love of uses, but they do not receive it, who are under the influence of the love of glory not originating in uses. Afterwards he explained, and taught them, what every particular thing in the garden represented and signified.

14. Whilst we were thus employed there came a messenger from the prince, with an invitation to them to eat bread with him; and at the same time two attendants brought garments of fine linen, and said, Put on these, because no one is admitted to the prince's table unless he be clothed in the garments of heaven: then they put them on, and accompanied their angel, and were shewn into a drawing-room belonging to the palace, where they waited for the prince; and there the angel introduced them to the company and conversation of the grandees and nobles, who were also in expectation of the prince's appearing: and lo! in about an hour the doors were opened, and he was seen to enter through one wider than the rest, on the western side, in great order and pomp of procession: his privy-counsellors went before him, after them counsellors of inferior orders, and next came the officers of chief rank belonging to the court: in the midst of these was the prince, and after him courtiers of various distinctions, and lastly the guards; in all they amounted to a hundred and twenty. Then the angel advancing before the ten strangers, who by their drefs appeared now like natives of the place, approached with them towards the prince, and reverently introduced them to his notice; and the prince, without stopping the procession, said to them, Come with me to eat bread. So they followed him into the dining-room, where they saw a table magnificently set out, having in the middle a high pyramid of gold with a hundred branches in triple order, and to each branch a small paten, or basket, containing variety of sweet-meats and preserves, with other delicacies made of bread and wine; and through the middle of the pyramid there issued as it were a bubbling fountain of nectareous wine, the stream whereof, falling from the summit of the pyramid, divided itself into different channels, and filled the cups. Beside this high pyramid were various celestial forms.

forms of gold, on which were dishes and plates covered with all kinds of meat: the celestial forms containing the dishes and plates, were forms of art derived from wisdom, such as cannot be devised by any human art, nor expressed by any human words: the dishes and plates were of silver, on which were engraven forms similar to those that supported them; the cups were of transparent gems: such was the apparatus of the table.

15. The dress of the prince and of his ministers was this: the prince was clad in an upper garment of purple, beset with stars of silver wrought in needle-work; under this garment he had a waistcoat of bright silk of a blue colour; this was open about the breast, where there appeared the front-part of a kind of zone, or ribband, with the ensign of his society; the ensign was an eagle sitting on her young at the top of a tree; this was wrought of shining gold beset with diamonds. The privy-counsellors were dressed nearly after the same manner, but without that ensign, instead whereof they wore sapphires curiously wrought hanging from their necks by a chain of gold. The courtiers wore coats of a brownish colour, wrought with flowers encompassing young eagles; their waistcoats were of silk of a fire-colour; so also were their breeches and stockings: thus were they clad.

16. The privy-counsellors, with those of an inferior order, and the grandees, stood round about the table, and by order of the prince folded their hands together, and at the same time uttered in a low voice a prayer of thanksgiving to the Lord; and after this, the prince making a sign, they reclined (*b*) themselves on couches at the table: and the prince said to the ten strangers, Do ye also recline with me, behold there are your couches; so they reclined; and the attendants, who were before sent by the prince to wait upon them, stood behind them. Then said the prince to them, Take each of you a plate from it's supporting form, and afterwards a paten from the pyramid; and they did so, and lo! instantly new plates and patens appeared in the place of those that were taken away; and their cups were filled with wine that streamed from the fountain out of the great pyramid; and they did eat and drink. When dinner was about half ended, the prince addressed himself to the ten new guests, and said, I have been informed that ye were convened on the earth which is immediately under this heaven, in order to disclose your thoughts concerning the joys of heaven and the eternal happiness thence derived,
and

and that ye professed different opinions, each according to his peculiar ideas of delight as originating in the bodily senses; but what are the delights of the bodily senses without the delights of the soul? the former are animated by the latter; the delights of the soul in themselves are imperceptible blessednesses, but they become more and more perceptible as they descend into the thoughts of the mind, and from thence into the sensations of the body; in the thoughts of the mind they are perceived as happinesses, in the sensations of the body as delights, and in the body itself as pleasures; eternal happiness is derived from the latter and the former taken together; but from the latter alone there resulteth a happiness not eternal, but temporal, which is quickly ended and passeth away, and in some cases becometh unhappiness. Ye have seen now that all your joys are the joys of heaven, but in a more excellent degree than ye could ever have conceived; yet nevertheless such joys do not inwardly affect our minds. There are three [things] which enter as one into our minds by influx from the Lord; these three as one, or this trine, are love, wisdom, and use; love and wisdom of themselves exist only ideally, being confined to the affections and thoughts of the mind, but in use they exist really, because they are joined together in act and bodily employment; and where they exist really, there they also subsist; and whereas love and wisdom exist and subsist in use, it is use whereby we are affected, and use consisteth in a faithful, sincere, and diligent discharge of the works of our functions; the love of use, and an application to use thence derived, knit together the powers of the mind, and prevent their dispersion, so that the mind is guarded against wandering, and dissipation, and the imbibing of false lusts, which flow in with their enchanting delusions from the body and the world through the senses, whereby the truths of religion and morality, with all that is good in either, become the sport of every wind; but an application of the mind to use bindeth and uniteth together those truths, and disposeth the mind to become a form receptive of wisdom thence derived, and in this case it extirpates the idle sports and pastimes of falsity and vanity, banishing them from its center towards the circumference. But ye will hear more on this subject from the wise ones of our society, whom I will send to you in the afternoon. So saying, the prince rose up, and the new guests along with him, and bidding them farewell, he gave a charge to the conducting angel to lead them back to their private apartments, and

E

there

there to shew them every token of civility and respect, and also to invite some courteous and affable company to entertain them with discourse on the various joys of this society.

17. The angel executed the prince's charge, and when they were come back to their private apartments, the company, invited from the city to entertain them with discourse on the various joys of the society, arrived, and after the usual compliments entered into conversation with them in a strain at once entertaining and elegant. But the conducting angel said, These ten men were invited into this heaven to see it's joys, and to receive thereby a new idea concerning eternal happiness; acquaint us therefore with some of it's joys, such as affect the bodily senses, and afterwards, when the wise ones arrive, they will acquaint us with what renders those joys satisfactory and happy. Then the company who were invited from the city, related the following particulars. 1. There are here days of festivity appointed by the prince, in order that the mind, by a due relaxation, may recover from the weariness which an emulative desire may occasion in particular cases; on such days we have concerts of music and singing in the public buildings of the city, and out of the city are exhibited games and shews; in the forums at such times are orchestras raised, surrounded with ballisters formed of vines planted thick together, from which hang bunches of ripe grapes; within these ballisters in three rows one above another sit the musicians, with their wind and string instruments, of various tones both high and low, loud and soft, and beside them sit singing-men and singing-women, who entertain the citizens with the sweetest music and singing, both in concert and solo, varied at times as to it's particular species; these concerts continue on those days of festivity from morning till noon, and afterwards till evening. 2. Moreover, every morning, from the houses round the forums are heard the most sweet songs of virgins and young girls, which penetrate through the whole city; it is one affection of spiritual love, which is sung every morning, that is, is founded by modifications of the singing voice, or modulations, and that affection in the song is perceived as real affection, flowing into the minds of the hearers, and exciting them to a correspondence with it; such is the nature of heavenly singing; the virgin-singers say, that the sound of their song is self-inspired and self-animated from within, and exalted with delight according to the reception it meets with from the hearers. This ended, the
3 windows

windows of the houses of the forum, and likewise of the houses of the streets, are shut, and so also are the doors, and then the whole city is silent, and no noise heard in any part of it, nor is any person seen loitering in the streets, but all are intent on their work and the labour of their callings. 3. At noon however the doors are opened, and in the afternoon also the windows in some houses, and boys and girls are seen playing in the streets, whilst their masters and mistresses sit at the entrance of their houses, watching over them, and keeping them in order. 4. At the extreme parts of the city are to be seen various sports of boys and young men, as running, hand-ball, tennis, &c.; there are besides trials of skill amongst the boys, in order to discover the readiness of their wit in speaking, acting, and perceiving; and to such as excel are given some leaves of laurel as a reward; not to mention other things of a like nature, designed to call forth and exercise the latent talents of the young people. 5. Moreover out of the city are exhibited stage-entertainments, wherein the comic actors represent the various graces and virtues of moral life, amongst whom are inferior characters for the sake of relatives. And one of the ten asked, How for the sake of relatives? And they replied, No one virtue with it's graces and beauties can be represented to the life, unless by means of relatives, wherein are comprized and represented all it's graces and beauties from the greatest to the least; and the inferior characters represent the least, even till they become none; but it is provided by law, that nothing of the opposite, which is called indecent and dishonourable, should be exhibited, except figuratively and as it were remotely: the reason of which provision is, because nothing that is honourable and good in any virtue can by successive progressions pass over to what is dishonourable and evil; it only proceedeth to it's least, till it ceaseth and becometh none, and when that is the case, the opposite commenceth; wherefore heaven, where all things are honourable and good, hath nothing in common with hell, where all things are dishonourable and evil.

18. During this discourse, a servant came in and brought word, that the eight wise ones invited by the prince's order were arrived, and wished to be admitted; whereupon the angel went out to receive and introduce them; and presently the wise ones, after the customary ceremonies of introduction, began to discourse with them on the beginnings and increments of wisdom, with which they intermixed various accounts

of it's progressive state, shewing, that with the angels it never ceaseth, or cometh to a period, but advanceth and increaseth to eternity. Hereupon the attendant angel said to them, Our prince at table discoursed with these men concerning the seat or abode of wisdom, shewing, that it is in use; if it be agreeable to you, be pleased to discourse with them further on the same subject. And they said, Man (*homo*) from his first creation was endued with wisdom and it's love, not for the sake of himself, but for the sake of it's communication with others from himself; hence it is a maxim inscribed on the wisdom of the wise, that no one is wise for himself alone, or liveth for himself, but for others at the same time; this is the ground and origin of society, which otherwise could not exist; to live for others is to promote uses; uses are the bonds of society, which bonds are as many in number as there are good uses, and the number of uses is infinite; there are spiritual uses, such as regard love towards God, and love towards our neighbour; there are moral and civil uses, such as regard the love of the society and state to which a man belongeth, and of his fellow-citizens amongst whom he liveth; there are natural uses, which regard the love of the world and it's necessities; and there are bodily uses; such as regard the love of self-preservation with a view to superior uses. All these uses are inscribed on man (*homo*), and follow in order one after another, and when they are together, one is in the other: they who are in the first uses, which are spiritual, are in all the succeeding ones, and such are wise persons; but they who are not in the first, and yet are in the second, and thereby in the succeeding ones, are not so highly principled in wisdom, but only appear to be so by virtue of an external morality and civility; they who are neither in the first nor second, but only in the third and fourth, have not the least pretensions to wisdom, for they are satans, loving only the world and themselves for the sake of the world; but they who are only in the fourth, are least of all wise, for they are devils, because they live to themselves alone, and to others only for the sake of themselves. Moreover every love hath it's particular delight, for by delight love is kept alive, and the delight of the love of uses is heavenly delight, which enters succeeding delights in order, and according to the order of succession exalteth them and maketh them eternal. After this they enumerated the heavenly delights proceeding from the love of uses, and said, that they are a thousand times ten thousand, and that all who enter
into.

into heaven enter into those delights: with further conversation of wisdom on the love of uses, they passed the day with them until evening.

19. Towards evening there came a footman cloathed in linen to the ten strangers who attended the angel, and invited them to a marriage-ceremony which was to be celebrated the next day; and the strangers were much rejoiced to think, that they were also to be present at a marriage-ceremony in heaven. After this they were conducted to the house of one of the privy-counsellors, and supped with him, and after supper they returned to the palace, and retired each apart into his own bed-chamber, where they slept till morning; and when they awoke, they heard the singing of the virgins and young girls from the houses round the public places of resort, of which mention was made above; they sung that morning the affection of conjugal love, the sweetness whereof did so affect and move the hearers, that they perceived sensibly a blessed delightfulness instilled into their joys, which at the same time exalted and renewed them. At the hour appointed the angel said, Make yourselves ready, and put on the garments of heaven which our prince sent you; and they did so, and lo! the garments were resplendent as with flaming light; and they asked the angel, Whence is this? He replied, Because ye are going to a marriage-ceremony, and when that is the case, our garments always assume a shining appearance, and become marriage-garments.

20. After this the angel conducted them to the nuptial house, and the porter opened the door; and presently being admitted within the house, they were received and complimented by an angel sent from the bridegroom, and introduced and shewn to the seats intended for them; and soon after they were invited into an antichamber, where they saw in the middle a table, on which was placed a magnificent candlestick with seven branches and sconces of gold; and on the walls hung lamps of silver, which being lighted made the atmosphere appear as of a golden hue: and they observed on each side of the candlestick two tables, on which were set loaves in a triple order; there were tables also at the four corners of the room, on which were placed cups of chrystal! Whilst they were viewing these things, lo! a door opened from a closet near the marriage-chamber, and they saw six virgins come out, and after them the bridegroom and bride, holding each other by the hand, and advancing towards a seat placed opposite to the candlestick, on
which

which they seated themselves, the bridegroom on the left hand, and the bride on the right, whilst the six virgins stood beside the seat near the bride. The bridegroom was clad in a robe of bright purple, and a waistcoat of fine shining linen, with an ephod, on which was a golden plate set round with diamonds, and on the plate was engraven a young eagle, the marriage-enign of that heavenly society; on his head he wore a mitre: but the bride was clad in a scarlet robe, with an undergarment of fine needle-work, continued from her neck to her feet, and beneath her bosom she wore a golden girdle, and on her head a crown of gold beset with rubies. When they were thus seated, the bridegroom turned himself towards the bride, and put a golden ring on her finger, and took bracelets and a necklace of pearl, and tied the bracelets about her wrists, and the necklace about her neck, and said, *Accept these pledges*; and as she accepted them he kissed her, and said, Now thou art mine; and he called her his wife. Hereupon all the company cried out, May the divine blessing be upon you! These words were first pronounced by each separately, and afterwards by all together; they were pronounced also in turn by a certain person sent from the prince as his representative, and at that instant the antichamber was filled with an aromatic smoke, which was a token of blessing from heaven: and then the servants in waiting took the loaves from the two tables beside the candlestick, and cups (now filled with wine) from the tables at the corners of the room, and gave to each of the guests his own loaf and his own cup, and they did eat and drink. After this the husband and his wife rose up, and the six virgins attended them with the silver lamps (now lighted) in their hands to the door, and the married pair entered the bed-chamber; and the door was shut.

21. Afterwards the conducting angel discoursed with the guests concerning his ten companions, acquainting them how he was commissioned to introduce them, and shew them the magnificent things contained in the prince's palace, and how they had dined at table with him; and that afterwards they had conversed with the wise ones of the society; and he said, May I be permitted to introduce them also to you, in order that they may enjoy the pleasure of your conversation? So he introduced them, and they entered into discourse together, and a certain wise personage, one of the marriage-guests, said, Do ye understand what is signified by the things ye have seen? They replied, that in some degree

degree they did; and immediately they asked him, Why was the bridegroom (now the husband) clad in that particular manner? He answered, Because the bridegroom (now the husband) represented the Lord, and the bride (now the wife) represented the church, inasmuch as marriages in heaven represent the marriage of the Lord with the church; this is the reason why he wore on his head a mitre, and was clad in a robe, a coat, and an ephod, like Aaron, and why the bride had a crown on her head, and was clad in a long robe like a queen; but to-morrow they will be clothed differently, because this representation lasteth no longer than to-day. They asked further, Since he represented the Lord, and she the church, why did she sit on his right hand? The wise personage replied, Because there are two things which constitute the marriage of the Lord and the church, viz. love and wisdom, and the Lord is love, and the church is wisdom, and wisdom is at the right hand of love; for every member of the church is wife as of himself, and in proportion as he is wife he receiveth love from the Lord; the right hand also signifieth power, and love hath power by means of wisdom: but as we said before, after the marriage-ceremony the representation is changed, for then the husband representeth wisdom, and the wife the love of his wisdom; this love however is not primary, but secondary love, being derived from the Lord to the wife by the wisdom of the husband; the love of the Lord, which is primary love, is the love of wisdom abiding with the husband, wherefore after marriage, both together, the husband and his wife, represent the church. They asked again, Why did not ye men stand beside the bridegroom (now the husband), as the six virgins stood beside the bride (now the wife)? The wise personage answered, The reason is, because we to-day are numbered amongst virgins, and the number six signifies all and what is complete. But they said, Explain your meaning. He replied, Virgins signify the church, and the church consisteth of both sexes, wherefore also we, with respect to the church, are virgins; that this is the case, is evident from these words in the Revelation, *These are they which were not defiled with women, for they are VIRGINS, and follow the Lamb wheresoever he goeth*, Chap. xiv. 4. And whereas virgins signify the church, therefore the Lord *likened it to ten VIRGINS invited to a marriage*, Matt. xxv. And whereas by Israel, Zion, and Jerusalem, is signified the church, therefore mention is so often made in the word, of the VIRGIN AND DAUGHTER OF ISRAEL, OF ZION, AND

OF

OF JERUSALEM. The Lord also describeth his marriage with the church in these words, *ON THY RIGHT HAND DID STAND THE QUEEN in gold of Ophir; her cloathing is of wrought gold; she shall be brought unto the king in RAIMENT OF NEEDLE-WORK; THE VIRGINS her companions THAT FOLLOW HER shall enter into the king's palace*, Psalm xlv. 9 to 16. Lastly they asked, Is it expedient that a priest be present and minister at the marriage-ceremony? The wise personage answered, This is expedient on the earths, but not in the heavens, by reason of the representation of the Lord himself and the church; on the earths they are not aware of this; but nevertheless with us a priest ministers in whatever relates to betrothings, or entering into marriage-contracts, and heareth, receiveth, confirmeth, and consecrateth the consent of the parties; consent is the essential of marriage, and all other succeeding ceremonies are it's formalities.

22. After this the conducting angel went to the six virgins, and gave them also an account of his companions, and requested, that they would vouchsafe to join company with them; accordingly they came, but when they drew near, they suddenly retired, and entered the women's apartment, where they mixed with the virgins their companions: on seeing this, the conducting angel followed them, and asked why they retired so suddenly without entering into conversation? They replied, We cannot approach: and he said, Why not? And they answered, We do not know, but we perceived somewhat which repelled, and drove us back again: we hope they will excuse us. And the angel returned to his companions, and told them what the virgins had said, and he added, I conjecture that your love of the sex is not chaste; in heaven we love virgins for their beauty and the elegance of their manners, and we love them intensely, but chastely. Hereupon his companions smiled, and said, You conjecture right; who can behold such beauties near, and not feel some stirring of desire?

23. After this entertaining converse the marriage-guests departed, and also the ten strangers with their attendant angel, and the evening being far advanced, they retired to rest. In the morning they heard a proclamation, *TO-DAY IS THE SABBATH*; and they arose, and asked the angel what it meant: he replied, It is for the worship of God, which returneth at stated periods, and is proclaimed by the priests; the worship is performed in our temples, and lasts about two hours; wherefore,

if it please you, come along with me, and I will introduce you; so they made themselves ready, and attended the angel, and entered the temple; it was a large building capable of containing about three thousand persons, of a semicircular form, set round with benches or seats of a similar figure. The pulpit in front of the seats was drawn a little from the center; the door was behind the pulpit on the left hand. The ten strangers entered with their conducting angel, who pointed out to them the places where they should sit, telling them, Every one who entereth the temple knoweth his own place, and this by a kind of innate perception, nor can he sit down in any place but his own; in case he taketh another place, he heareth nothing, and perceiveth nothing, and also disturbeth order, the consequence whereof is, that the priest is not inspired.

24. When the congregation was assembled, the priest ascended the pulpit, and preached a sermon full of the spirit of wisdom: the subject was concerning the sanctity of the sacred scriptures, and the conjunction of the Lord with both worlds, the spiritual and the natural, by means thereof; in the illumination by which he was influenced, he fully proved, that that holy book was dictated from Jehovah the Lord, and that consequently he is in it, so as to be the wisdom it contains; but that the wisdom which is Jehovah therein, lieth concealed under the sense of the letter, and is not opened but to those who are in truths of doctrine, and at the same time principled in good of life, and thus are in the Lord, and the Lord in them: to his discourse he subjoined a prayer, and descended. As the audience were going out, the angel requested the priest to speak a few words of peace with his ten companions; and he came to them, and they conversed together for the space of half an hour, and he discoursed concerning the divine trinity, that it is in Jesus Christ, in whom all the fulness of the godhead dwelleth bodily, according to the words of the apostle Paul; and afterwards concerning the union of charity and faith, but he said, concerning the union of charity and truth, because faith is truth.

25. After expressing their thanks they departed home; and when they were come thither the angel said to them, To-day is the third day since your ascent into the society of this heaven, and ye were prepared by the Lord to stay here three days, wherefore it is time that we be separated; put off therefore the garments sent you by the prince, and put on your

F

own.

own. When they had done so, they were inspired with a desire to be gone, so they departed, and descended, the angel attending them to the place of assembly; and there they gave thanks to the Lord for vouchsafing to bless them with science, and thereby with intelligence, concerning heavenly joys and eternal happiness.

26. "I again protest in truth, that these things were done and said, as they are related, the former in the world of spirits, which is in the midst between heaven and hell, and these latter in the society of heaven to which the angel of the trumpet and the conductor belonged. Who in the christian orb would have known any thing concerning heaven, and concerning the joys and the happiness therein experienced, the science whereof is a science of salvation, unless it had pleased the Lord to open to some person or other the sight of his spirit, and to shew and teach? That similar things exist in the spiritual world, is very manifest from what was seen and heard by the apostle John, as described in the Apocalypse, as that he saw the Son of Man in the midst of seven candlesticks, and also a tabernacle, temple, ark, and altar in heaven; a book sealed with seven seals, the book opened, and horses going forth thence; four animals around the throne; twelve thousand chosen out of each tribe; locusts ascending out of the abyfs; a dragon, and his combat with Michael; a woman bringing forth a male child, and flying into a wilderness by reason of the dragon; two beasts, one ascending out of the sea, the other out of the earth; a woman sitting upon a scarlet beast; the dragon cast out into a lake of fire and sulphur; a white horse, and a great supper; a new heaven and a new earth, and the holy Jerusalem descending, described as to it's gates, wall, and foundation; also a river of water of life, and trees of life making fruits every month; besides several other particulars, all which things were seen by John, and were seen whilst as to his spirit he was in the spiritual world and in heaven. Not to mention the things seen by the apostles after the Lord's resurrection; and what were afterwards seen and heard by Peter, Acts xi. and also by Paul; moreover by the prophets, as by EZECHIEL, in that he saw four animals which were cherubs, chap. i. and chap. x; a new temple and a new earth, and an angel measuring them, chap. xl. to xlviii. that he was led away to Jerusalem, and saw there abominations; and also into Chaldæa into captivity, chap. viii. and chap. xi. The case was
" similar

“ similar with ZECHARIAH, in that he saw a man riding between myrtles, chap. i. 8, and following verses; that he saw four horns, and afterwards a man with a measuring-line in his hand, chap. iii. 1, and following verses; that he saw a candlestick and two olives, chap. iv. 2, and following verses; that he saw a flying roll and an ephah, chap. v. 1, 6; that he saw four chariots going forth between two mountains, and horses, chap. vi. 1, and following verses. So likewise with DANIEL, in that he saw four beasts coming up out of the sea, chap. viii. 1, and following verses; also combats of a ram and he-goat, chap. viii. 1, and following verses; that he saw the angel Gabriel, and had much discourse with him, chap. ix. That the boy of Elisha saw chariots and horses of fire round about Elisha, and that he saw them when his eyes were open. From these, and several other instances in the word, it is evident, that the things which exist in the spiritual world, appeared to many both before and after the Lord’s coming: what wonder then is it, that the same things should now also appear at the commencement of the church, or when the New Jerusalem is coming down from the Lord out of heaven?”

Concerning MARRIAGES in HEAVEN.

27. **T**HAT there are marriages in heaven, cannot be admitted as an article of faith with those, who imagine that man (*homo*) after death is a soul or spirit, and whose idea of a soul or spirit is as of an attenuated æther or vapour; who imagine also, that man will not live as man till after the day of the last judgment; and in general who know nothing respecting the spiritual world, in which dwell angels and spirits, consequently in which are heavens and hells: and whereas that world hath been heretofore unknown, and mankind been in total ignorance that the angels of heaven are men, in a perfect form, and in like manner infernal spirits, but in an imperfect form, therefore it was not possible for any thing to be revealed concerning marriages in that world; for it would in such case have been objected, How can soul be joined with soul, or vapour with vapour, as one married partner with another here on earth? Not to mention many more like objections, which, the instant

they were made, would take away and dissipate all faith respecting marriages in another life: but now, inasmuch as several particulars have been revealed concerning that world, and a description hath been also given of it's nature and quality, as hath been done in the treatise on HEAVEN AND HELL, and also in the APOCALYPSE REVEALED, it is possible that the assertion respecting marriages, as having place in that world, may be established and confirmed, even so as to convince the reason, by the following propositions: I. *That man (homo) liveth a man after death.* II. *That in this case a male is a male, and a female a female.* III. *That every one's proper love remaineth with him after death.* IV. *What especially the love of the sex remaineth, and with those who go to heaven, as is the case with all who become spiritual here on earth, conjugal love remaineth.* V. *These things fully confirmed by ocular demonstration.* VI. *Consequently that there are marriages in the heavens.* VII. *That spiritual nuptials are to be understood by the Lord's words, where he saith, that after the resurrection they neither marry nor are given in marriage.* We shall now give an explanation of these positions in their order.

28. I. THAT MAN LIVETH A MAN AFTER DEATH. That man liveth a man after death, hath been heretofore unknown in the world, for the reasons just now mentioned; and what is surprizing, it hath been unknown even in the christian world, where the word is, and thence illustration concerning life eternal, and where the Lord himself teacheth, *That all the dead rise again, and that God is not the God of the dead but of the living.* Matt. xxii. 31, 32. Luke xx. 37, 38. Moreover man (*homo*), as to the affections and thoughts of his mind, is in the midst of angels and spirits, and is so confociated with them, that he cannot be plucked asunder from them but he instantly dies. It is still more surprizing that this is unknown, when yet every man, who hath departed this life since the beginning of creation, after his decease, hath come and doth still come to his own, or, as it is said in the word, hath been gathered and is gathered to his own, besides, man hath a common (or general) perception, which is the same with the influx of heaven into the interiors of his mind, by virtue whereof he inwardly in himself perceiveth truths, and as it were seeth them, and especially this truth, that he liveth a man after death, a happy man if he hath lived well, and unhappy if he hath lived ill: for who doth not think thus, whilst he elevates his mind in any degree above the body, and above the thought which

which borders next upon the senses, as is the case when he is engaged in divine worship from an interior principle, and when he lieth on his death-bed expecting his dissolution; in like manner when he hears of those who are deceased, and of their lot? I have related a thousand particulars respecting departed spirits, informing certain persons who are now alive concerning the state of their deceased brethren, their married partners, and friends; I have written also concerning the state of the English, the Dutch, the Papists, the Jews, the Gentiles, and likewise concerning the lot of Luther, of Calvin, and of Melancthon; and hitherto I never heard any one object, How can such be their lot, when as yet they are not risen from their sepulchres, the last judgment not being yet accomplished? Are not they in the meantime mere vapourous and unsubstantial souls, residing in some place of confinement (*in quodam pu seu ubi*)? Such objections I have never as yet heard from any quarter, whence I have been led to conclude, that every one perceives in himself that he liveth a man after death. Who, that hath loved his married partner, his infants and offspring, when they are dying, or are dead, will not say within himself (in case his thought be elevated above the sensual principles of the body) that they are in the hand of God, and that he shall see them again after his own death, and again be joined with them in a life of love and joy?

29. Who cannot see from reason, if he be so disposed, that man after death is not mere vapour, of which no idea can be formed but as of a blast of wind, or of air and æther, and that such vapour constitutes or contains in it the human soul, which desires and expects conjunction with it's body, in order that it may enjoy the bodily senses and the delights thereof, as before in the world? Who cannot see, that if this was the case with man after death, his state would be more deplorable than that of fishes, of birds, and of terrestrial animals, whose souls are not alive, and consequently not in such anxiety of desire and expectation? Supposing man after death to be such a vapour, and thus a breath of wind, he would in this case either fly about in the universe, or, according to the traditions of some, be reserved in a place of confinement, or in the *limbo* of the ancient fathers, until the last judgment. Who cannot hence from reason conclude, that they who have lived since the beginning of creation, which is computed to be about six thousand years, must be still in a like anxious state, and progressively more anxious, inasmuch as

all expectation arising from desire causes anxiety, and being continued from time to time increases it; consequently, that they must still be either floating about in the universe, or be kept shut up in confinement, and thereby in extreme misery; and that this must be the case with Adam and his wife, and in like manner with Abraham, Isaac, and Jacob, and all who have lived since that time? All this being supposed true, it must needs follow, that nothing would be more deplorable than to be born a man. But the reverse of this is provided of the Lord, who is Jehovah from eternity, and the creator of the universe, in that the state of man, who joineth himself with him by a life according to his precepts, becomes more blessed and happy after death than before it, and that it is more blessed and happy from this circumstance, that man then is spiritual, and the spiritual man is sensible of and perceiveth spiritual delight, which is greatly superior to natural delight, exceeding it a thousand degrees.

30. That angels and spirits are men, may appear evident from those seen by Abraham, Guideon, Daniel, and the prophets, and especially by John when he wrote the Apocalypse, and also by the women in the Lord's sepulchre, yea, from the Lord himself as seen by the disciples after his resurrection. The reason of their being seen was, because the eyes of the spirits of those who saw were opened, and when the eyes of the spirit are opened, angels appear in their proper form, which is human; but when the eyes of the spirit are closed, that is, veiled with the vision of the bodily eyes which derive their all from the material world, then they do not appear.

31. It is however to be observed, that man (*homo*) after death is not a natural man, but a spiritual man, nevertheless that he still appears in all respects like himself, and so like, that he knows no other but that he is still in the natural world, for he hath a like body, a like countenance, like speech, and like senses, inasmuch as he hath like affection and thought, or like will and understanding. He is indeed actually not like, because he is a spiritual, and consequently an interior man; but the difference doth not appear to him, because he cannot compare his spiritual state with his former natural state, having put off the latter, and being in the former; wherefore I have often heard such say, that they know no other but that they are in the former world, with this only difference, that they no longer see those whom they had left in that world.

world, but that they see those who have departed out of that world, or are deceased; the reason why they now see the latter, and not the former, is, because they are no longer natural men, but spiritual or substantial, (*d*) and the spiritual or substantial man sees the spiritual or substantial man, as the natural or material man sees the natural or material man, but not *vice versa*, by reason of the difference between what is substantial and what is material, which is like the difference between what is prior and what is posterior; and what is prior, as being in itself purer, cannot appear to what is posterior, which in itself is grosser, nor can what is posterior, as being grosser, appear to what is prior, which in itself is purer, consequently an angel cannot appear to a man of this world, nor a man of this world to an angel. The reason why man after death is a spiritual or substantial man, is, because this spiritual or substantial man lay concealed inwardly in the natural or material man, which natural or material man was to it as a covering, or as a skin about to be cast off, and when the covering or skin is cast off, the spiritual or substantial man comes forth, that is, the purer, interior, and more perfect man. That the spiritual man is still a perfect man, notwithstanding his being invisible to the natural man, is manifest from the Lord's being seen by the apostles after his resurrection, in that he appeared and presently did not appear, and yet he was a man (*homo*) like to himself when seen and not seen; it is said also, that when they saw him, their eyes were open:

32. II. THAT IN THIS CASE A MALE IS A MALE, AND A FEMALE A FEMALE. Inasmuch as man (*homo*) liveth a man after death, and man is male and female, and there is a distinction between the male principle and the female principle, and such a distinction, that the one cannot be changed into the other, it follows, that after death the male liveth a male, and the female a female, each a spiritual man (*homo*). It is said, that the male principle cannot be changed in the female principle, nor the female into the male, and that therefore after death the male is a male, and the female a female; but whereas it is not known in what the masculine principle essentially consists, and in what the female principle, therefore it may be expedient briefly to explain it. The essential distinction between the two principles is this; in the masculine principle love is inmost, and it's covering is wisdom, or, what is the same thing, the masculine principle is love covered (or veiled) with wisdom; where-

as

as in the female principle the wisdom of the male is inmost, and it's covering is the love thence derived; but this latter love is female (or feminine) love, and is given of the Lord to the wife by the wisdom of the husband, whereas the former love is male (or masculine) love, which is the love of growing wise, (*e*) and is given of the Lord to the husband according to the reception of wisdom; from this circumstance it is, that the male is the wisdom of love, and that the female is the love of that wisdom; wherefore from creation there is implanted in each a love of conjunction so as to become one; but on this subject more will be said in the following pages. That the female principle is derived from the male, or that the woman was taken out of the man, is manifest from these words in Genesis; *Jehovah God took out one of the man's ribs, and closed up the flesh in the place thereof, and he builded the rib, which he had taken out of the man, into a woman; and he brought her to the man; and the man said, This is bone of my bones, and flesh of my flesh, hence she shall be called Eve, because she was taken out of man*, chap. ii. 21, 22, 23; what is signified by rib, and what by flesh, will be shewn elsewhere.

33. From this primitive formation it follows, that by birth the character of the male is intellectual, and that the female character partakes more of the will-principle, or, what amounts to the same, that the male is born to the affection of knowing, of understanding, and of growing wise, whereas the female is born to the love of conjoining herself with that affection in the male. And inasmuch as the interiors form the exteriors to their likeness, and the male (or masculine) form is a form of intellect, and the female (or feminine) form is a form of the love of that intellect, it is from this ground that the male and female differ as to the features of the face, the tone of the voice, and the other parts of the body, the male partaking of harder features, a harsher tone of voice, and a stronger body, moreover of a bearded chin, and in general of a form less beautiful than that of the female; they differ also in their gestures and manners; in a word, they are not exactly similar in a single respect, but still, in every particular appertaining to each, there is a principle tending to conjunction; yea, the male principle, in the male, is male in every part of his body, even the most minute, and also in every idea of thought, and in every spark of his affection; the same is true of the female principle in the female; and since of consequence the
one

one cannot be changed into the other, it follows, that after death the male is male, and the female is female.

34. III. THAT EVERY ONE'S PROPER LOVE REMAINETH WITH HIM AFTER DEATH. Man (*homo*) knoweth that there is such a thing as love, but he doth not know what love is; he knoweth that there is such a thing as love from common discourse, as when it is said, that such an one loveth me, that a king loveth his subjects, and that subjects love their king, that an husband loveth his wife, and that a mother loveth her children, and *vice versa*; also when it is said of such and such persons, that they love their country, their fellow-citizens, and their neighbour; in like manner of things abstracted from persons, as when it is said that a man loveth this or that thing. But although the term love be thus universally applied in conversation, still there is scarce any one who knoweth what love is; even whilst he is meditating on the subject, inasmuch as he is not able on such occasions to form to himself any idea of thought concerning it, and thus not to fix it as present in the light of the understanding, by reason of it's not having relation to light but to heat, he therefore is either led to deny it's reality, or else calls it merely an influent effect arising from the sight, the hearing, and the conversation, and thus accounts for the motions to which it gives birth; not being at all aware, that love is his very life, not only the common life of his whole body, and the common life of all his thoughts, but also the life of all the particulars thereof. This may be perceivable by a wise man from this consideration, that if the affection of love be removed, he is incapable both of thinking and of acting; for in proportion as the affection which is of love grows cold, do not thought, and speech, and action grow cold also, and in proportion as the affection grows warm, do not they grow warm in the same degree? Love therefore is the heat of the life of man (*hominis*), or his vital heat; the heat of the blood, and also it's redness, are from this source and no other; this is an effect of the fire of the angelic sun, which is pure love.

35. That every one hath his own proper love, or a love distinct from that of another, that is, that no two men (*homines*) have altogether a like love, may appear from the infinite variety of human countenances, the countenance being a type of the love; for it is a known thing, that the countenance is changed and varied according to the affection of love; the desires also, which are of love, and also man's joys and sorrows, are manifested in the countenance. From this consideration it is evident,

G

that

that every man is his own proper love, yea, is the form of his love. It is however to be observed, that the interior man, which is the same with his spirit, which liveth after death, is the form of his love, and not so the exterior man which liveth in this world, because this latter man hath learnt from infancy to conceal the desires of his love, yea, to make a pretence and show of desires which are different from his own.

36. The ground and reason why every one's proper love remains with him after death, is, because love is the life of man (*homo*), as was said above, n. 34, and hence it is the man himself. Man also is his own proper thought, thus his own proper intelligence and wisdom, but these make one with his love; for man thinks from and according to his love, yea, if he be in freedom, he speaks and acts in like manner as he thinks; from which consideration it may appear, that love is the esse or essence of the life of man, and that thought is the existence or existence of his life thence derived; wherefore speech and action, which are said to flow from the thought, do not flow from the thought, but from the love through the thought. From much experience it hath been given to know, that man after death is not his own proper thought, but that he is his own proper affection and derivative thought, or that he is his own proper love and derivative intelligence; also that man after death puts off every thing which doth not agree with his love, yea, that he successively puts on the countenance, the tone of voice, the speech, the gestures, and the manners of the love proper to his life: hence it is, that the universal heaven is arranged in order according to all the varieties of the affections of the love of good, and the universal hell according to all the affections of the love of evil.

37. IV. THAT ESPECIALLY THE LOVE OF THE SEX REMAINETH, AND WITH THOSE WHO GO TO HEAVEN, AS IS THE CASE WITH ALL WHO BECOME SPIRITUAL HERE ON EARTH, CONJUGIAL LOVE REMAINETH. The ground and reason why the love of the sex remaineth with man (*homo*) after death, is, because after death a male is a male and a female a female, and the male principle in the male is male (or masculine) in the whole and in every part thereof; in like manner the female principle in the female, and a principle tending to conjunction is in all and singular their parts, yea, in the most singular; and whereas this conjunctive principle was implanted from creation, and thence perpetually influences, it follows, that the one desires and breathes after conjunction with

with the other. Love considered in itself is nothing else but a desire and consequent tendency to conjunction, and conjugal love to conjunction into one; for the male man and the female man were so created, that from two they may become as one man, or one flesh, and when they become one, they are then, taken together, man (*homo*) in his fulness; but without such conjunction, they are two, and each is as a divided or half-man. Now whereas the above conjunctive principle lies inmosty concealed in all and singular the parts of the male, and in all and singular the parts of the female, and the same is true of the faculty and desire to be conjoined together into one, it follows, that the mutual and reciprocal love of the sex remaineth with men (*homines*) after death.

38. We speak distinctively of the love of the sex, and of conjugal love, because the love of the sex is a thing different from conjugal love; the love of the sex hath place with the natural man, but conjugal love with the spiritual man; the natural man loves and desires only external conjunctions, and bodily pleasures thence derived, whereas the spiritual man loves and desires internal conjunction, and satisfactions of the spirit thence derived, and these satisfactions he perceives are granted with one wife, with whom he can perpetually be more and more joined together into one, and the more he enters into such conjunction, he perceives his satisfaction ascending in a like degree, and enduring to eternity; but the natural man hath no consideration of any thing like this. This then is the reason why it is said, that conjugal love after death remains with those who go to heaven, as is the case with all those who become spiritual here on earth.

39. V. THESE THINGS FULLY CONFIRMED BY OCULAR DEMONSTRATION. That man (*homo*) liveth a man after death, and that in this case a male is a male, and a female a female; and that every one's proper love remaineth with him after death, and that especially the love of the sex and conjugal love remaineth, are positions which I have wished hitherto to confirm by such arguments as respect the understanding, and are called rational; but whereas man (*homo*) from his infancy, in consequence of what hath been taught him by his parents and masters, and afterwards by the learned and the clergy, hath been induced to believe, that he shall not live a man after death until the day of the last judgment, which day hath now been expected for six thousand years; and whereas several have regarded this article of faith as one of those tenets,

* G 2

which

which ought to be believed, but not intellectually conceived, it was therefore necessary that the above positions should be confirmed also by ocular evidence; otherwise man, who believes only the senses, in consequence of the faith previously implanted, would object thus: If men lived men after death, I should certainly see and hear them: who hath ever descended from heaven, or ascended out of hell, to give such information? In reply to such objections it is to be observed, that it never was possible, nor can be, that any angel of heaven should descend, or any spirit of hell ascend, and speak with men, except with those who have the interiors of the mind or spirit opened by the Lord; and this opening of the interiors cannot be fully effected except with those, who have been prepared of the Lord to receive the things which are of spiritual wisdom; on which accounts it hath pleased the Lord to prepare me, and to open the interiors of my mind, to the intent that the state of heaven and hell, and the state of the life of men after death, might not remain unknown, and be laid asleep in ignorance, and at length buried in denial. Nevertheless, ocular proofs and documents on the subjects above-mentioned, by reason of their copiousness, cannot here be adduced, but have been already adduced in the *Treatise on HEAVEN AND HELL*; and afterwards in a Tract entitled *THE CONTINUATION RESPECTING THE SPIRITUAL WORLD*; and besides these in the *APOCALYPSE REVEALED*; but especially, in regard to the present subject of marriages, in the *MEMORABLE RELATIONS* which are annexed to the several paragraphs or chapters of this work.

40. VI. CONSEQUENTLY THAT THERE ARE MARRIAGES IN HEAVEN. This position having been confirmed by reason, and at the same time by experience, stands in need of no further demonstration.

41. VII. THAT SPIRITUAL NUPTIALS ARE TO BE UNDERSTOOD BY THE LORD'S WORDS, THAT AFTER THE RESURRECTION THEY NEITHER MARRY, NOR ARE GIVEN IN MARRIAGE. In the Evangelists are these words, *Certain of the sadducees, who say that there is no resurrection, asked Jesus, saying, Master, Moses wrote, if a man die, having no children, his brother shall take his wife, and raise up seed unto his brother. Now there were with us seven brethren, and the first, when he had married a wife, deceased, and having no issue left his wife unto his brother; likewise the second also, and the third, unto the seventh; last of all the woman died also; therefore in the resurrection whose wife shall she be of*
the

the seven? But Jesus answering, said unto them, The sons of this age marry (make nuptials) and are given in marriage (given to nuptials), but they who shall be accounted worthy to attain another age, and resurrection from the dead, shall neither marry (make nuptials) nor be given in marriage (be given to nuptials), neither can they die any more, for they are like unto the angels, and are the sons of God, being sons of the resurrection. But that the dead rise again, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob; for he is not the God of the dead, but of the living; for all live unto him, Luke xx. 27 to 38. Matt. xxii. 22 to 31. Mark xii. 13 to 27.

There are two things which the Lord taught by these words; first, that man (*homo*) riseth again after death; and secondly, that in heaven they are not given in marriage. That man riseth again after death, he taught by these words, *That God is not the God of the dead, but of the living, and that Abraham, Isaac, and Jacob, are alive; he taught the same also in the parable concerning the rich man in hell, and Lazarus in heaven, Luke xvi. 22 to 31.* Secondly, that in heaven they are not given in marriage (given to nuptials), he taught by these words, "They who shall be accounted worthy to attain another age, neither marry (make nuptials) nor are given in marriage (given to nuptials)." That no other nuptials are here meant but spiritual nuptials, is very evident from the words which immediately follow, that neither can they die any more, because they are like unto the angels, and are the sons of God, being sons of the resurrection; by spiritual nuptials is meant conjunction with the Lord, and this is effected on earth, and when it is effected on earth, it is also effected in the heavens, wherefore in the heavens there is no repetition of nuptials, nor are they again given in marriage (given to nuptials): this is also meant by these words, "The sons of this age marry and are given in marriage, but they who are accounted worthy to attain another age, neither marry nor are given in marriage:" these latter are also called by the Lord sons of nuptials, Matt. ix. 15. Mark ii. 19; and on this occasion angels, sons of God, and sons of the resurrection. That to celebrate nuptials signifies to be joined with the Lord, and that to enter into nuptials is to be received into heaven by the Lord, is manifest from the following passages: *The kingdom of heaven is like unto a man a king, who made a marriage (nuptials) for his son, and sent out servants and invited to the marriage (nuptials), Matt. xxii. 1 to 14. The kingdom of heaven is like unto ten virgins, who went forth to meet the bridegroom,*

of

of which five being prepared entered in to the marriage (nuptials), Matt. xxv. 1 and the following verses; that the Lord here meant himself, is evident from verse 13, where it is said, Watch ye, because ye know not the day and hour in which the Son of Man is about to come. Also from the Revelation, The time of the marriage (nuptials) of the Lamb is come, and his wife hath made herself ready: blessed are they who are called to the marriage-supper of the Lamb, xix. 7, 9. That there is a spiritual meaning in all and singular things which the Lord spake, hath been fully shewn in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, published at Amsterdam in the year 1763. (f)

* * * * *

42. To the above I shall subjoin two MEMORABLE RELATIONS RESPECTING THE SPIRITUAL WORLD. The first is as follows: One morning I was looking upwards into heaven, and I saw over me three expanses one above another; and I saw that the first expanse, which was nearest, opened, and presently the second which was superior to it, and lastly the third which was highest; and by virtue of illustration thence, I perceived, that above the first expanse were the angels who compose the first or ultimate heaven; and above the second expanse were the angels who compose the second or middle heaven; and above the third expanse were the angels who compose the third or highest heaven. I wondered at first what all this was, and what it meant; and presently there was heard from heaven a voice as of a trumpet, saying, We have perceived, and now see, (g) that thou art meditating concerning CONJUGIAL LOVE; and we are aware that no one on earth as yet knoweth what true conjugal love is in its origin, and in its essence, and yet it is of importance that it should be known; wherefore it hath pleased the Lord to open the heavens to thee in order that illustrating light and consequent perception may flow into the interiors of thy mind: with us in the heavens, especially in the third heaven, our celestial delights are derived principally from conjugal love; wherefore, in consequence of leave granted us, we will let down to thee a conjugal pair for thy inspection and observation: and lo! instantly there appeared a chariot descending from the highest or third heaven, in which was seen one angel; but as it approached there were seen therein two: the chariot at a distance glittered before my eyes like a diamond, and to it were harnessed young horses white as snow; and they who sat in the chariot held in their hands two turtle-

turtle-doves, and called out to me, saying, Wilt thou that we come nearer to thee? but in this case take heed, lest the glitter, which is from our heaven whence we have descended, and is of a flaming quality, penetrate too interiorly, by the influx of which the superior ideas of thy understanding, which are in themselves celestial, may indeed be illustrated, but these ideas are ineffable in the world wherein thou dwellest; wherefore what thou art about to hear, receive rationally, and thereby express and explain it so that it may be understood. And I replied, I will observe your caution; come nearer: so they came nearer, and lo! it was an husband and his wife; and they said, We are a conjugal pair; we have lived blessed in heaven since the first age of the world, which is called by you the golden age, and during that time in the same perpetual flower of youth, in which thou now seest us at this day. I viewed each attentively, because I perceived that they represented conjugal love in it's life and in it's adorning, in it's life in their faces, and in it's adorning in their raiment; for all the angels are affections of love in a human form; the ruling affection itself shines forth from their faces, and from the affection, and according to it, the kind and quality of their raiment is derived and determined; wherefore it is said in heaven, that every one is clothed by his own proper affection. The husband appeared of a middle age between manhood and youth; from his eyes darted forth sparkling light derived from the wisdom of love, by virtue of which light his face was radiant from it's inmost ground, and in consequence of such radiance, the skin had a kind of refulgence in the outermost surface, whereby his whole face was one resplendent comeliness: he was clad in an upper robe which reached down to his feet, and underneath it in a vesture of blue, girded about with a golden girdle, upon which were three precious stones, two sapphires on the sides, and a carbuncle in the midst; his stockings were of bright shining linen, with threads of silver interwoven, and his shoes were of velvet: such was the representative form of conjugal love with the husband. But with the wife it was this; her face was seen by me, and it was not seen; it was seen as essential beauty, and it was not seen because this beauty was inexpressible; for in her face there was a splendor of flaming light, such as the angels in the third heaven enjoy, and this light made my sight dim; so that I was lost in astonishment: she observing this addressed me, saying, What dost thou see? I replied, I see nothing but conjugal love and the form thereof,

thereof, but I see and do not see. Hereupon she turned herself obliquely (*b*) from her husband, and then I was enabled to view her more attentively; her eyes were bright and sparkling by virtue of the light of her own particular heaven, which light, as was said, is of a flaming quality, which it derives from the love of wisdom; for in that heaven wives love their husbands from their wisdom and in their wisdom, and husbands love their wives from that love of wisdom and in it, as directed towards themselves, and thus they are united; this was the ground and origin of her beauty, which was such, that it would be impossible for any painter to imitate and exhibit it in it's form, inasmuch as he has no colours bright and vivid enough to express it's lustre, nor is it in the power of his art to depict such beauty: her hair was adjusted in becoming order so as to correspond with her beauty, and in it were inserted diadems of flowers: she had a necklace of carbuncles, and from it hung a rosary of chrysolites; and she had bracelets of pearl: her upper robe was scarlet, and underneath it she had a stomacher of purple, which was clasped in front with clasps of rubies: but what surprized me was, that the colours varied according to her aspect in regard to her husband, and also according to such aspect were sometimes less, sometimes more glittering, in mutual aspect more, and in oblique aspect less. When I had made these observations, they again discoursed with me, and when the husband spake, he spake at the same time as from his wife, and when the wife spake, she spake at the same time as from her husband, such was the union of their minds from whence speech flows; and on this occasion I also heard the sound (tone of voice) of conjugal love, that inwardly it was simultaneous, (*i*) and that it likewise proceeded from the delights of a state of peace and innocence. At length they said, we are recalled; we must depart; and instantly they appeared again conveyed in a chariot as before; and the way by which they were conveyed was a paved way through flowering shrubberies, from the beds of which sprung up olive and orange-trees laden with fruit: and when they approached near their own heaven, they were met by several virgins, who welcomed and introduced them.

43. After this an angel from that heaven was seen by me, holding in his hand a sheet of paper, which he unfolded, saying, I see that thou art meditating on conjugal love; in this paper are contained arcana of wisdom respecting that love, which have never as yet been discovered in the

the world; they are now to be discovered, because the discovery is of importance; those arcana abound more in our heaven than in the rest, because we are in the marriage of love and wisdom: but I prophesy, that no others will appropriate to themselves that love, except those who are received of the Lord into the New Church, which is the New Jerusalem. Having said this, the angel let down the paper unfolded, which a certain angelic spirit received from him, and laid it on a table in a certain closet, which he instantly locked up, and held out the key to me, and said, Write.

44. THE SECOND MEMORABLE RELATION. I once saw three spirits recently deceased, who wandered about in the world of spirits, examined whatever came in their way, and made inquiry concerning it; they were all amazement to find that men lived altogether as before, and that the objects they saw were similar to those they had seen before; for they knew that they were departed out of the former or natural world, and that in that world they believed that they should not live as men until the day of the last judgment, when they should be again clothed with the flesh and bones that had been laid in the tomb; wherefore, in order to remove all doubt of their being really and truly men, they by turns viewed and touched themselves and others, and felt the surrounding objects, and by a thousand proofs confirmed themselves, that they were now men as in the former world; add to this, that they saw each other in a brighter light, and the surrounding objects in superior splendor, and thus their vision was more perfect. At that instant two angelic spirits by chance met them, and accosted them, saying, Whence are ye? and they replied, We have departed out of a world, and again we live in a world, thus we have migrated from world to world, and this is what surprises us. Hereupon the three novitiate spirits questioned the two angelic spirits concerning heaven; and whereas two of the three novitiates were youths, and there darted from their eyes as it were a sparkling fire of lust for the sex, the angelic spirits said, Possibly ye have seen some females; and they replied in the affirmative; and inasmuch as they had made inquiry respecting heaven, the angelic spirits gave them the following information: In heaven there is all variety of magnificent and splendid objects, and such things as the eye had never seen; there are also virgins and young men, virgins of such beauty, that they may be called beauties in their proper form; and young men of such morality, that they may be called moralities in their proper form;

H

moreover

moreover the beauties of the virgins and the moralities of the young men correspond to each other, as forms mutually suited the one to the other. Hereupon the two novitiates asked, Are there in heaven human forms altogether similar to those which are in the natural world? And reply was made, They are altogether similar, nothing is wanting in the male, and nothing in the female; in a word, the male is male, and the female is female, in all the perfection of form in which they were created; retire if you please, and examine with yourself, whether any thing be wanting, and whether you are not a complete man as before. Again, the novitiates said, We have been told in the world from which we have departed, that in heaven they are not given in marriage, because they are angels;—is then in such case the love of the sex given? And the angelic spirits replied, *Your* love of the sex is not given in heaven, but the angelic love of the sex, which is chaste, and void of all libidinous allurements, is given. Hereupon the novitiates observed, If there be given a love of the sex void of allurements, what in such case is the love of the sex? And whilst they were thinking about this love, they sighed, and said, Oh, how dry and insipid is the joy of heaven! What young man, if this be the case, can possibly wish for heaven? Is not such love barren and void of life? To this the angelic spirits replied with a smile, The angelic love of the sex, or such as exists in heaven, is nevertheless full of inmost delights; it is the most agreeable expansion of all principles of the mind, and thence of all parts of the breast, existing inwardly in the breast, and sporting therein as the heart sporteth with the lungs, (*k*) giving birth thereby to respiration, tone of voice, and speech; so that the intercourse between the sexes, or between the youths and virgins, is an intercourse of essential celestial sweets, which are pure. All novitiates, when ascending into heaven, are explored as to the quality of their chastity, being let into the company of virgins, the beauties of heaven, who perceive from the tone of voice, from the speech, from the face, from the eyes, from the gesture, and from the exhaling sphere, of what quality they are in regard to the love of the sex, and if the love be unchaste, they quit them instantly, and acquaint their fellow-angels that they have seen satyrs or priapusses; (*l*) the newcomers also in such case undergo a change, and in the eyes of the angels appear rough and hairy, and as to their feet like calves, or leopards, and presently they are cast down again, lest by their lust they should defile the heavenly air (*aura*). On receiving this information, the two novitiates

tiates again said, According to this, there is no love of the sex in heaven, for what is a chaste love of the sex but a love drained of the essence of it's life? And must not all intercourse of youths and virgins, in such case, be an intercourse of dry insipid joys? We are not stocks and stones, but perceptions and affections of life. To this the angelic spirits indignant replied, Ye are altogether ignorant what a chaste love of the sex is and means, because as yet ye yourselves are not chaste; this love is the very essential delight of the mind and thence of the heart, and not at the same time of the flesh beneath the heart; angelic chastity, which is common to each sex, prevents the passage of that love beyond the closure of the heart, but within that closure and above it, the morality of a youth is delighted with the beauty of a virgin in the delights of a chaste love of the sex, which delights are of too interior a nature, and too abundantly pleasant, to admit of any description in words. Howbeit, the angels have this love of the sex, because they have conjugal love only, and conjugal love cannot exist together with unchaste love of the sex; for love truly conjugal is chaste love, and hath nothing common with unchaste love, being confined to one of the sex, and separate from all others, for it is a love of the spirit and thence of the body, and not a love of the body and thence of the spirit, that is, not a love infesting the spirit. On hearing this, the two young novitiates rejoiced, and said, There still exists in heaven a love of the sex; what else is conjugal love? But the angelic spirits replied, Think more profoundly, weigh the matter well in your minds, and ye will perceive, that your love of the sex is a love extra-conjugal, and that conjugal love is quite another thing, the latter being distinct from the former, as wheat is from chaff, or rather as the human principle is from the bestial: if you should ask the females in heaven, what is meant by love extra-conjugal, I take upon me to say, their reply will be this, What is it you mean? What is it you speak? How can such a question come out of your mouth, which so wounds our ears? How can a love not created be begotten in man (*homo*)? If you should then ask them, What is meant by love truly conjugal? I know they will reply, It is not the love of the sex, but the love of one of the sex, which love hath no other ground of existence than this, that when a youth sees a virgin provided of the Lord, and a virgin sees a youth, they are each made sensible of a conjugal principle kindling in their hearts, and perceive that each is the other's, he her's, and she his; for love meets love,

H 2

and

and causes them to know each other, and instantly conjoins their souls, and afterwards their minds, and thence enters their bosoms, and after the nuptials penetrates further, and thus becomes love in its fulness, which grows every day into conjunction, till they are no longer two, but as it were one. I know also that they will be ready to affirm in the most solemn manner, that they are not acquainted with any other love of the sex; for they urge, How can a love of the sex be given, unless it be thus obvious (tending mutually to meet) and reciprocal, so as to breathe after eternal union, which consists in two becoming one flesh? To this the angelic spirits added, In heaven they are in total ignorance what whoredom is, nor do they know that it exists, or that its existence is even possible; the angels feel a general coldness all over the body to unchaste or extra-conjugal love, and on the other hand, they feel a warmth in the body throughout arising from chaste or conjugal love; with the males all the nerves lose their proper tension at the sight of a harlot, and recover it again at the sight of a wife. The three novitiates, on hearing this, asked, Doth a similar love exist between conjugal partners in the heavens and in the earths? And the two angelic spirits replied, that it was altogether similar; and whereas they perceived in the novitiates an inclination to know, whether in heaven there were similar ultimate delights, they said, that they were exactly similar, but much more blessed, inasmuch as angelic perception and sensation is much more exquisite than human perception and sensation; and what, added they, is the life of that love unless derived from a vein of potency? When this potency faileth, must not the love itself needs fail and grow cold? Is not this virtue of potency the very measure, the very degree, and the very basis of that love? Is it not its beginning, its firmament, and its complement? It is an universal law, that things primary exist, subsist, and persist from things ultimate; this is true also of that love, wherefore unless there were ultimate delights, there would be no delights of conjugal love. The novitiates then asked, Whether from the ultimate delights of that love in heaven any offspring was produced, and if not, to what use did those delights serve? The angelic spirits answered, That no natural offspring was produced, but spiritual offspring: and the novitiates said, What is spiritual offspring? They replied, Two conjugal partners by ultimate delights are more and more united in the marriage of good and truth, and the marriage of good and truth is the marriage of love and wisdom, and love and wisdom are the offspring which is produced

duced from that marriage; and whereas the husband in heaven is wisdom, and the wife is the love thereof, and also both are spiritual, therefore no other than spiritual offspring can be there conceived and born; hence it is that the angels, after delights, do not experience sadness, as some do on earth, but are chearful, and this in consequence of a continual influx of fresh powers succeeding the former, which serve for their renovation, and at the same time illustration; for all who come into heaven, return into their vernal youth, and into the powers appertaining to that age, and thus continue to eternity. The three novitiates, on hearing this, said, Is it not written in the Word, that in heaven they are not given in marriage, because they are angels? To which the angelic spirits replied, Look up into heaven, and ye will receive an answer: and they asked, Why they were to look up into heaven? They said, Because thence we receive all interpretations of the Word; the Word is altogether spiritual, and the angels, as being spiritual, will teach the spiritual understanding of it. And they did not wait long before heaven was opened over their heads, and two angels appeared in view, and said, Nuptials are given in the heavens, as in the earths, but only to those in the heavens, who are in the marriage of good and truth, nor are any others angels, wherefore spiritual nuptials, which relate to the marriage of good and truth, are there understood; these (viz. spiritual nuptials) have place in the earths, but not after departure thence, thus not in the heavens; as it is said of the five foolish virgins, who were also invited to the nuptials, that they could not enter, because they were not in the marriage of good and truth, for they had no oil, but only lamps; by oil is understood good, and by lamps truth; and to be given in marriage (to nuptials) is to enter into heaven, where the marriage of good and truth hath place. The three novitiates were made glad with this intelligence, and being filled with a desire of heaven, and with the hope of heavenly nuptials, said, We will apply ourselves with all diligence to the study of morality, and a becoming conduct of life, that we may enjoy our wishes.

Of the STATE of MARRIED PARTNERS after DEATH.

45. **T**HAT there are marriages in the heavens, hath been shewn just above; it remains now to be considered, whether the marriage-covenant ratified in the world will remain and be in force after death, or not. As this is not a question of judgment but of experience, and as experience herein hath been granted me by consociation with angels and spirits, I shall here adduce it, but yet so, that reason may consent to and confirm it. To have this question determined, is an object also of the wishes and desires of all married persons; for husbands, who have loved their wives, in case they die, are desirous to know whether it be well with them, and whether they shall ever meet together again; and the same is true of wives in regard to their husbands; many married pairs also wish to foreknow, whether they are to be separated after death, or to live together; they who have disagreed in their tempers, wish to know whether they are to be separated; and they who have agreed, whether they are to live together. Information on this subject then being a thing much wished for, we shall now proceed to deliver it, and this in the following order: I. *That the love of the sex remaineth with every man (homo) after death, according to it's interior quality, that is, such as it had been in his interior will and thought in the world.* II. *That the same is true of conjugal love.* III. *That two married partners most commonly meet after death, know each other, again associate, and for some time live together; this is the case in the first state, thus whilst they are in externals as in the world.* IV. *But that successively, as they put off externals, and enter into their internals, they perceive what had been the quality of their love and inclination for each other, and consequently whether they can live together, or not.* V. *That in case they can live together, they remain married partners; but if they cannot live together, they separate themselves, sometimes the husband from the wife, and sometimes the wife from the husband, and sometimes each from the other.* VI. *And that in this case there is given to the husband a suitable wife, and to the wife in like manner a suitable husband.* VII. *That married partners enjoy similar communications with each other as in the world, but more delightful and blessed; nevertheless without procreation, in the place of which they experience spiritual procreation, which is that of love and wisdom.* VIII.

VIII. *That this is the case with those who go to heaven, but it is otherwise with those who go to hell.* We proceed to an explication of these articles, by which they may be illustrated and confirmed.

46. I. THAT THE LOVE OF THE SEX REMAINETH WITH EVERY MAN AFTER DEATH, ACCORDING TO IT'S INTERIOR QUALITY, THAT IS, SUCH AS IT HAD BEEN IN HIS INTERIOR WILL AND THOUGHT IN THE WORLD. Every love follows man after death, because it is the esse of his life; and the ruling love, which is the head of the rest, remains with him to eternity, and together with it the subordinate loves; the ground and reason why they remain, is, because love properly appertains to the spirit of man, and to the body by derivation from the spirit, and man after death becometh a spirit, and thereby carries his love along with him; and inasmuch as love is the esse of man's life, it is evident, that such as man's life hath been in the world, such is his lot after death. As to what concerns the love of the sex, it is the universal of all loves, being implanted from creation in the very soul of man, from which the essence of the whole man is derived, and this for the sake of the propagation of the human race. The ground and reason why this love principally remains, is, because after death a male is a male, and a female a female, and because there is nothing in the soul, in the mind, and in the body, which is not male (or masculine) in the male, and female (or feminine) in the female; and these two principles (the male and female) are so created, that they have a continual tendency to conjunction, yea, to such a conjunction as to become one; this tendency (or endeavour) is the love of the sex, which precedes conjugal love. Now whereas a conjunctive inclination is inscribed on all and every part and principle of the male and female, it follows, that this inclination cannot be obliterated and die away with the body.

47. The ground and reason why the love of the sex remaineth such as it was interiorly in the world, is, because to every man there appertains an internal and an external [part or principle], which two principles are also called the internal and external man, and hence there is an internal and external will and thought; man quits the external, and retains his internal principle, when he dies; for externals properly appertain to his body, and internals properly appertain to his spirit: now whereas every man is his own proper love, and love resides in his spirit, it follows, that the love of the sex remains with him after death, such as it was interiorly with him; as for example, if the love interiorly had been conjugal

conjugal and chaste, it remains after death conjugal and chaste; but if it had been interiorly scortatory, (*m*) it remains such also after death. It is however to be noted, that the love of the sex is not alike with one person as with another; its differences are infinite; nevertheless, such as it is in the spirit of any one, such also it remains.

48. II. THAT CONJUGIAL LOVE IN LIKE MANNER REMAINS SUCH AS IT HAD BEEN INTERIORLY, THAT IS, SUCH AS IT HAD BEEN IN MAN'S INTERIOR WILL AND THOUGHT IN THE WORLD. Inasmuch as the love of the sex is one thing, and conjugal love another, therefore mention is made of each, and it is said, that the latter also remains after death such as it had been with man, during his abode in the world, in his internal man: but inasmuch as few know the distinction between the love of the sex and conjugal love, therefore, before we proceed further in the subject of this treatise, it may be expedient briefly to point out this distinction. The love of the sex is a love directed to several, and contracted with several of the sex, whereas conjugal love is only directed to one, and contracted with one of the sex; moreover, love directed to several and contracted with several is a natural love, for it is common to man (*homo*) with beasts and birds, which are natural, whereas conjugal love is a spiritual love, and peculiar and proper to men, because men were created, and are therefore born to become spiritual; wherefore, so far as man becomes spiritual, so far he puts off the love of the sex, and puts on conjugal love. In the beginning of marriage the love of the sex appears as if conjoined with conjugal love, but in the progress of marriage they are separated, and in this case, with such as are spiritual, the love of the sex is exterminated, and conjugal love is insinuated; but with such as are natural, the contrary happens. From these observations it is evident, that the love of the sex, as being directed to and contracted with several, and being in itself natural, yea, animal, is impure and unchaste, and as being vague and indeterminate in its object, is scortatory; whereas the case is altogether otherwise with conjugal love. That conjugal love is spiritual, and properly human, will manifestly appear from what follows.

47. III. THAT TWO MARRIED PARTNERS MOST COMMONLY MEET AFTER DEATH, KNOW EACH OTHER, AGAIN ASSOCIATE, AND FOR SOME TIME LIVE TOGETHER; THIS IS THE CASE IN THE FIRST STATE, THUS WHILST THEY ARE IN EXTERNALS AS IN THE WORLD. There are two states into which a man (*homo*) enters after death, an external and an internal state;

he comes first into his external state, and afterwards into his internal; and during the external state, married partners meet each other, (supposing they are both deceased,) know each other, and if they have lived together in the world, associate again, and for some time live together; and when they are in this state, they do not know the inclination of each to the other, this being concealed in the internals of each: but afterwards, when they come into their internal state, the inclination manifests itself, and if it be in mutual agreement and sympathy, they continue to live together a conjugal life, but if it be in disagreement and antipathy, their marriage is dissolved. In case the man had had several wives, he successively joins himself with them, whilst he is in his external state; but when he enters into his internal state, in which he perceives the inclinations of love, and of what quality they are, he then either adopts one, or leaves all; for in the spiritual world, as well as in the natural world, it is not allowable for any christian to have more than one wife, inasmuch as it infects and profanes religion. The case is the same with the woman who had had several husbands; nevertheless the women in this case do not join themselves to their husbands, they only present themselves, and the husbands adjoin them to themselves. It is to be noted, that husbands rarely know their wives, but that wives well know their husbands; the reason is, because women have an interior perception of love, and men only an exterior.

48. IV. BUT THAT SUCCESSIVELY, AS THEY PUT OFF EXTERNALS, AND ENTER INTO THEIR INTERNALS, THEY PERCEIVE WHAT HAD BEEN THE QUALITY OF THEIR LOVE AND INCLINATION FOR EACH OTHER, AND CONSEQUENTLY WHETHER THEY CAN LIVE TOGETHER, OR NOT. There is no occasion to explain this further, inasmuch as it follows of consequence from what was explained in the foregoing article: suffice it here to shew how man (*homo*) after death puts off externals, and puts on internals. Every one after death is first introduced into the world, which is called the world of spirits, and is in the midst between heaven and hell, and in that world he is prepared, for heaven if he be good, and for hell if he be evil. The end or design of this preparation is, that the internal and external may agree together and make one, and may not disagree and make two; in the natural world they frequently make two, and only make one with those who are sincere in heart: that they make two, is evident from the deceitful and the cunning, especially from hypocrites,

I.

flatterers,

flatterers, dissemblers, and liars: but in the spiritual world it is not thus allowable to have a divided mind, for whosoever hath been wicked in internals, must also needs be wicked in externals; in like manner whosoever hath been good, must be good in each principle; for every man after death becomes such in quality as he had been interiorly, and not such as he had been exteriorly: for this end he is let alternately after his decease into his external and into his internal; and every one, whilst he is in his external, is wise, that is, is willing to appear wise, even though he be wicked; but a wicked person in his internal is insane; he is enabled by those vicissitudes to see his insanities, and to repent of them; but if he had not repented in the world, he cannot afterwards, for he loves his insanities, and is willing to remain in them; wherefore he forces his external also to be in like manner insane; thus his internal and external become one, and when this is effected, he is prepared for hell. But it is otherwise with a good spirit; such an one, inasmuch as in the world he had respect unto God, and had repented, was more wise in his internal than in his external; in his external also, by reason of the allurements and vanities of the world, he was sometimes led astray; wherefore his external is likewise reduced to agreement with his internal, which, as was said, is wise; and when this is effected, he is prepared for heaven. From these considerations it may plainly appear, how the case is in regard to putting off the external, and putting on the internal after death.

49. V. THAT IN CASE THEY CAN LIVE TOGETHER, THEY REMAIN CONJUGIAL PARTNERS, BUT IF THEY CANNOT LIVE TOGETHER, THEY SEPARATE THEMSELVES, SOMETIMES THE HUSBAND FROM THE WIFE, AND SOMETIMES THE WIFE FROM THE HUSBAND, AND SOMETIMES EACH FROM THE OTHER. The reason why separations take place after death is, because the conjunctions which are made on earth, are seldom made from any internal perception of love, but from an external perception which hides the internal; the external perception of love originates in such things as regard the love of the world and of the body; wealth and large possessions are peculiarly the objects of worldly love, whilst dignities and honours are those of the love of the body; besides these objects, there are also various enticing allurements, such as beauty and an external polish of manners, and sometimes even an unchasteness of character, [which lead to external conjunctions;] moreover, matrimonial engage-

ments

ments are frequently contracted within the particular district, city, or village, in which the parties were born, and where they inhabit, in which case the choice is confined and limited to families which are known, and to such as are in similar circumstances in life; hence it is, that matrimonial connections made in the world are for the most part external, and not at the same time internal; when yet it is the internal conjunction, or conjunction of souls, which constitutes a real marriage, and this conjunction is not perceivable, until man (*homo*) puts off the external and puts on the internal, as is the case after death. This then is the ground and reason why separations take place, and afterwards new conjunctions with such as are similar and homogeneous, unless these conjunctions have been provided on earth, as is the case with those who from an early age have loved, have wished, and have asked of the Lord a legitimate and lovely connection with one of the sex, shunning and abominating the impulses of a loose and wandering lust.

50. VI. THAT IN THIS CASE THERE IS GIVEN TO THE MAN A SUITABLE WIFE, AND TO THE WOMAN A SUITABLE HUSBAND. The reason is, because no other married partners can be received into heaven, so as to remain there, but such as have been interiorly united, or are capable of being united as in one, for in heaven two married partners are not called two, but one angel; which is understood by the Lord's words, that they are no longer two, but one flesh. The reason why no other married partners are received into heaven, is, because no others can there cohabit, that is, abide together in one house, and in one bed-chamber and bed; for all who are in the heavens, are associated together according to affinities and relationships of love, and have habitations accordingly, inasmuch as in the spiritual world there are not spaces, but appearances of spaces, and these appearances are according to the states of life of the inhabitants, and the states of life are according to the states of love; wherefore in that world no one can dwell but in one house, which is provided for and assigned to him according to the quality of his love; if he dwells in any other, he is straitened and pained in his breast and breathing; and it is impossible for two to cohabit in the same house, unless they are likenesses; neither can married partners so cohabit, unless they are mutual inclinations; (*n*) if they are external inclinations, and not internal at the same time, the very house itself or the place itself separates, rejects, and drives them away. This is the reason why for those, who after pre-

paration are introduced into heaven, there is provided marriage (*conjugium*) with a consort, whose soul inclines to mutual union with the soul of another, so that they no longer wish to be two lives, but one: and this is the reason also, why after separation there is given to the man a suitable wife, and to the woman in like manner a suitable husband.

51. VII. THAT CONJUGIAL PAIRS ENJOY SIMILAR COMMUNICATIONS WITH EACH OTHER AS IN THE WORLD, BUT MORE DELIGHTFUL AND BLESSED; NEVERTHELESS WITHOUT PROLIFICATION, IN THE PLACE OF WHICH THEY EXPERIENCE SPIRITUAL PROLIFICATION, WHICH IS THAT OF LOVE AND WISDOM. The ground and reason why conjugal pairs enjoy similar communications as in the world, is, because after death a male is a male, and a female a female, and there is implanted in each at creation an inclination to conjunction; and this inclination with man is the inclination of his spirit and thence of his body; wherefore after death, when man becomes a spirit, the same mutual inclination remains, and this cannot exist without similar communications; for after death man is man as before, neither is any thing wanting in the male, nor any thing in the female; as to form they are like themselves, and also as to affections and thoughts; and what must be the necessary consequence, but that they must enjoy like communications? And whereas conjugal love is chaste, pure, and holy, therefore their communications are in all fulness; but on this subject see what was said above in the MEMORABLE RELATION, n. 44. The reason why such communications are more delightful and blessed than in the world, is, because conjugal love, when it is the love of a spirit, becomes more interior and pure, and thereby more perceivable, and every delight increases according to perception, and increases to such a degree that it's blessedness is distinguishable in it's delight. (o)

52. The reason why marriages in the heavens are without prolification, and that in place thereof there is experienced spiritual prolification, which is that of love and wisdom, is, because with the inhabitants of the spiritual world, the third principle, which is natural, is wanting, and this principle is the continent of spiritual principles, and spiritual principles without their continent have no consistence, like those principles which are procreated in the natural world; moreover, spiritual principles considered in themselves have relation to love and wisdom, wherefore love and wisdom are the births produced from marriages in the heavens; these are called births, because conjugal love perfects an angel,

angel, uniting him with his consort, in consequence whereof he becomes more and more a man (*homo*), for, as was said above, two conjugal partners in heaven are not two but one angel; wherefore by conjugal union they fill themselves with the human principle, which consists in desiring to grow wise, and in loving whatsoever appertains to wisdom.

53. VIII. THAT THIS IS THE CASE WITH THOSE WHO GO TO HEAVEN, BUT IT IS OTHERWISE WITH THOSE WHO GO TO HELL. That after death a suitable wife is given to a husband, and a suitable husband to a wife, and that they enjoy delightful and blessed communications, but without procreation except of a spiritual kind, is to be understood of those who are received into heaven, and become angels; the reason is, because such are spiritual, and marriages (*conjugia*) in themselves are spiritual, and thence holy: but with respect to those who go to hell, they are all natural, and marriages merely natural are not marriages, but conjunctions, which originate in unchaste lust: the nature and quality of such conjunctions will be shewn in the following pages, when we come to treat of the chaste and unchaste [principles], and further when we come to treat of scortatory love.

54. To what hath been above related concerning the state of conjugal partners after death, it may be expedient to add the following circumstances. I. That all those married partners, who are merely natural, are separated after death; the reason is, because the love of marriage (*conjugii*) grows cold with such, and the love of adultery grows warm; nevertheless after separation they sometimes associate themselves as married partners with others, but after a short time they recede from each other, and this in many cases is done repeatedly, till at length the man is made over to some harlot, and the woman to some adulterer, which is effected in an infernal prison, concerning which prison see the APOCALYPSE REVEALED, n. 153, p. x, where promiscuous whoredom is forbidden each party under certain pains and penalties. II. Married partners, of which one is spiritual and the other natural, are also separated after death, and to the spiritual is given a suitable conjugal partner, whereas the natural one is transmitted to the resorts of the lascivious amongst his like. III. But they, who in the world have lived a single life, and have altogether alienated their minds from marriage, in case they be spiritual, remain single, but if natural, they become whoremongers. It is otherwise with those, who in their single state have desired marriage,

riage, and especially if they have solicited it without success; for such, in case they are spiritual, blessed marriages are provided, but not until they come into heaven. IV. They who in the world have been shut up in monasteries, both men and women, at the conclusion of the monastic life, which continues some time after death, are let loose, and discharged, and enjoy the free indulgence of their desires, whether they are disposed to live in a married state, or not; if they are disposed to live in a married state, this is granted them, but if otherwise, they are conveyed to those who live in celibacy on the side of heaven; such however, as have indulged the fires of prohibited lust, are cast down. V. The reason why they who live in celibacy are on the side of heaven, is, because the sphere of perpetual celibacy infests the sphere of conjugal love, which is the very essential sphere of heaven; and the reason why the sphere of conjugal love is the very essential sphere of heaven, is, because it descends from the heavenly marriage of the Lord and the church.

* * * * *

55. To the above I shall add two MEMORABLE RELATIONS; the FIRST is this. On a time there was heard from heaven most sweet melody, arising from a song composed and sung by wives and virgins in heaven; the sweetness of their singing was as the affection of some kind of love flowing forth harmoniously; heavenly songs are nothing else but sonorous affections, or affections expressed and modified by sounds, for as the thoughts are expressed by discourse, so the affections are expressed by songs; and from the measure and flow of the modulation, the angels perceive the object of the affection. There were on this occasion many spirits about me, and I was informed by some of them, that they heard this most sweet melody, and that it was the melody of some lovely affection, the object of which they knew not; wherefore they made various conjectures about it, but in vain; some conjectured that the singing expressed the affection of a bridegroom and bride when they sign the marriage-articles; some that it expressed the affection of a bridegroom and bride at the solemnizing the nuptials; and some that it expressed the primitive love of a husband and wife. But at that instant there appeared in the midst of them an angel from heaven, and he said, that they were singing the chaste love of the sex; hereupon some of the bystanders

standers asked, What is the chaste love of the sex? And the angel answered, It is the love which a man bears towards a virgin, or towards a wife, of beautiful form and becoming manners, free from every idea of lasciviousness, and the same love experienced by a virgin or wife towards a man. As he spake these words, the angel vanished. The singing continued, and whereas the by-standers then knew the subject of the affection which it expressed, they heard it with much variety, every one according to the state of his love; they who looked upon women with a chaste eye, heard it as a song of symphony and sweetness; but they who looked upon women with an unchaste eye, heard it as an unharmonious and sorrowful song; and they who looked upon women with a disdainful eye, heard it as a song discordant and grating. At that instant the plane, on which they stood, was suddenly changed into a theatre, and a voice was heard, CANVASS THIS LOVE: and immediately spirits from various societies presented themselves; and in the midst of them some angels in white; and these latter spake on the occasion, and said, We in this spiritual world have inquired into every species of love, not only into the love which a man has for a man, and a woman for a woman; and into the reciprocal love of a husband and wife; but also into the love which a man has for women, and which a woman has for men; and it hath been granted us to pass through societies and examine them, and we have never as yet found the common love of the sex chaste, except with those, who from a principle of true conjugal love are in continual potency, and these are in the highest heavens: and it hath been also given us to perceive the influx of this love into the affections of our hearts, and we have been made sensible that it exceeds every other love in sweetness, except the love of two conjugal partners whose hearts are one: but we have besought you to canvass this love, because it is new and unknown to you; and whereas it is essential pleasantness, it is called by us in heaven heavenly sweetness. Then they began the canvass, and on this occasion they spake first, who were not able to think chastely of marriages, and said, What man, when he beholds a beautiful and lovely virgin or wife, can so correct and purify the ideas of his thought from concupiscence, as to love the beauty, and yet have no inclination to taste it, if it be allowable? Who can convert concupiscence, which is innate in every man, into such chastity, thus into somewhat not itself, and yet love? Can the love of the sex, when it enters by the eyes
into

into the thoughts, stop at the face of a woman? Doth it not descend instantly into the breast, and beyond it? The angels talk idly in saying that this love may be chaste, and yet be the sweetest of all loves, and that it can only have place with husbands, who are in true conjugal love, and thence in a super-eminent degree of potency with their wives: do such husbands possess any peculiar power more than other men, when they see beautiful women, of keeping the ideas of their thought in a state of elevation, and as it were of suspending them, so that they cannot descend and proceed to what constitutes that love?—The argument was next taken up by those, who were in cold and in heat, in cold towards their wives, and in heat towards the sex; and they said, What is a chaste love of the sex? Is it not a contradiction in terms to talk of such a love? If chastity be predicated of the love of the sex, is not this destroying the very thing itself of which it is predicated? How can a chaste love of the sex be the sweetest of all loves, when chastity deprives it of its sweetness? Ye all know where the sweetness of that love resides; when therefore the idea conjunctive therewith is banished from the mind, where and whence, in such case, is the sweetness?—At that instant certain spirits interrupted them, and said, We have been in company with the most beautiful females, and have had no lust, wherefore we know what a chaste love of the sex is. But their companions, who were acquainted with their lasciviousness, replied, Ye were at those times in a state of loathing towards the sex arising from impotence, and this is not a chaste love of the sex, but is the ultimate of unchaste love. On hearing what had been said, the angels indignant requested, that they who stood on the right hand, or to the south, might deliver their sentiments; and they said, There is a love of man and man to each other, and also of woman and woman to each other, and there is a love of a man to a woman, and of a woman to a man; and these three pairs of loves differ totally from each other; the love of man and man is as the love of understanding and understanding, for man was created and consequently born to become understanding; the love of woman and woman is as the love of affection and affection of the understanding of men, for the woman was created and born to become a love of the understanding of a man: these loves, viz. of man and man, and of woman and woman, do not enter thoroughly into the bosom, but stand without, and only touch each other, thus do not interiorly join the two parties together; wherefore

wherefore also two men, by their mutual reasonings, sometimes engage in combat together like two wrestlers; and two women, by their mutual concupiscencies, are at war with each other like two prize-fighters. But the love of man and woman is the love of the understanding and of it's affection, and this love enters throughly and effects conjunction, and that conjunction is that love: but the conjunction of minds, and not of bodies at the same time, is spiritual love, and consequently chaste love; and this love is only given with those, who are in true conjugal love, and thence in an eminent degree of potency, because such, by reason of chastity, do not admit an influx of love from the body of any other woman, but of their own wives; and inasmuch as they are in a super-eminent degree of potency, they cannot do otherwise than love the sex, and at the same time hold in aversion whatsoever is unchaste: hence they are principled in a chaste love of the sex, which considered in itself is interior spiritual friendship, deriving it's sweetness from an eminent degree of potency, but this chaste; this eminent degree of potency they possess in consequence of a total abdication of whoredom; and whereas each loves his own wife alone, the potency is chaste. Now, since this love with such doth not partake of the flesh, but only of the spirit, therefore it is a chaste love; and whereas the beauty of the woman, by reason of innate inclination, enters at the same time into the mind, therefore it is a sweet love. On hearing these words, many of the bystanders put their hands to their ears, saying, What hath been said hurts our ears, and what hath been spoken (*p*) is in us of no account. These spirits were unchaste. And then again was heard the singing from heaven, and sweeter now than before, but to the unchaste it was so grating and discordant, that they hurried out of the theatre and fled away, leaving behind them only a few, who from a ground of wisdom loved conjugal chastity.

65. THE SECOND MEMORABLE RELATION. As I was discoursing with angels some time ago in the spiritual world, I was inspired with a desire, attended with a pleasing satisfaction, to see the TEMPLE OF WISDOM, which I had seen once before, and accordingly I inquired of them the way to it. They said, Follow the light, and thou wilt find it. And I said, What is it you mean by following the light? They replied, Our light grows brighter and brighter as we approach that temple, wherefore follow the light according to the increase of it's brightness, for our

K

light

light proceeds from the Lord as a sun, and thence considered in itself is wisdom. Immediately I directed my course, in company with two angels, according to the increase of the brightness of the light, and ascended by a steep path to the summit of a hill, which was in the southern quarter, and there was a magnificent gate; and the keeper, on seeing the angels with me, opened it; and lo! there was seen a portico of palm-trees and laurels, according to which we directed our course; it was a winding portico, and terminated in a garden, in the midst of which was the TEMPLE OF WISDOM. Being arrived there, and looking around me, I saw several small sacred buildings, resembling the temple, inhabited by the wise; we went towards one of them, and coming to the door accosted the person who dwelt there, and told him the cause of our coming, and the manner of our access; and he said, Ye are welcome, enter in and be seated, and we will improve acquaintance by discourses of wisdom. I viewed the building within, and observed that it was divided into two, and still was one; it was divided into two by a translucent wall, but it appeared as one by reason of the translucidity, which was like that of the purest chrystal: I inquired the reason of this? He said, I am not alone, my wife is with me, and we are two, yet still not two but one flesh. But I replied, I know that you are a wise one, and what has a wise one or a wisdom to do with a woman? Hereupon our host, from a kind of indignant spirit, changed countenance, and beckoned with his hand, and lo! instantly other wise ones presented themselves from the neighbouring buildings, to whom he said humorously, Our stranger here asks, What has a wise one or a wisdom to do with a woman? At this they smiled and said, What has a wise one or a wisdom to do without a woman, or without love, a wife being the love of a wise man's wisdom? But our host said, Let us endeavour now to improve acquaintance by some discourse of wisdom, and let the subject of discourse be concerning causes, and at present concerning the cause of beauty in the female sex. And instantly they spake in order, and the first assigned this as a cause, that women were created of the Lord affections of the wisdom of men, and the affection of wisdom is essential beauty. A second said, that a woman was created of the Lord by the wisdom of the man, because from the man, and that hence she is a form of wisdom inspired with love-affection, and inasmuch as love-affection is essential life, a female is the life of wisdom, whereas a male is wisdom, and the life of wisdom is essential beauty. A third said, that there is
given

given to women a perception of the delights of conjugal love, and inasmuch as their whole body is an organ of that perception, it must needs be that the habitation of the delights of conjugal love with its perception be beauty. A fourth assigned this cause, that the Lord took away from the man beauty and elegance of life, and transcribed it into the woman, and that hence the man, unless he be re-united with his beauty and elegance in the woman, is stern, austere, insipid, and unlovely, and one is wife only for himself, and another is foolish; whereas, when a man is united with his beauty and elegance of life in a wife, he becomes engaging, pleasant, alive, and lovely, and thereby wife. A fifth said, that women were created beauties, not for the sake of themselves but for the sake of the men, that men, of themselves hard, might be made soft, that their minds, of themselves grave and severe, might become gentle and chearful, and that their hearts, of themselves cold, might be made warm, which effects take place when they become one flesh with their wives. A sixth assigned this cause, that the universe was created by the Lord a most perfect work, but that nothing was created in it more perfect than a woman of a beautiful countenance and becoming manners, to the intent that man may give thanks to the Lord for his munificence herein, and may repay it by the reception of wisdom from him. These and many other observations of a like nature being made, the wife of our host appeared beyond the chrystalline wall, and said to her husband, Speak if you please; and when he spoke, the life of wisdom from the wife was perceived in his discourse, for in the tone of his speech was her love; thus experience testified to the truth. After this we took a view of the temple of wisdom, and also of the paradisiacal scenes which encompassed it, and being filled therewith with joy we departed, and passed through the portico to the gate, and descended by the way we had ascended.

Concerning LOVE truly CONJUGIAL.

57. **C**ONJUGIAL love is of infinite variety, being in no two persons exactly similar; it appears indeed as if it was similar with many, but this appearance arises from corporeal judgment, which, being gross and dull, is little qualified to discern herein aright; by cor-

K 2

corporeal

poreal judgment is meant the judgment of the mind grounded in the external senses: but to those, whose eyes are open to see from the judgment of the spirit, the differences are manifest, and more distinctly to those, who are enabled to elevate the sight arising from such judgment to a higher degree of elevation, which is effected by withdrawing it from the senses, and exalting it into a superior light; these latter can at length confirm themselves in understanding, and thereby see that conjugal love is never exactly similar in any two persons. Nevertheless no one can see the infinite varieties of this love in any light of the understanding howsoever elevated, unless he first knows what is the nature and quality of that love in it's very essence and integrity, thus what it's nature and quality was, when together with life it was implanted in man from God; unless this it's state, which was most perfect, be known, it is in vain to attempt the discovery of it's differences by any inquisition; for there is no other stable point, from which as a first principle those differences may be deduced, and to which as the focus of their direction they may be referred, and thus may appear in truth and without fallacy. This is the reason why we here undertake to describe that love in it's essence; and whereas it was in this essence, when it was infused in man together with life from God, we undertake to describe it such as it was in it's primæval state; and inasmuch as in this state it was truly conjugal, therefore this section is inscribed, Concerning LOVE TRULY CONJUGIAL: but this description of it shall be given in the following order, I. *That there is given a love truly conjugal, which at this day is so rare, that it is not known what it's quality is, and scarce that it exists.* II. *That this love originates in the marriage of good and truth.* III. *That there is a correspondence of this love with the marriage of the Lord and the church.* IV. *That this love, by virtue of it's origin and it's correspondence, is celestial, spiritual, holy, pure, and clean, above every love imparted from the Lord to the angels of heaven, and to the men of the church.* V. *That it is also the foundation love of all celestial and spiritual loves, and thence of all natural loves.* VI. *And that into this love are collated all joys and all delights from first to last.* VII. *But that no others come into this love, and can be in it, except such as come to the Lord, and love the truths of the church, and practise it's goods.* VIII. *That this love was the love of loves with the ancients, who lived in the golden, silver, and copper ages, but that afterwards it successively departed and was no more.* To proceed to the explication of each article.

58. I.

58. I. THAT THERE IS GIVEN A LOVE TRULY CONJUGIAL, WHICH AT THIS DAY IS SO RARE, THAT IT IS NOT KNOWN WHAT IT'S QUALITY IS, AND SCARCE THAT IT EXISTS. That there is given such a conjugal love as is described in the following pages, may indeed be acknowledged from the first state of that love, when it insinuates itself and enters into the hearts of a youth and a virgin, thus from it's influence on those, who begin to love one alone of the sex, and to desire to be joined therewith in marriage; and still more at the time of courtship and the interval which precedes the marriage-ceremony; and lastly during the marriage-ceremony, and some days after it: at such times, who doth not acknowledge and consent to the following positions, that this love is the foundation love of all loves, and also that into it are collated all joys and all delights from first to last? And who doth not know, that after this season of pleasure, the satisfactions thereof successively pass away and are gone, till at length they are scarce sensible? In this latter case, if it be said as before, that this love is the foundation love of all loves, and that into it are collated all joys and delights, the positions are not agreed to nor acknowledged, and possibly it will be asserted that they are nonsense, or incomprehensible mysteries. From these considerations it is evident, that primitive marriage love bears a resemblance to love truly conjugal, and exhibits it visible in a certain image; the reason whereof is, because in such case the love of the sex is cast away, which is unchaste love, and in it's place the love of one of the sex, which is love truly conjugal and chaste, remains implanted; in this case, who doth not regard other women with a look of indifference, and the one to whom he is united, with a look of love and affection?

59. The reason why love truly conjugal is notwithstanding so rare, that it's quality is not known, and scarce it's existence, is, because the state of pleasurable gratifications before and at the time of marriage, is afterwards changed into a state of indifference arising from an insensibility to such gratifications; the causes of this change of state are too numerous to be here adduced; but they shall be adduced in a future part of this work, when we come to lay open in their order the causes of coldness, of separations, and of divorces; whence it will be seen, that with the generality at this day this image of conjugal love is so abolished, and with the image the knowledge thereof, that it's quality and even it's existence are scarce known. It is a known thing, that every man is by birth merely corporeal, and that from corporeal he becomes natural more

more and more interiorly, and thus rational, and at length spiritual; the reason why this is effected progressively is, because the corporeal principle is like ground, wherein things natural, rational, and spiritual are implanted in their order; thus man becomes more and more man. The case is nearly similar when he enters into marriage; on this occasion man becomes a fuller man, because he is joined with a consort, with whom he acts as one man; but this, in the first state spoken of above, is effected only in a sort of image; in like manner on this occasion he commences from what is corporeal, and proceeds to what is natural as to conjugal life, and thereby conjunction into one; they who, in this case, love corporeal natural things, and rational things only as grounded therein, cannot be conjoined to a consort as into one, except as to those external principles, and when those external principles fail, cold invades the internal principles, in consequence whereof the delights of that love are dispersed and driven away, as from the mind so from the body, and afterwards as from the body so from the mind, and this until there is nothing left remaining of the remembrance of the primæval state of their marriage, consequently nothing of knowledge respecting it. Now whereas this is the case with the generality of persons at this day, it is evident that love truly conjugal is not known as to its quality, and scarce as to its existence. It is otherwise with those who are spiritual; the first state with such is an initiation into perpetual satisfactions, which advance in degree, so far as the spiritual rational principle of the mind, and thence the natural sensual principle of the body, in each party, conjoin and unite themselves with the same principles in the other party; but such instances are rare.

60. II. THAT THIS LOVE ORIGINATES IN THE MARRIAGE OF GOOD AND TRUTH. That all things in the universe have relation to good and truth, is acknowledged by every intelligent man, because it is an universal truth; that likewise in all and singular things of the universe good is conjoined with truth, and truth with good, cannot but be acknowledged, because this also is an universal truth, which coheres with the former. The ground and reason why all things in the universe have relation to good and truth, and why good is conjoined with truth, and truth with good, is, because each proceeds from the Lord, and they proceed from him as one; the two (things or principles), which proceed from the Lord, are love and wisdom, because these are himself, thus from himself; and all things appertaining to love are called good or goods, and all things apper-

appertaining to wisdom are called true, or truths; and whereas these two principles proceed from him as the Creator, it follows that they are in the things created. This may be illustrated by heat and light which proceed from the sun, in that all things appertaining to the earth are derived from these two principles, for they germinate according to their presence, and according to their conjunction; and natural heat corresponds to spiritual heat, which is love, as natural light corresponds to spiritual light, which is wisdom.

61. That conjugal love proceeds from the marriage of good and truth, will be demonstrated in the following section or paragraph; it is mentioned here only with a view to shew, that this love is celestial, spiritual, and holy, because derived from a celestial, spiritual, and holy origin. In order to see that the origin of conjugal love is from the marriage of good and truth, it may be expedient in this place briefly to premise somewhat on the subject. It was said just above, that in all and singular created things there exists a conjunction of good and truth, and conjunction is not given unless it be reciprocal, for conjunction on one part, and not on the other in its turn, is of itself broken or dissolved: now whereas there is a conjunction of good and of truth, and this reciprocal, it follows that there is a truth of good, or truth grounded in good, and that there is a good of truth, or good grounded in truth; that the truth of good, or truth grounded in good, is in the male, and that it is the very essential male (or masculine) principle, and that the good of truth, or good grounded in truth, is in the female, and that it is the very essential female (or feminine) principle, also that there is a conjugal union between those two, will be seen in the following section; it is here only mentioned, in order that some preliminary idea may be had on the subject.

62. III. THAT THERE IS A CORRESPONDENCE OF THIS LOVE WITH THE MARRIAGE OF THE LORD AND THE CHURCH; that is, that as the Lord loves the church, and is desirous that the church should love him, so a husband and wife mutually love each other; that there is a correspondence herein, is a thing known in the christian world, but the nature of that correspondence as yet is not known, wherefore it shall be explained presently in a particular paragraph. It is here only mentioned in order to shew that conjugal love is celestial, spiritual, and holy, because it corresponds to the celestial, spiritual, and holy marriage of the Lord and the church. This correspondence also follows as a consequence of

conjugal love originating in the marriage of good and truth, spoken of in the preceding article, because the marriage of good and truth is the church with man; for the marriage of good and truth is the same thing as the marriage of charity and faith, inasmuch as good relates to charity, and truth to faith; that this marriage constitutes the church, must needs be acknowledged, because it is an universal truth, and every universal truth is acknowledged as soon as it is heard, in consequence of the Lord's influx and at the same time of the confirmation of heaven. Now whereas the church is the Lord's, because it is from the Lord, and whereas conjugal love corresponds to the marriage of the Lord and the church, it follows that this love is from the Lord.

63. But in what manner the church is formed of the Lord with two conjugal partners, and how conjugal love is formed thereby, will be illustrated in the paragraph spoken of above: we shall at present only observe, that the church is formed of the Lord with the husband, and by the husband with the wife, and that when it is formed with each, it is a full church; for in this case is effected a full conjunction of good and truth, and conjunction of good and truth is the church. That conjunctive inclination, which is conjugal love, is in a like degree with the conjunction of good and truth, which is the church, will be confirmed by demonstrative arguments in what follows in the series.

64. IV. THAT THIS LOVE, BY VIRTUE OF IT'S ORIGIN AND IT'S CORRESPONDENCE, IS CELESTIAL, SPIRITUAL, HOLY, PURE, AND CLEAN, ABOVE EVERY LOVE IMPARTED FROM THE LORD TO THE ANGELS OF HEAVEN AND MEN OF THE CHURCH. That such is the nature and quality of conjugal love by virtue of it's origin, which is the marriage of good and truth, was briefly confirmed above, but the subject was then barely touched upon; in like manner that such is the nature and quality of that love, by virtue of it's correspondence with the marriage of the Lord and the church. These two marriages, from which, as a slip or shoot, conjugal love descends, are essential sanctities; wherefore if it be received from it's author, who is the Lord, sanctity from him follows of consequence, which continually purges and purifies it; in this case, if there be in man's will a desire and tendency to it, this love becomes daily and continually more clean and pure. Conjugal love is called celestial and spiritual, as appertaining to the angels of heaven, celestial, as appertaining to the angels of the highest heaven, these being called celestial angels, and spiritual, as appertaining to the angels beneath that heaven, these

these being called spiritual angels; those angels are so called, because the celestial are loves and thence wisdoms, and the spiritual are wisdoms and thence loves; similar thereto is their conjugal principle. Now whereas conjugal love appertains to the angels both of the superior and inferior heavens, as was also shewn in the first paragraph concerning marriages in heaven, it is manifest that it is holy and pure. The ground and reason why this love in it's essence, considered in regard to it's derivation, is holy and pure above every love appertaining to angels and men, is, because it is as it were the head of other loves, concerning which it's eminence something will be said in the following article.

65. V. THAT IT IS ALSO THE FOUNDATION LOVE OF ALL CELESTIAL AND SPIRITUAL LOVES, AND THENCE OF ALL NATURAL LOVES. The ground and reason why conjugal love considered in it's essence is the foundation love of all the loves of heaven and the church, is, because it originates in the marriage of good and truth, and from this marriage proceed all the loves which constitute heaven and the church with man (*homo*); the good of this marriage constitutes love, and the truth thereof constitutes wisdom, and when love accedes to wisdom, or joins itself therewith, then love becomes love, and when wisdom in it's turn accedes to love, and joins itself therewith, then wisdom becomes wisdom. Love truly conjugal is nothing else but the conjunction of love and wisdom; two conjugal partners, between whom or in whom this love subsists, are an effigy and form thereof; all likewise in the heavens, where faces are the genuine types of the affections of every one's love, are likenesses thereof, for it is in them as a ruling principle in the whole and in every part, according to what hath been shewn above: now whereas two conjugal partners in effigy and form are this love, it follows that every love, which proceeds from the form of essential love itself, is a resemblance thereof; wherefore if conjugal love be celestial and spiritual, the loves proceeding from it are also celestial and spiritual; conjugal love therefore is as a parent, and all other loves are as the offspring; hence it is, that from the marriages of the angels in the heavens are generated spiritual offsprings, which are those of love and wisdom, or of good and truth, concerning which generation see above, n. 51.

66. The same is evident from the creation of man (*homo*), in that he was created for this love, and from his formation afterwards by virtue of this love; the male was created to become wisdom grounded in the

L

love

love of growing wise, and the female was created to become the love of the male grounded in his wisdom, and consequently formed according thereto; from which consideration it is manifest, that two conjugal partners are the very forms and effigies of the marriage of love and wisdom, or of good and truth. It is well to be observed, that there is not given any good or truth, which is not in a substance as in its subject; abstract goods and truths are not given, inasmuch as having no abode or habitation they nowhere exist, neither can they appear as airy unfixed principles, wherefore in such case they are mere entities, concerning which reason seems to itself to think abstractedly, but still it cannot conceive of them except as annexed to subjects, for every idea of man's, howsoever sublimated, is substantial, that is, affixed to substances. It is moreover to be observed, that there is no substance given unless it be a form, an unformed substance not being any thing, because it is not possible for any thing to be predicated concerning it, and a subject without predicates is also an entity which has no existence in reason. These philosophical considerations are adduced in order to shew still more clearly, that two conjugal partners, who are principled in love truly conjugal, are actually forms of the marriage of good and truth, or of love and wisdom.

67. Inasmuch as natural loves flow from spiritual loves, and spiritual from celestial, therefore it is said that conjugal love is the foundation love of all celestial and spiritual loves, and *thence of all natural loves*. Natural loves have relation to the loves of self and of the world; but spiritual loves have relation to love towards our neighbour, and celestial loves have relation to love to the Lord; and whereas such are the relations of loves, it is evident in what order they follow and have place in man; when they are in this order, then the natural loves live from the spiritual, and the spiritual from the celestial, and all in this order from the Lord, in whom they originate.

68. VI. AND THAT INTO THIS LOVE ARE COLLATED ALL JOYS AND ALL DELIGHTS FROM FIRST TO LAST. All delights whatsoever, of which man (*homo*) hath any sensation, are delights of his love, the love manifesting itself, yea, existing and living thereby; that delights are exalted in the same degree that the love is exalted, and also in the same degree that the incident affections touch the ruling love more nearly, is a known thing. Now whereas conjugal love is the foundation love of all good loves, and whereas it is inscribed on all parts and principles of man even
the

the most particular, as was shewn above, it follows that the delights thereof exceed the delights of all other loves, and also that it gives delight to the other loves, according to it's presence and conjunction with them; for it expands the inmost principles of the mind, and at the same time the inmost principles of the body. The reason why all delights from first to last are collated into this love, is on account of the superior excellence of it's use, which is the propagation of the human race, and thence of the angelic heaven; and whereas this use was the end of all ends of creation, it follows that all the blessednesses, satisfactions, delights, pleasantnesses, and pleasures, (q) which the Lord the Creator could possibly collate into man, are collated into this his love. That delights follow use, and are also communicated to man according to the love thereof, is manifest from the delights of the five senses, seeing, hearing, smelling, taste, and touch; each of these has it's delights with variations according to the specific uses of each; what then must be the delight annexed to the sense of conjugal love, the use of which is the complex of all other uses?

69. I am aware that few will acknowledge, that all joys and all delights from first to last are collated into conjugal love, by reason that love truly conjugal, into which they are collated, is at this day so rare, that it's quality is not known, and scarce it's existence, agreeable to what was explained and confirmed above, n. 58, 59; for such joys and delights are in no other conjugal love than what is genuine; and whereas this is so rare on earth, therefore it is impossible to describe it's super-eminent felicities from any other than the mouth of angels, because they are principled in genuine conjugal love. It has been declared by them, that the inmost delights of this love, which are delights of the soul, into which the conjugal principle of love and wisdom, or of good and truth from the Lord, first flows, are imperceptible and thence ineffable, because they are the delights of peace and innocence conjointly; but that in their descent they become more and more perceptible, in the superior principles of the mind as blessednesses, in the inferior principles as satisfactions, in the breast as delights thence derived, and that from the breast they diffuse themselves into all and singular parts of the body, and at length unite themselves in ultimates and become the delight of delights. Moreover the angels have related wonderful things respecting these delights, adding further, that their

varieties in the souls of conjugal pairs, and from their souls in their minds, and from their minds in their breasts, are infinite and also eternal, and that they are exalted according to the prevalence of wisdom with the husband; and this, because they live to eternity in the flower of their age, and because they know no greater blessedness than to grow wiser and wiser. But a fuller account of these delights, as delivered from the mouth of the angels, may be seen in the MEMORABLE RELATIONS, especially in those annexed to some subsequent chapters.

70. VII. BUT THAT NO OTHERS COME INTO THIS LOVE, AND CAN BE IN IT, EXCEPT SUCH AS COME TO THE LORD, AND LOVE THE TRUTHS OF THE CHURCH, AND PRACTISE IT'S GOODS. The ground and reason why no others come into that love, except such as come to the Lord, is, because monogamical marriages, which are of one husband with one wife, correspond to the marriage of the Lord and the church, and because such marriages originate in the marriage of good and truth, on which subject see above, n. 60 and 62. That from this origin and this correspondence it follows, that love truly conjugal is from the Lord, and is given to those who come directly to him, cannot be fully confirmed unless these two arcana be specifically treated of, as shall be done in the chapters which immediately follow, one of which will treat on the origin of conjugal love as derived from the marriage of good and truth, and the other on the marriage of the Lord and the church, and on it's correspondence. That it hence follows, that conjugal love with man (*homo*) is according to the state of the church with him, will be also seen in those chapters.

71. The ground and reason why no others can be principled in love truly conjugal but they who receive it from the Lord, that is, who come directly to him, and by derivation from him live the life of the church, is, because this love, considered in it's origin and it's correspondence, is celestial, spiritual, holy, pure, and clean, above every love implanted in the angels of heaven and the men of the church, as was shewn above, n. 4; and these it's distinguishing characters and qualities cannot possibly be given and have existence, except with those who are joined to the Lord, and by virtue of such conjunction are consociated with the angels of heaven; for these shun extra-conjugal loves, which are conjunctions with others than their own proper conjugal partner, as they would shun the loss of the soul and the lakes of hell; and in proportion

proportion as conjugal partners shun such conjunctions, even as to the libidinous desires of the will and the intentions thence derived, so far love truly conjugal is purified with them, and becometh successively spiritual, first during their abode on earth, and afterwards in heaven. It is not however possible that any love should become perfectly pure with men, nor with angels, consequently neither this love: nevertheless since the intention of the will is what the Lord principally regards, therefore so far as man is in this intention, and perseveres in it, so far he is initiated into it's purity and sanctity, and successively advances therein. The ground and reason why no others can be principled in spiritual conjugal love, but those who are of the above description by virtue of conjunction with the Lord, is, because heaven is in this love; and the natural man, whose conjugal love derives it's pleasure only from the flesh, cannot approach to heaven, nor to any angel, no, nor to any man principled in this love, it being the foundation love of all celestial and spiritual loves, as may be seen above, n. 65, 66, 67. That this is the case, hath been confirmed to me by experience; I have seen genii (*r*) in the spiritual world, who were in a state of preparation for hell, approaching to an angel whilst he was attended and entertained by his consort; and at a distance, as they approached, they became like furies, and sought out caverns and ditches as asylums, into which they cast themselves. That wicked spirits love what is homogeneous to their affection, howsoever unclean it is, and hold in aversion the spirits of heaven, as what is heterogeneous, because it is pure, may be concluded from what was said in the PRELIMINARY MEMORABLE RELATION, n. 10.

72. The ground and reason why they come into this love, and are capable of abiding in it, who love the truths of the church, and practise the goods thereof, is, because no others are received of the Lord; for these are in conjunction with him, and thereby are capable of being kept in that love by influence from him. There are two things which constitute the church and heaven in man (*homo*), viz. truth of faith and good of life; truth of faith constitutes the Lord's presence, and good of life according to truths of faith constitutes conjunction with him, and thereby the church and heaven. The ground and reason why the truth of faith constitutes the Lord's presence, is, because it hath respect to light, spiritual light being nothing else; and the ground and reason why

why good of life constitutes conjunction, is, because it hath respect to heat, neither is spiritual heat any thing else but good of life, for it is love, and good of life originates in love; and it is a known thing, that all light, even that of winter, causeth prefence, and that heat united to light causeth conjunction; for gardens and shrubberies appear in all light, but they do not bear flowers and fruits unless when heat joineth itself to light. From these considerations the conclusion is obvious, that they are not gifted by the Lord with love truly conjugal, who merely know the truths of the church, but who know them and practise the goods thereof.

73. VIII. THAT THIS LOVE WAS THE LOVE OF LOVES WITH THE ANCIENTS, WHO LIVED IN THE GOLDEN, SILVER, AND COPPER AGES. That conjugal love was the love of loves with the most ancient people, and with the ancients, who lived in the ages thus named, cannot be known from historical records, because their writings are not extant, and there is no account given of them except by writers in succeeding ages, who make mention of them, and also describe their purity and integrity of life, and in like manner the successive decrease of such purity and integrity, resembling the debasement of gold to iron: but an account of the last or iron age, which commenced from the time of those writers, may in some sort be gathered from the historical records of the lives of some of their kings, judges, and wise men, who were called sopherim, in Greece and other countries. That this age however should not endure, as iron endureth in itself, but that it should be like iron mixed with clay, which do not cohere, is foretold by Daniel, chap. ii. 43. Now whereas the ages, which have their names from gold, silver, and copper, passed away before the time when writing came into use, and thus it is impossible to acquire on earth any knowledge concerning their marriages, it hath therefore pleased the Lord to open to me such knowledge by a spiritual way, viz. by conducting me to the heavens inhabited by those most ancient people, that I might learn from their own mouths the nature and quality of their marriages, during their abode here on earth in their several ages: for all, who from the beginning of creation have departed by death out of the natural world, are in the spiritual world, and as to their loves resemble what they were when alive in the natural world, and continue such to eternity. Inasmuch as the particulars of this knowledge are worthy to be known and related, and tend to confirm the

the sanctity of marriages, I am desirous to make them public as they were shewn to me in the spirit when awake, and were afterwards re-called to remembrance by an angel, and thus described. And whereas they are from the spiritual world, like the other accounts annexed to each chapter, I was desirous to arrange them so as to form six MEMORABLE RELATIONS according to the progressions of the several periods of time.

* * * * *

74. "THESE SIX MEMORABLE RELATIONS, which are from the spiritual world, concerning conjugal love, discover what was the nature and quality of that love in the first periods of time, and what was it's nature and quality after those periods, and what it's nature and quality is at this day; whence it appears, that that love hath successively receded from it's sanctity and purity, until it became scortatory; but that nevertheless there is hope of it's being brought back again to it's primitive or ancient sanctity."

75. THE FIRST MEMORABLE RELATION. On a time, whilst I was meditating on conjugal love, my mind was seized with a desire of knowing what had been the nature and quality of that love amongst those who lived in the GOLDEN AGE, and afterwards what had been it's nature and quality amongst those who lived in the following ages, which have their names from silver, copper, and iron: and whereas I knew, that all who lived well in those ages are in the heavens, I prayed to the Lord that I might be allowed to discourse with them and be instructed: and lo! an angel presented himself, and said, I am sent by the Lord to be thy guide and companion; and I will first lead and attend thee to those who lived in the first age, or period of time, which is called golden: and he said, The way to them is arduous; it lies through a shady forest, which none can pass unless he receive a guide from the Lord. I was in the spirit, and prepared myself for the journey, and we turned our faces towards the east; and as we advanced I saw a mountain, whose height extended beyond the region of the clouds. We passed a great wilderness, and came to a forest planted with various kinds of trees, and rendered shady by their thickness, of which the angel had advertised me: but the forest was divided by several narrow paths; and the angel said, that according to the number of those paths are the windings and intricacies of error, and that unless the eyes be

opened by the Lord, so as to see olives entwined with vine tendrils, and the steps be directed from olive to olive, the traveller would miss his way, and fall into the abodes of Tartarus, (s) which are round about in a side direction. This forest is of such a nature, to the end that the passage may be guarded; for none but a primæval nation dwells upon that mountain. After we had entered the forest, our eyes were opened, and we saw here and there olives entwined with vines, from which hung bunches of grapes of a blue or azure colour, and the olives were ranged in perpetual orbs; wherefore we made various circuits as they presented themselves to our view; and at length we saw a grove of tall cedars, and some eagles perched on their branches; on seeing which the angel said, We are now on the mountain not far from it's summit: so we went forward, and lo! behind the grove was a circular plain, where were feeding he and she-lambs, which were representative forms of the state of innocence and peace of the inhabitants of the mountain. We passed over this plain, and lo! there were seen tabernacles, to the number of several thousands in front and on each side in every direction as far as the eye could reach. And the angel said, We are now in the camp, where are the armies of the Lord Jehovih, for so they call themselves and their habitations. These most ancient people, whilst they were in the world, dwelt in tabernacles, wherefore now also they dwell in the same. But let us bend our way to the south, where the wiser of them inhabit, that we may meet some one to enter into discourse with. In going along I saw at a distance three boys and three girls sitting at the door of a certain tent, but as we approached, the boys and girls appeared like men and women of a middle stature. And the angel said, All the inhabitants of this mountain appear at a distance as infants, because they are in a state of innocence, and infancy is the appearance of innocence. These men on seeing us ran towards us, and said, Whence are ye, and how came ye hither? your faces are not of the faces of our mountain. But the angel in reply told them, how by permission we had had access through the forest, and what was the cause of our coming. On hearing this one of the three men invited and introduced us into his tabernacle. The man was clad in a coat of a blue colour, and a waistcoat of white wool; and his wife had on a purple gown, with a stomacher under it of fine linen wrought in needle-work. And whereas my thought was influenced with a desire of knowing the state of marriages amongst the most ancient people, I looked by turns on the husband and wife, and observed

as

as it were an unity of their souls in their faces; and I said, Ye are one: and the man answered, We are one, her life is in me, and mine in her; we are two bodies, but one soul; the union between us is like that of the two tents in the breast, which are called the heart and the lungs, she is my heart, and I am her lungs; but whereas by heart we here mean love, and by lungs wisdom, she is the love of my wisdom, and I am the wisdom of her love; wherefore her love from without veils my wisdom, and my wisdom from within enters into her love; hence, as thou saidst, there is an appearance of the unity of our souls in our faces. I then asked, If such union exist, is it possible you can look at any other woman than your own? And he replied, It is possible; but inasmuch as my wife is united to my soul, we both look together, and in this case nothing of lust can enter; for whilst I behold the wives of others, I behold them by my own wife, whom alone I love; and inasmuch as this my own wife hath a perception of all my inclinations, she directs my thoughts as an intermediate, and removes every thing discordant, and therewith impresses cold and horror at every thing unchaste; wherefore it is as impossible for us to look at the wife of any other of our society from a libidinous principle, as it is to look from the shades of Tartarus to the light of our heaven; therefore neither is there given with us any idea of thought, and still less any expression of speech, to denote the allurements of libidinous love. Hereupon my conducting angel said to me, Thou hearest now the speech of the angels of this heaven, that it is the speech of wisdom, because they speak from causes. (t) After this I looked around, and I saw their tabernacle as it were overlaid with gold; and I asked, Whence is this? He replied, It is in consequence of a flaming light, which glitters like gold, irradiates, and tinges the curtains of our tabernacle whilst we are in discourse concerning conjugal love; for the heat from our sun, which in it's essence is love, bares itself on such occasions, and tinges the light, which in it's essence is wisdom, with it's heat, which is golden; and this effect has place because conjugal love in it's origin is the sport of wisdom and love, for the man was born to be wisdom, and the woman to be the love of the wisdom of the man; hence are the delights of that sport in conjugal love, and derived from conjugal love, betwixt us and our wives. We have seen clearly for thousands of years in this our heaven, that those delights, as to quantity, degree, and virtue, are excellent and eminent according to the worship of the Lord Jehovih amongst us, from whom that heavenly

M

union,

union, or that heavenly marriage, which is the union and marriage of love and wisdom, flows. As he spake these words, I saw a great light upon the hill in the midst amongst the tabernacles; and I asked, Whence is that light? And he said, It is from the sanctuary of the tabernacle of our worship. And I asked whether it was allowed to approach it. And he said, that it was allowed: and I approached, and saw the tabernacle without and within, answering exactly to the description of the tabernacle, which was built for the sons of Israel in the wilderness, the form whereof was shewed to Moses on mount Sinai, *Exod. xxv. 40. Chap. xxvi. 30.* And I asked, What is within in that sanctuary, whence so great a light proceeds? And he replied, It is a tablet with this inscription, *THE COVENANT BETWEEN JEHOVAH AND THE HEAVENS*: he said no more. And whereas by this time we were in readiness to depart, I asked, Did any of you, during your abode in the natural world, live with more than one wife? He replied, that he knew not one; for we could not think of more; we have been told by those who had thought of more, that instantly the heavenly blessednesses of their souls receded from their inmost principles to the extreme parts of their bodies, even to the nails, and together therewith the honourable badges of manhood; and that when this was perceived, such persons were banished the land. As he spake these words, the man ran to his tabernacle, and returned with a pomgranate, in which was abundance of seeds of gold; and he presented it, and I brought it away with me, and it was a sign unto me that we had been with those who lived in the golden age. And immediately after a salutation of peace, we took our leave, and returned home.

76. THE SECOND MEMORABLE RELATION. The next day the foregoing angel came to me, and said, Wilt thou that I lead and attend thee to the people, who lived in the *SILVER AGE OR PERIOD*, that we may hear from them concerning the marriages of their time? And he said, Neither is access to be had to these but by the Lord's favour and protection. I was in the spirit as before, and accompanied my conductor; and first we came to a hill on the confines between the east and the south; and whilst we were on it's declivity, he shewed me a great extent of country; and we saw at a distance an eminence as of a mountain, between which and the hill on which we stood was a valley, and behind the valley a plain, and from the plain a rising ground of easy ascent: we descended the hill with intent to pass the valley, and we saw here

and there on each side pieces of wood and stone carved into figures of men, and of various beasts, birds, and fishes; and I asked the angel what they meant, and whether they were idols? And he replied, They are no such thing; they are representative configurations of various moral virtues, and of spiritual truths; the people of that age were acquainted with the science of correspondences; and whereas every man, beast, bird, and fish, corresponds to some quality, therefore each particular thing carved represents partially somewhat of virtue or truth, and several together represent virtue itself, or truth, in a common extended form; these are what in Egypt were called hieroglyphics. We proceeded through the valley, and as we entered the plain, lo! we saw horses and chariots, horses variously harnessed and caparisoned, and chariots of different forms, some carved in the shape of eagles, some like whales, and some like stags with horns, and like unicorns, and likewise beyond them some carts, and stables round about in a side direction; and as we approached, both horses and chariots disappeared, and instead thereof we saw men (*homines*), pairs and pairs, walking, discoursing, and reasoning. And the angel said unto me, The different species of horses, chariots, and stables, seen at a distance, are appearances of the rational intelligence of the men of that period of time; for horse, by correspondence, signifies the understanding of truth, chariot the doctrine thereof, and stables instructions; thou knowest that in this world all things appear according to correspondences. But we passed by these things, and ascended by a long acclivity, and at length saw a city, which we entered, and in walking through the streets and places of public resort, we noted the houses; they were so many palaces built of marble, having steps of alabaster in front, and at the sides of the steps pillars of jasper: we saw also temples of precious stone of a sapphire and lazure colour. And the angel said unto me, Their houses are of stones, because stones signify natural truths, and precious stones spiritual truths; and all they, who lived in the silver age, had intelligence grounded in truths spiritual, and thence in truths natural; the like also is signified by silver. In taking a view of the city, we saw here and there consorts in pairs; and whereas they were husbands and wives, we expected to be invited by some of them to their houses; and whilst we were in this expectation, as we were passing by, we were called back by two into their house, and we ascended the steps and entered; and the angel, taking upon him the part of speaker, explained to them the cause of our coming to this

heaven, informing them that it was for the sake of instruction concerning marriages amongst the ancients, of whom, says he, ye in this heaven are a part. And they replied, We were from a people in Asia, and the study of our age was the study of truths, whereby we had intelligence; this study was the study of our souls and minds; but the study of our bodily senses consisted in representations of truths in forms, and the science of correspondences conjoined the sensual things of our bodies with the perceptions of our minds, and procured for us intelligence. On hearing this, the angel asked them to give some account of their marriages: and the husband said, There is a correspondence between spiritual marriage, which is that of truth with good, and natural marriage, which is that of a man with one wife; and whereas we have studied correspondences, we have seen that the church, with it's truths and goods, can in no wise have place except with those who live in love truly conjugal with one wife; for the marriage of good and truth is the church with man, wherefore all we in this heaven say, that the husband is truth, and the wife the good thereof, and that good cannot love any truth but it's own, neither can truth in return love any good but it's own; if any other was loved, internal marriage would perish, which constitutes the church, and there would remain only external marriage, to which idolatry and not the church corresponds; therefore marriage with one wife we call *sacrimony*, (*sacrimonium*,) whereas if it should have place with more than one amongst us, we should call it *sacrilege*. As he spake these words, we were introduced into an antichamber, where were several devices on the walls, and little images as it were molten of silver; and I asked, What are those? And they said, They are pictures and forms representative of several qualities, characters, and delights, relating to conjugal love; these represent unity of souls, these conjunction of minds, these concord of bosoms, these the delights thence arising. Whilst we were viewing these things, we saw as it were a rainbow on the wall, consisting as it were of three colours, purple, blue, and white; and we observed how the purple colour passed the blue, and tinged the white with an azure colour, and that this latter colour flowed back through the blue into the purple, and elevated the purple into a kind of flaming lustre: and the husband said to me, Dost thou understand all this? And I replied, Instruct me: and he said, The purple colour, from it's correspondence, signifies the conjugal love of the wife,

the

the white colour the intelligence of the husband, the blue colour the beginning of conjugal love in the husband's perception from the wife, and the azure colour, with which the white was tinged, signifies conjugal love in this case in the husband; by this latter colour flowing back through the blue into the purple, and elevating the purple into a kind of flaming lustre, is signified the conjugal love of the husband flowing back to the wife; such things are represented on these walls, whilst from meditating on conjugal love, it's mutual, successive, and simultaneous union, we view with eager attention the rainbows which are there painted. Hereupon I observed, These things are more than mystical at this day, for they are appearances representative of the arcana of conjugal love of one man with one wife. And he replied, They are so, yet to us in our heaven they are not arcana, and consequently neither are they mystical. As he spake these words, there appeared at a distance a chariot drawn by small white horses; on seeing which the angel said, That chariot is a sign to us to take our leave; in doing which, as we were descending the stairs, our host gave us a bunch of white grapes adhering to the vine leaves; and lo! the leaves became silver, and we brought them down with us for a sign that we had conversed with the people of the silver age.

77. THE THIRD MEMORABLE RELATION. The next day, my conducting and attendant angel came to me, and said, Make thyself ready, and let us go to the heavenly inhabitants in the west, who are of the men that lived in the third period of time, or in the copper age; their habitations are from the south over the west to the north, but they do not extend into the north. And having made myself ready, I attended him, and we entered their heaven on the southern quarter; and there was a magnificent grove of palm trees and laurels: we passed through this, and immediately on the confines of the west we saw giants, double the size of an ordinary man. They asked us, Who let you in through the grove? The angel said, The God of heaven. And they replied, We are guards to the ancient western heaven, but pass ye on. And we passed on, and from a rising ground we saw a mountain elevated to the clouds, and between us and the mountain a number of villages, with gardens, groves, and plains intermixed; and we passed through the villages even to the mountain, which we ascended; and lo! it's summit was not closed in a point, but was a plain, and on it was a spacious and extensive city; and all the houses of the city were built of the wood

of

of rosin trees, (*arborum resinæ*) and the roofs thereof consisted of joists or rafters; and I asked, Why are the houses here built of wood? The angel replied, Because wood signifies natural good, and in this good the men of the third age of the earth were principled; and whereas copper also signifies natural good, therefore the age in which they lived had it's name from copper: there are here also sacred buildings constructed of the wood of the olive, and in the midst thereof is the sanctuary, where is deposited in an ark the Word that was given to the inhabitants of Asia before the Israelitish Word, the historical books of which are called the WARS OF JEHOVAH, and the prophetic books ENUNCIATIONS, both mentioned by Moses, Numb. xxi. verses 14, 15, and 27 to 30; this Word at this day is lost in the kingdoms of Asia, and is only reserved in Great Tartary. And immediately the angel led me to one of the sacred buildings, and we looked into it, and saw in the midst of it the sanctuary, the whole in the brightest light; and the angel said, That light is from that ancient Asiatic Word, for all divine truth in the heavens gives forth light. As we were going out of the sacred building, we were informed, that it had been reported in the city how two strangers had arrived there, and that they were to be examined whence they were, and what was their business; and immediately one of the public officers came running towards us, and took us into custody for examination before the judges; and on being questioned whence we were, and what was our business, we replied, We have passed the grove of palm trees, and also the abodes of the giants, who are the guards of your heaven, and afterwards the region of villages; from which circumstances ye may conclude, that we have not come here of ourselves, but by direction of the God of heaven; and the business on which we are come is, to be instructed concerning your marriages, whether they are monogamical or polygamical. (u) And they replied, What are polygamical marriages? Are not they scortatory? And immediately the bench of judges deputed an intelligent person to instruct us in his own house on this business; and when we were come to his house, he set his wife close by his side, and spake as follows: We are in possession of precepts concerning marriages, which have been handed down to us from the primæval or most ancient people, who were principled in love truly conjugal, and thereby excelled all others in the virtue and potency of that love whilst they were in the world, and who are now in a most blessed state in their heaven, which is in the east: we are their posterity, and they, as fathers, have given to us their sons

sons canons (or rules) of life, amongst which is the following concerning marriages: "Sons, if ye are desirous to love God and your neighbour, and to become wife and happy to all eternity, we counsel you to live married to one wife; if ye recede from this precept, all heavenly love will depart from you, and therewith internal wisdom, and ye will be exterminated." This precept of our fathers we have obeyed as sons, and have perceived it's truth, which is, that so far as any one loves his conjugal partner alone, so far he becomes celestial and internal, and that so far as any one doth not love his conjugal partner alone, so far he becomes natural and external; and in this latter case he loveth only himself and the images of his own mind, and is doating and foolish. From these considerations it is, that all of us in this heaven live married to one wife, and this being the case, all the borders of our heaven are guarded against polygamists, adulterers, and whoremongers; if polygamists invade, they are cast out into the darkness of the north; if adulterers, they are cast out into the fires of the west; and if whoremongers, they are cast out into the delusive lights of the south. On hearing this, I asked, What he meant by the darkness of the north, the fires of the west, and the delusive lights of the south? He answered, That the darkness of the north was dulness of mind and ignorance of truths; that the fires of the west were loves of evil; and that the delusive lights of the south were falsifications of truth, which are spiritual whoredoms. After this he said, Follow me to our repository of curiosities; and we followed him, and he shewed us the writings of the most ancient people, that they were on tables of wood and stone, and afterwards on blocks of wood made smooth; and that the second age wrote their writings on sheets of parchment; and he brought me a sheet, on which were copied out the rules or canons of the people of the first age from their tables of stone, amongst which also was the precept concerning marriages. Having seen these and other curiosities of antiquity, the angel said, It is now time for us to take our leave; and immediately our host went out into the garden, and plucked some twigs off a tree, and bound them into a little bunch, and gave them to us, saying, These twigs are from a tree, which is a native of, or peculiar to our heaven, and the juice of it has a balsamic fragrance. We brought the bunch down with us, and descended by the way near the east, which was not guarded; and lo! the twigs were changed into shining brass, and the upper ends
of

of them into gold, as a sign that we had been with the nation of the third age, which has its name from copper or brass.

78. THE FOURTH MEMORABLE RELATION. After two days the angel again spake with me, saying, Let us complete the period of ages; the last still remains, which hath its name from IRON: the people of this age dwell in the north on the side of the west, in the inner parts or breadth-ways; they are all of them of the old inhabitants of Asia, who were in possession of the ancient Word, and thence derived their worship; consequently they were before the time of our Lord's coming into the world. This is manifest from the writings of the ancients, in which those times are so named. These same periods of time are meant by the statue which was seen by Nebuchadnezzar, whose head was of gold, the breast and arms of silver, the belly and thighs of brass, the legs of iron, and the feet of iron and also clay, Dan. ii. 32, 33. These particulars the angel related to me in the way, which was contracted and anticipated by changes of state induced in our minds according to the genius or disposition of the inhabitants whom we passed; for spaces and consequent distances in the spiritual world are appearances according to the states of minds. When we lifted up our eyes, lo! we were in a forest consisting of beeches, chestnut-trees, and oaks; and in looking around us, there appeared bears to the left, and leopards to the right; at which when I wondered, the angel said, They are neither bears nor leopards, but they are men, who guard these inhabitants of the north; by their nostrils they have a scent of the sphere of life of those who pass by, and they rush violently on all who are spiritual, because the inhabitants are natural; they who only read the Word, and imbibe thence nothing of doctrine, appear at a distance like bears; and they who confirm false principles thence derived, appear like leopards: but they, on seeing us, turned away, and we passed by. Beyond the forest there appeared thickets, and afterwards fields of grass divided into areas, encompassed with box: this was succeeded by a declivity which led to a valley, wherein were several cities; we passed by some of them, and entered into one of a considerable size; its streets were irregular, and so were the houses; these latter were built of brick, with beams laid between, and plastered over; in the places of public resort were consecrated buildings of calcareous hewn stone, the under-structure of which was below the earth, and the super-structure above: we went down into one
of

of them by three steps, and saw round about on the walls idols in various forms, and a crowd on their knees paying adoration to them; in the midst of the building was a company, above whom might be seen the tutelary god of that city taller by the head; as we went out, the angel said to me, Those idols, with the ancients who lived in the silver age, as above described, were images representative of spiritual truths and of moral virtues; and when the science of correspondences was forgotten and extinct, those images first became objects of worship, and were afterwards adored as deities, and hence came idolatry. When we were come out of the consecrated building, we made our observations on the men and their cloathing; they had faces as of steel, of a greyish colour; and they were cloathed like comedians, with napkins round about the loins hanging from a waistcoat buttoned close at the breast; and on their heads they wore curled caps like sailors. But the angel said, Enough of this, let us seek some instruction concerning the marriages of the people of this age: and we entered into the house of one of the grandees, who wore on his head a turrited cap; he received us kindly, and said, Come in, and let us enter into discourse together. We entered into the vestibule, and there seated ourselves; and I asked him concerning the marriages of this city and country: and he said, We do not here live with one wife, but some with two and three, and some with more, by reason that we are delighted with variety, obedience, and honour, as marks of majesty; and these we receive from our wives according to their number; with one wife there would be no delight arising from variety, but tiresomeness arising from sameness; neither would there be any flattering courtesousness arising from obedience, but a troublesome disquietude arising from equality; neither would there be any satisfaction arising from dominion and the honour thence derived, but vexation arising from dispute concerning superiority: and what is a woman made for? Is she not born subject to the will of the man, to serve, and not to domineer? Wherefore in this place every husband in his own house hath as it were royal majesty; and as this is suited to our love, it constitutes also the blessedness of our life. But I asked, In such case, what becomes of conjugal love, which from two souls makes one, and joins minds together, and renders man (*homo*) blessed? This love cannot be divided, for in such case it becomes an heat which effervesces and passes away. To this he replied, I do not understand what you

N

lays

say; what else renders man (*bomo*) blessed, but the emulation of wives contending for the honour of the first place in the husband's favour? As he spake these words, a man entered into the women's apartment, and opened the two doors, but there flowed out thence a libidinous principle, which had a stench like mire; this arose from polygamical love, which is connubial, and at the same time scortatory; wherefore I rose up, and shut the doors. Afterwards I said, How can ye subsist upon this earth, when ye are void of any love truly conjugal, and also when ye adore idols? He replied, As to connubial love, we are so jealous of our wives, that we do not suffer any one to enter further within our houses than the vestibule; and where there is jealousy, there must be love also. In respect to idols, we do not adore them; but we are not able to think of the God of the universe, except by means of such forms presented to our eyes, for we cannot elevate our thoughts above the sensual principles of the body, nor think of God above the objects of bodily vision. I then asked him again, Are not your idols of divers forms? How then can they excite the vision of one God? He replied, This is a mystery to us; somewhat of the worship of God lies concealed in each form. And I said, Ye are mere sensual corporeal spirits, ye have not the love of God, nor is the love of a conjugal partner grounded in any spiritual principle; and these loves together form man (*bomo*), and from sensual make him celestial. As I spake these words, there appeared through the gate as it were lightning; and I asked what it meant; he said, Such lightning is to us a sign that there will come the ancient one from the east, who teaches us concerning God, that he is one, alone omnipotent, who is the first and the last; he also admonishes us not to worship idols, but only to look at them as images representative of virtues proceeding from one God, which also together form his worship; this ancient one is our angel, whom we revere, and to whom we hearken; he cometh to us, and raiseth us up, when we are falling into obscure worship of God by reason of phantasy respecting images. On hearing these things, we left the house and went out of the city, and in the way, from what we had seen in the heavens, we made some conclusions concerning the circle and the progression of conjugal love; concerning the circle, that it had passed from the east to the south, from the south to the west, and from the west to the north; and concerning the progression, that it had decreased according to circulation, viz. that in the
east

east it was celestial, in the south spiritual, in the west natural, and in the north sensual; and also that it had decreased in a like degree with the love and the worship of God: from which considerations it was further concluded, that this love in the first age was as gold, in the second as silver, in the third as brass, and in the fourth as iron, and that at length it ceased. And on this occasion the angel, my guide and companion, said, Nevertheless I conceive a hope, that this love will be raised up again by the God of heaven, who is the Lord, because it is capable of being so raised up again.

79. THE FIFTH MEMORABLE RELATION. The above angel, who had been my guide and companion to the ancients, who lived in the four ages, the golden, the silver, the copper, and the iron, again presented himself to me, and said, Art thou desirous to see the age which succeeded those ancient ones, and to know what its quality was formerly, and still is? Follow me, and thou shalt see; they are they, concerning whom the prophet Daniel prophesied in these words: "*A kingdom shall rise up after those four, in which iron shall be mixed with clay of mud; they shall mix themselves together by the seed of man, but they shall not cohere one with the other, as iron is not mixed with clay.*" Dan. ii. 41, 42, 43: and he said, By the seed of man, whereby iron shall be mixed together with clay, and still they shall not cohere, is meant the truth of the Word falsified. Having said these words, I followed him, and in the way he related to me the following particulars: they dwell in the confines between the south and the west, but at a great distance beyond those who lived in the four former ages, and also at a greater depth; and we proceeded through the south to the region bordering on the west; and we passed through a formidable forest; for there were in it lakes, out of which crocodiles lifted up their heads, and opened at us their wide jaws beset with teeth; and between the lakes were terrible dogs, some of which were three-headed like Cerberus, some two-headed, all looking at us as we passed by with an horrible hungry snarl, and fierce eyes. We entered the western tract of this region, and saw dragons and leopards, such as are described in the Revelation, chap. xii. 3. chap. xiii. 2. And the angel said to me, All these wild beasts, which thou hast seen, are not wild beasts, but correspondences, and thereby representative forms of lusts, in which the inhabitants are principled, whom we shall visit: the lusts themselves are represented by those horrible dogs, the

deceit and cunning thereof by crocodiles, their falsities, and depraved inclinations to those things which relate to worship, by dragons and leopards: nevertheless the inhabitants represented do not live close behind the forest, but behind a great wilderness which lies intermediate, that they may be fully withheld and separated from the inhabitants of the foregoing ages, being altogether of a different genius and quality from them: they have indeed heads above their breasts, and breasts above their loins, and loins above their feet, like the primæval men, but in their heads there is not any thing of gold, nor in their breasts any thing of silver, nor in their loins any thing of brass, no, nor in their feet any thing of pure iron; but in their heads is iron mixed with clay, in their breasts is each mixed with brass, in their loins is also each mixed with silver, and in their feet is each mixed with gold: by this inversion they are changed from men (*homines*) into graven images of men, in which inwardly nothing coheres; for what was highest, is made lowest, thus what was the head is become the heel, and *vice versa*: they appear to us from heaven like stage-players, who lie upon their elbows with the body inverted, and put themselves in a walking motion; or like beasts, which lie on their backs, and lift the feet upwards, and from the head, which they plunge in the earth, look towards heaven. We passed through the forest, and entered the wilderness, which was not less terrible; it consisted of heaps of stones, and ditches between them, out of which crept forth hydras and vipers, and there flew forth venomous flying serpents. This whole wilderness was on a continual declivity, and we descended by a long steep descent, and at length came into the valley inhabited by the people of that region and age. There were here and there cottages, which appeared at length to meet, and to be joined together in the form of a city; this we entered, and lo! the houses were built of the branches of trees burnt all about, and fastened together with mud instead of glue; they were covered with black slates; the streets were irregular, all of them at the entrance strait, but wider as they extended further, and at the end spacious, where were places of public resort: hence there were as many places of public resort as there were streets. As we entered the city, it became dark, because heaven did not appear; wherefore we looked up, and light was given us, and we saw; and then I asked those we met, Are ye able to see, because heaven doth not appear above you? And they replied, What a question

is

is this! we see clearly, we walk in full light. On hearing this, the angel said unto me, Darkness is light to them, and light is darkness, as is the case with birds of night, for they look downwards and not upwards. We entered into the cottages here and there, and saw in each a man with his woman, and we asked, Do all live here in their respective houses with one wife only? And they replied with an hissing, What mean you by one wife only? Why do not you ask, whether we live with one harlot? What is a wife but an harlot? By our laws it is not allowable to commit fornication with more than one woman, but still we do not hold it dishonourable or unbecoming to do it with more, yet out of our own houses we glory in this one amongst another; thus we rejoice in the licence we take, and the pleasure attending it, more than polygamists. Why is a plurality of wives denied us, when yet it hath been granted, and at this day is granted in the universal orb of earths round about us? What is life with one woman only, but captivity and imprisonment? We however in this place have broken the bolt of this prison, and have rescued ourselves from slavery, and made ourselves free; and who is angry with a prisoner for asserting his freedom when it is in his power? To this we replied, You speak, friend, as if without any sense of religion; what rational person does not know, that adulteries are profane and infernal, and that marriages are holy and heavenly? Have not adulteries place with devils in hell, and marriages with angels in heaven? Did you never read the sixth commandment (x) of the decalogue? and in Paul, that adulterers can in no wise come into heaven? Hereupon our host laughed heartily, and regarded me as a simple one, and almost as out of my senses. But instantly there came running a messenger from the chief of the city, and said, Bring the two strangers into the town-hall, and if they are unwilling to come, drag them thither; we have seen them in a shade of light, they have entered in privately, they are spies. And the angel said to me, The reason why we were seen in a shade, is because the light of heaven, in which we have been, is to them a shade, and the shade of hell is to them light; and the cause of this is, because they regard nothing as sin, not even adultery, and hence they see what is false altogether as what is true, and what is false is lucid in hell before satans, and what is true darkens their eyes like the shade of night. And we said to the messenger, We will not be pressed, still less will we be dragged into the town-hall, but we will go with thee of our own accord; and we went: and lo! there was a great crowd assembled

assembled there, out of which came some lawyers, and whispered us, saying, Take heed to yourselves how ye speak any thing against religion, the form of our government, and good manners; and we replied, We will not speak against them, but for them and from them. And we asked, What is your religion respecting marriages? At this the crowd murmured, and said, What have you to do here with marriages? marriages are marriages. And we again asked, What is your religion respecting whoredoms? At this also the crowd murmured, saying, What have you to do here with whoredoms? whoredoms are whoredoms; he that is guiltless, let him cast the first stone. And we asked thirdly, Doth your religion teach concerning marriages, that they are holy and heavenly; and concerning adulteries, that they are profane and infernal? Hereupon several in the crowd laughed aloud, jested, and bantered, saying, Inquire of our priests, and not of us, as to what concerns religion; we acquiesce entirely in what they declare, because no point of religion is an object of decision in the understanding; have ye never heard that the understanding is without any sense or discernment in mysteries, which constitute the whole of religion? And what have actions to do with religion? Is not the soul made blessed by the muttering of words from a devout heart concerning expiation, satisfaction, and imputation, and not by works? But at this instant there came some of the wise ones of the city, so called, and said, Retire hence, the crowd grows angry, a storm is gathering, let us discourse in private on this subject, there is a retired walk behind the town-hall, come with us thither; and we followed: they then asked us, whence we were, and what was our business there? And we said, To be instructed concerning marriages, whether they are holiness with you, as they were with the ancients who lived in the golden, silver, and copper ages, or whether they are not holiness. And they replied, What mean you by holiness? Are not marriages works of the flesh and of the night? And we answered, Are they not also works of the spirit? and what the flesh acts from the spirit, is not that spiritual? and all that the spirit acts, it acts from the marriage of good and truth; is not this marriage spiritual, which enters the natural marriage of husband and wife? To this the wise ones, so called, made answer, There is too much of subtlety and sublimity in what you say on this subject; ye ascend high above rational principles to spiritual, and who can begin at such an elevation, descend thence, and thus form any decision? To this they added with a smile of ridicule,

rule, Perhaps ye have the wings of an eagle, and can fly in the highest region of heaven, and make these discoveries; this we are not able to do. We then asked them to declare to us, from the altitude, or region, in which the winged ideas of their minds fly, whether they knew, or whether they were able to know, that there is given conjugal love of one man with one wife, into which are collated all the blessednesses, satisfactions, delights, pleasantnesses, and pleasures of heaven; and that this love is from the Lord according to the reception of good and truth from him, thus according to the state of the church? On hearing these words, they turned away, and said, These men are out of their senses, they enter the æther with their judgment, and scatter about vain conjectures like nuts and almonds. After this they turned themselves to us, and said, We will give a direct answer to your windy conjectures and dreams; and they said, What hath conjugal love in common with religion, and with inspiration from God? Is not this love with every one according to the state of his potency? Is it not alike with those who are out of the church, as with those who are in it, with gentiles as with christians, yea, with the impious as with the pious? Hath not every one the strength of this love either from an hereditary principle; or from bodily health, or from temperance of life, or from warmth of climate? By medicines also it may be corroborated and stimulated. Is not the case similar with the brute creation, especially with birds which unite together in pairs? Moreover is not this love carnal? and what hath a carnal principle in common with the spiritual state of the church? Doth this love, as to it's ultimate effect with a wife, differ at all from love as to it's effect with an harlot? Is not the lust similar, and the delight similar? Wherefore it is injurious to deduce the origin of conjugal love from the holy things of the church. On hearing this, we said to them, Ye reason from the stimulus of lasciviousness, and not from conjugal love; ye are altogether ignorant what conjugal love is; because it is cold with you; from what you have said we are convinced, that ye are of the age which has it's name from and consists of iron and clay, which do not cohere, according to the prophecy in Daniel, chap. ii. 43; for ye make conjugal love and scortatory love one; and do these two cohere any more than iron and clay? Ye are believed and called wise, nevertheless ye have not the smallest pretensions to that character. On hearing this, they were inflamed with rage, and made a loud cry, and called the

crowd together to cast us out; but at that instant, by virtue of power given us of the Lord, we stretched out our hands, and lo! the flying serpents, vipers, and hydras, and also the dragons from the wilderness, presented themselves, and invaded and filled the city, at which the inhabitants being terrified fled away. And the angel said to me, Into this region new comers from the earth daily enter, and the former inhabitants are by turns separated and cast down into the gulphs of the west, which appear at a distance like lakes of fire and sulphur; all in those gulphs are spiritual and natural adulterers.

80. THE SIXTH MEMORABLE RELATION. As the angel spake these words, I looked to the boundary of the west, and lo! there appeared as it were lakes of fire and sulphur; and I asked the angel, why the hells in that quarter had such an appearance? He replied, They appear as lakes in consequence of the falsifications of truth, because water in the spiritual sense is truth; and there is an appearance as it were of fire round about them, and in them, in consequence of the love of evil, and as it were of sulphur in consequence of the love of what is false; those three things, the lake, the fire, and the sulphur, are appearances, because they are correspondences of the evil loves in which the inhabitants are principled; all in that quarter are shut up in eternal work-houses, where they labour for food, for cloathing, and for a bed to lie upon; and when they do evil, they are grievously and miserably punished. I further asked the angel, why he said that in that quarter are spiritual and natural adulterers, and why he had not rather said, that they were evil doers and impious? He replied, Because all they, who make light of adulteries, that is, who commit them from a confirmed persuasion that they are not sins, and thus are in the purpose of committing them from a belief of their being harmless, are in their hearts evil doers and impious; for the conjugal human principle ever goes hand in hand with religion, and every step and movement made under the influence of religion, and leading to religion, is also a step and movement made under the influence of the conjugal principle, and leading to the conjugal principle, which is peculiar and proper to the christian. On asking what that conjugal principle was, he said, It is a desire of living with one wife, and the christian hath this desire according to his religion. I was afterwards grieved in spirit to think, that marriages, which in the most ancient ages had been most holy, were so wretchedly changed into adulteries;

adulteries. And the angel said, The case is the same at this day with religion; for the Lord saith, "*That in the consummation of the age shall be the abomination of desolation foretold by Daniel; and that there shall be great affliction, such as was not from the beginning of the world,*" Matt. xxiv. 15, 21. The abomination of desolation signifies the falsification and deprivation of all truth; affliction signifies the state of the church infested by evils and falses; and the consummation of the age, concerning which those things are spoken, signifies the last time or end of the church; the end is now, because there doth not remain a truth which is not falsified, and the falsification of truth is spiritual whoredom, which acts in unity with natural whoredom, because they cohere.

81. As we were discoursing and lamenting together on this occasion, there suddenly appeared a beam of light, which, darting powerfully upon my eyes, caused me to look up, and lo! the whole heaven above us appeared luminous, and from the east to the west in a long series was heard a GLORIFICATION: and the angel said to me, That glorification is a glorification of the Lord on account of his coming, and is made by the angels of the eastern and western heaven. From the northern and southern heaven nothing was to be heard but a soft and pleasing murmur: and whereas the angel understood every thing, he told me first, that glorifications and celebrations of the Lord are made from the Word, because in such case they are made from the Lord, for the Lord is the Word, that is, essential divine truth therein; and he said, Now in particular they glorify and celebrate the Lord by these words, which were spoken by Daniel the prophet, "*Thou sawest Iron mixed with clay of mire, they shall mix themselves together by the seed of man, but they shall not cohere. Nevertheless in those days the God of the heavens shall cause a kingdom to arise, which shall not perish for ages; it shall bruise and consume those kingdoms, but itself shall stand for ages,*" Dan. ii. 43, 44. After this, I heard as it were the voice of singing, and further in the east I saw a glittering of light more resplendent than the former; and I asked the angel, what was the subject of their glorification? He said, These words in Daniel, "*I saw in the visions of the night, and lo! with the clouds of heaven was coming as it were the SON OF MAN; and to him was given dominion and a kingdom, and all people and nations shall worship him; his dominion is the dominion of an age, which shall not pass away, and his kingdom that which shall not perish,*" Dan. vii. 13, 14. They are further celebrating the Lord from these words in the Revelation, "*To JESUS CHRIST be glory*

O

and

and strength, behold he cometh with clouds: he is alpha and omega, the beginning and the end, the first and the last, who is, who was, and who is to come, the omnipotent; I John heard this from the SON OF MAN out of the midst of the seven candlesticks," Rev. i. 5, 6, 7, 10, 11, 12, 13. Chap. xxii. 13. Matt. xxiv. 30, 31. I looked again into the eastern heaven, and it was enlightened on the right side, and the light entered the southern expanse, and I heard a sweet sound; and I asked the angel, what was the subject of their glorification in that quarter respecting the Lord? He said, These words in the Revelation, "*I saw a new heaven and a new earth, and I saw the holy city New Jerusalem coming down from God out of heaven, prepared as a BRIDE for her HUSBAND; and the angel spake with me, and said, Come, I will shew thee the BRIDE THE LAMB'S WIFE, and he carried me away in the spirit upon a mountain great and high, and shewed me the holy city Jerusalem,*" Rev. xxi. 1, 2, 9, 10. Also these words, "*I JESUS am the bright and morning star; and the spirit and the bride say, COME; AND HE SAID, EVEN I COME QUICKLY; amen, even COME LORD JESUS,*" Rev. xxii. 16, 17, 20. After these and several other subjects of glorification, there was heard a common glorification from the east to the west of heaven, and also from the south to the north, and I asked the angel, What now is the subject? He said, These words from the prophets, "*Let all flesh know that I JEHOVAH AM THY SAVIOUR AND THY REDEEMER,*" Isaiah xlix. 26. "*Thus saith JEHOVAH the King of Israel, and HIS REDEEMER JEHOVAH SABAOth, I am the first and the last, and BESIDES ME THERE IS NO GOD,*" Isaiah xlv. 6. "*It shall be said in that day, LO THIS IS OUR GOD, whom we have expected to deliver us, THIS IS JEHOVAH WHOM WE HAVE EXPECTED,*" Isaiah xxv. 9. "*The voice of him that crieth in the wilderness, prepare a way for JEHOVAH, behold THE LORD JEHOVAH cometh in strength, he shall feed his flock like a SHEPHERD,*" Isaiah xl. 3, 5, 10, 11. "*Unto us a child is born, unto us a son is given, whose name is Wonderful, Counsellor, GOD, Hero, FATHER OF ETERNITY, Prince of Peace,*" Isaiah ix. 5. "*Behold, the days shall come, and I will raise up to David a righteous branch, who shall reign a king, and this is his name, JEHOVAH OUR RIGHTEOUSNESS,*" Jeremiah xxiii. 5, 6. Chap. xxxiii. 15, 16. "*JEHOVAH SABAOth is his name, and THY REDEEMER, the holy one of Israel, THE GOD OF THE WHOLE EARTH SHALL HE BE CALLED,*" Isaiah liv. 5. "*IN THAT DAY JEHOVAH SHALL BE FOR KING OVER THE WHOLE EARTH; IN THAT DAY JEHOVAH SHALL BE ONE, AND HIS NAME ONE,*" Zech. xiv. 9. On hearing and understanding these words,

words, my heart exulted, and I went home with joy, and there I returned out of a state of the spirit into a state of the body, in which latter state I committed to writing what I had seen and heard: to which I now subjoin the following particular, that conjugal love, such as it was with the ancients, will be raised up again by the Lord after his coming, because this love is from the Lord alone, and is the portion of those, who from him by means of the Word are made spiritual.

82. After this, a man from the northern quarter came running vehemently, and looked at me with a threatening countenance, and addressing me in a passionate tone of voice, said, Art thou he who wishest to seduce the world, under the notion of re-establishing a new church, which thou understandest by the New Jerusalem coming down out of heaven from God, and teaching, that the Lord will gift those with love truly conjugal, who embrace the doctrinals of that church, the delights and felicity of which love thou exaltest to the very heaven? Is not this a mere fiction? and dost thou not hold it forth as a bait and inticement to accede to thy new opinions? But tell me briefly, what are those doctrinals of the New Church, and I will see whether they agree or disagree. And I replied, The doctrinals of the church, which is meant by the New Jerusalem, are as follow: I. That there is one God, in whom is a divine trinity, and that he is the LORD JESUS CHRIST. II. That saving faith is to believe on him. III. That evils are to be shunned, because they are of the devil and from the devil. IV. That goods are to be done, because they are of God and from God. V. That these are to be done by man as from himself; but that it ought to be believed, that they are done from the Lord with man and by him. On hearing these doctrinals, for some moments his fury abated; but after some deliberation he again looked at me with a stern countenance, saying, Are these five precepts the doctrinals of faith and charity of the New Church? I replied, They are: and instantly he asked sharply, How can you demonstrate the FIRST, that there is one God, in whom is a divine trinity, and that he is the Lord Jesus Christ? I said, I demonstrate it thus: Is not God one and individual? Is not there a trinity? If God be one and individual, is not he one person? If he be one person, is not the trinity in that person? That this God is the LORD JESUS CHRIST, is evident from these considerations, that he was conceived of God the Father, Luke i. 34, 35; and thus that as to his soul he is God; and hence, as he himself saith, that the Father and himself are one, John x. 30; that

he is in the Father, and the Father in him, John xiv. 10, 11; that who so seeth him and knoweth him, seeth and knoweth the Father, John xiv. 7, 9; that no one seeth and knoweth the Father, except he who is in the bosom of the Father, John i. 18; that all things of the Father are his, John iii. 35. Chap. xvi. 15; that he is the way, the truth, and the life, and that no one cometh to the Father but by him, John xiv. 6; thus of or from him, because the Father is in him; and, according to Paul, that all the fulness of the Godhead dwelleth bodily in him, Coloss. ii. 9; and moreover, that he hath power over all flesh, John xvii. 2; and that he hath all power in heaven and in earth, Matt. xxviii. 18: from which declarations it follows, that he is God of heaven and earth. He afterwards asked how I proved the second, that saving faith is to believe on him? I said, By these words of the Lord, "This is the will of the Father, that every one, who BELIEVETH ON THE SON, should have eternal life," John vi. 40. "God so loved the world, that he gave his only-begotten Son, that every one, who BELIEVETH ON HIM, should not perish, but have eternal life," John iii. 15, 16. "HE THAT BELIEVETH ON THE SON, hath eternal life, but he that believeth not the Son shall not see life, but the wrath of God abideth on him," John iii. 36. He afterwards said, Demonstrate also the THIRD, and the two next doctrinals: and I replied, What need is there to demonstrate, that evils ought to be shunned, because they are of the devil and from the devil; and that goods ought to be done, because they are of God and from God; also that the latter are to be done by man as from himself, but that he ought to believe that they are from the Lord with him and by him? That these three doctrinals are true, is confirmed by the whole sacred scripture from beginning to end; for what else is therein principally insisted on, but to shun evils and do goods, and believe on the Lord God? Moreover, without these three doctrinals there can be no religion; for doth not religion appertain to life, and what is life but to shun evils and do goods? and how can man do the latter and shun the former but as from himself? Wherefore if you remove these doctrinals from the church, you remove from it the sacred scripture, and also you remove religion; and these being removed, the church is not a church. The man on hearing this retired, and mused on what he had heard; but still he departed in indignation.

Concerning

*Concerning the ORIGIN of CONJUGIAL LOVE as grounded
in the MARRIAGE of GOOD and TRUTH.*

83. **T**HERE are origins of conjugal love both internal and external, and the internal are several, and in like manner the external; nevertheless the inmost or universal origin of all is one; that this origin is the marriage of good and truth, will be demonstrated in what now follows. The reason why no one heretofore hath deduced the origin of that love from this ground, is, because it hath never yet been discovered that there is any union between good and truth; and the reason why this discovery hath not been made, is, because good doth not appear in the light of the understanding, as truth doth, and hence the knowledge of it conceals itself, and evades every inquiry: and whereas good is hereby as a thing unknown, it was impossible for any one to conjecture that any marriage subsisted between it and truth: yea, before the rational natural sight, good appears so distant from truth, that no conjunction between them can be supposed. That this is the case, may be seen from common discourse, whensoever mention is made of them; as when it is said, This is good, truth is not at all thought of; and when it is said, This is true, neither is good at all thought of; wherefore at this day it is believed by many, that truth is one thing, and good another; and by many also it is believed, that man is intelligent and wise, and thereby a man (*homo*), according to the truths which he thinks, speaks, writes, and believes, and not at the same time according to goods; that nevertheless there is not given any good without truth, nor any truth without good, consequently that there is given an eternal marriage between them, also that this marriage is the origin of conjugal love, shall be now shewn and explained, and this in the following order: I. *That good and truth are universals of creation, and thence are in all created things; but that they are in created subjects according to the form of each.* II. *That solitary good is not given, nor solitary truth, but that in all cases they are conjoined.* III. *That there is given truth of good, and from this the good of truth, or truth grounded in good, and good grounded in that truth; and that in those two principles is implanted from creation an inclination to join themselves together into one.* IV. *That in the subjects of the animal kingdom, truth of good, or truth grounded in good, is male (or masculine); and that good of truth, or good grounded in truth, is female (or feminine).* V. *That from*
influx

influx of the marriage of good and truth from the Lord, is derived the love of the sex, and conjugal love. VI. That the love of the sex appertains to the external or natural man, and that hence it is common to every animal. VII. But that conjugal love appertains to the internal or spiritual man, and that hence this love is proper to man (homo). VIII. That with man conjugal love is in the love of the sex, as a diamond in it's matrix. IX. That the love of the sex with man is not the origin of conjugal love, but that it is the first (principle or rudiment) thereof, thus as an external natural principle, in which is implanted an internal spiritual principle. X. That during the implantation of conjugal love, the love of the sex inverts itself, and becomes the chaste love of the sex. XI. That the male and female were created, to be the essential form of the marriage of good and truth. XII. That they are such a form in their inmost principles, and thence in what is derived from those principles, in proportion as the interiors of their minds are opened. We shall now proceed to the explication.

84. I. THAT GOOD AND TRUTH ARE UNIVERSALS OF CREATION, AND THENCE ARE IN ALL CREATED SUBJECTS; BUT THAT THEY ARE IN CREATED SUBJECTS ACCORDING TO THE FORM OF EACH. The ground and reason why good and truth are universals of creation, is, because these two principles are in the Lord God the creator, yea, they are himself, for he is essential divine good and essential divine truth; but this enters more clearly into the perception of the understanding, and thereby into the ideas of thought, if instead of good we say love, and instead of truth we say wisdom; consequently that in the Lord God the creator there is divine love and divine wisdom, and that these principles are himself, that is, that he is essential love and essential wisdom; for these two principles are the same thing as good and truth; the reason is, because good hath relation to love, and truth hath relation to wisdom, for love consists of goods, and wisdom of truths. Inasmuch as the two latter principles and the two former are one and the same thing, in the following pages we shall sometimes speak of the latter and sometimes of the former, whilst by both the same thing is understood. This preliminary observation is here made, lest the understanding should perceive the expressions diversely, when they occur in the following pages.

85. Since, therefore, the Lord God the creator is essential love and essential wisdom, and from him the universe was created, which thence is as a work proceeding from him, it must needs be, that in all and singular the things created there is somewhat of good and of truth from him;

him; for whatsoever is done and proceeds from any one, derives from him a principle similar to what exists in him. That this is the case, reason also may see from the order, in which all and singular things of the universe were created, which order is, that one exists for the sake of another, and that thence one depends upon another, as in the case of the links of a chain; for all things are for the sake of the human race, that from it the angelic heaven may exist, through which creation returns to the creator himself in whom it originated: hence is the conjunction of the created universe with it's creator, and by conjunction everlasting conservation. It is from this ground that good and truth are called universals of creation: that this is the case, is manifest to every one who takes a rational view of the subject; he sees in every created thing somewhat which hath relation to good, and somewhat which hath relation to truth.

86. The reason why good and truth in created subjects are according to the form of each, is, because every subject receives influx according to it's form; the conservation of the whole is nothing else but the perpetual influx of divine good and divine truth into forms created from those principles, for thereby subsistence or conservation is perpetual existence or creation. That every subject receives influx according to it's form, may be illustrated by various things, as by the influx of heat and light from the sun into vegetables of every kind, in which case each receives influx according to it's form, thus every tree according to it's form, every shrub according to it's form, every herb and every blade of grass according to it's form; the influx is alike into all, but the reception, inasmuch as it is according to the form, causes every species to continue a peculiar species. The same thing may also be illustrated by the case of influx into animals of every kind according to the form of each. That influx is according to the form of every particular thing, may also be seen by the most unlettered person, if he attends to the various instruments of sound, as pipes, flutes, trumpets, horns, and organs, in that they give forth sound from being blown alike, or from a like influx of air, according to their respective forms.

87. II. THAT SOLITARY GOOD IS NOT GIVEN, NOR SOLITARY TRUTH, BUT THAT IN ALL CASES THEY ARE CONJOINED. Whosoever is desirous from any of the senses to acquire to himself an idea respecting good, cannot possibly find it without some adjunct, which exhibits and manifests it; good without this is an entity of no name, and this somewhat, whereby it

it is exhibited and manifested, hath relation to truth; pronounce the term good only, and say nothing at the same time of this or of that somewhat with which it is conjoined, or define it abstractedly, or without any adjunct cohering with it, and you will see that it is a mere nothing, and that it becomes something with it's adjunct; and if you examine the subject with discernment, you will perceive that good, without some adjunct, is a term of no predication, and thence of no relation, of no affection, and of no state, in a word, of no quality. The case is similar in regard to truth, if it be pronounced and heard without it's adjunct; that it's adjunct hath relation to good, may be seen by refined reason. But whereas goods are innumerable, and each ascends to it's greatest, and descends to it's least, as by the steps of a ladder, and also according to it's progression, and according to it's quality, varies it's name, it is difficult for any but the wise to see the relation of good and truth to their objects, and their conjunction in their objects. That nevertheless there is not given any good without truth, nor any truth without good, is manifest from common perception, provided it be first acknowledged that all and singular things of the universe have relation to good and truth, as was shewn in the foregoing article, n. 84, 85. That solitary good is not given, nor solitary truth, may be illustrated and at the same time confirmed by various considerations, as by the following; that there is not given any essence without a form, nor any form without an essence; for good is an essence or esse, and truth is that by which the essence is formed and the esse exists. Again, in man (*homo*) there is will and understanding; good is of the will, and truth is of the understanding; and will alone doeth nothing but by the understanding, nor doth understanding alone do any thing but from the will. Again, there are two fountains of bodily life in man (*homo*), the heart and the lungs; the heart cannot produce any sensitive and moving life without the respiring lungs, neither can the lungs without the heart; the heart hath relation to good, and the respiration of the lungs to truth; there is also a correspondence between them. The case is similar in all and singular things of the mind, and in all and singular things of the body appertaining to man; but the time will not permit to produce further confirmations in this place; the reader therefore is referred to the ANGELIC WISDOM CONCERNING THE DIVINE PROVIDENCE, n. 3 to 26, where this subject is more fully confirmed, and explained in the following order: I. That the universe, with singular it's created subjects, is from the

the divine love by the divine wisdom, or, what is the same thing, from the divine good by the divine truth. II. That the divine good and divine truth proceed as one from the Lord.) III. That this one is in a certain image in every created thing. IV. That good is not good, only so far as it is united with truth, and that truth is not truth, only so far as it is united with good. V. That the Lord doth not suffer that any thing should be divided, wherefore man must either be in good and at the same time in truth, or in evil and at the same time in what is false; not to mention several other considerations.

88. III. THAT THERE IS GIVEN THE TRUTH OF GOOD, AND FROM THIS THE GOOD OF TRUTH, OR TRUTH GROUNDED IN GOOD, AND GOOD DERIVED FROM THAT TRUTH; AND THAT IN THOSE TWO PRINCIPLES IS IMPLANTED FROM CREATION AN INCLINATION TO JOIN THEMSELVES TOGETHER INTO ONE. It is necessary that some distinct idea be acquired concerning these principles, because on such idea depends all knowledge respecting the essential origin of conjugal love; for, as will be seen presently, the truth of good, or truth grounded in good, is male (or masculine), and the good of truth, or good derived from that truth, is female (or feminine): but this may be comprehended more distinctly, if instead of good we speak of love, and instead of truth we speak of wisdom, which principles, that they are one and the same thing, may be seen above, n. 84. Wisdom cannot exist with man but by means of the love of growing wife; if this love be taken away, it is altogether impossible that man should become wife; wisdom derived from this love is meant by the truth of good, or by truth grounded in good; but when man hath procured to himself wisdom from that love, and loves it in himself, or himself for it's sake, in this case he forms a love which is the love of wisdom, and is meant by the good of truth, or by good derived from that truth; there are therefore two loves appertaining to man, whereof one, which is prior, is the love of growing wife, and the other, which is posterior, is the love of wisdom; (y) but this latter love, if it remains with man, is an evil love, and is called self-conceit, or the love of his own intelligence; that it was provided from creation, that this love should be taken out of the man, lest it should destroy him, and should be transcribed into the woman, for the effecting of conjugal love, which restores man to integrity, will be confirmed in the following pages. Something respecting those two loves, and the transcription of the

P

latter

latter into the woman, may be seen above, n. 32, 33, and in the preliminary MEMORABLE RELATION, n. 20. If therefore instead of love is meant good, and instead of wisdom truth, it is evident from what hath been already said, that there is given the truth of good, or truth grounded in good, and from this the good of truth, or good derived from that truth.

89. The reason why in these two principles there is implanted from creation an inclination to join themselves together into one, is, because one was formed from the other, wisdom being formed from the love of growing wise, or truth being formed from good, and the love of wisdom being formed from that wisdom, or the good of truth from that truth; from which formation it may be seen, that there is a mutual inclination to re-unite themselves, and to join themselves together into one. But this effect has place with men who are in genuine wisdom, and with women who are in the love of that wisdom in the husband, thus who are in love truly conjugal. But concerning the wisdom which ought to exist with the man, and which should be loved by a wife, more will be said in what follows.

90. IV. THAT IN THE SUBJECTS OF THE ANIMAL KINGDOM THE TRUTH OF GOOD, OR TRUTH GROUNDED IN GOOD, IS MALE (OR MASCULINE), AND THAT GOOD OF TRUTH, OR GOOD DERIVED FROM THAT TRUTH, IS FEMALE (OR FEMININE). That from the Lord the creator and supporter (*flator*) of the universe there flows a perpetual union of love and wisdom, or marriage of good and truth, and that created subjects receive the influx, each according to it's form, was shewn above, n. 84, 85, 86; but that the male from this marriage, or from that union, receives the truth of wisdom, and that the good of love from the Lord is conjoined thereto according to reception; and that this reception has place in the intellect, and that hence the male is born to become intellectual, reason, by it's light, may discover from various particulars respecting him, especially from his affection, his application, his manners, and his form. It is discoverable from his AFFECTION, in that it is the affection of knowing, of understanding, and of growing wise; the affection of knowing has place in childhood, the affection of understanding in youth and in the entrance upon manhood, and the affection of growing wise takes place from the entrance upon manhood even to old age; from which considerations it is evident, that his nature or peculiar temper is inclinable to form the
I
intellect,

intellect, consequently that he is born to become intellectual; but whereas this cannot be effected except by virtue of love, therefore the Lord adjoins love to him according to reception, that is, according to his intention in desiring to grow wise. The same is discoverable from his APPLICATION, which is to such things as respect the intellect, or in which the intellect is predominant, whereof several are forensic (relating to public offices), and regard the public good. The same is discoverable too from his MANNERS, which are all grounded in the intellect as a ruling principle, in consequence whereof the actions of his life, which are understood by manners, are rational, and if not rational, yet he is desirous they should appear so; masculine rationality is also discernible in every one of his virtues. Lastly, the same is discoverable from his FORM, in that it is diverse and totally distinct from the female form; on which subject see also what was said above, n. 33. Add to this, that the principle of procreation is in him, which principle is derived from the intellect alone, for it is from truth grounded in good in the intellect; that the principle of procreation is from this source, will be seen in the following pages.

91. But that the female is born to be more a subject of the will-principle (*ut sit voluntaria*), yet a subject of the will-principle as grounded in the intellectual principle of the man, or what is the same thing, to be the love of the man's wisdom, because she was formed by his wisdom, on which subject see above, n. 88, 89, may also appear from the female's affection, her application, her manners, and her form. From her AFFECTION, in that it is an affection of loving science, intelligence, and wisdom, nevertheless not in herself but in the man, and thus of loving the man; for it is not possible the man (*vir*) should be loved by reason of his form alone, in that he appears as a man (*homo*), but by reason of the talent with which he is gifted, which causes him to be a man. From her APPLICATION, in that it is to such things as are manual works, as net-work, needle-work, and the like, serving for ornament, both to decorate herself, and to exalt her beauty; and moreover from her application to various offices called domestic, which adjoin themselves to the offices of men, which, as was said, are called forensic; they are led to these offices from an inclination to marriage, that they may become wives, and thereby one with their husbands. That the same also is discoverable from their MANNERS and FORM, is evident without explication.

92. V. THAT FROM THE INFLUX OF THE MARRIAGE OF GOOD AND TRUTH FROM THE LORD IS DERIVED THE LOVE OF THE SEX AND CONJUGIAL LOVE. That good and truth are universals of creation, and thence in all created subjects; and that they are in created subjects according to the form of each; and that good and truth are not two, but proceed from the Lord as one, was shewn above, n. 84, 85, 86, 87; from these considerations it follows, that the UNIVERSAL CONJUGIAL SPHERE proceeds from the Lord, and pervades the universe from it's first principles to it's last, thus from angels even to worms. The ground and reason why such a sphere of the marriage of good and truth proceeds from the Lord, is, because it is also a sphere of propagation, that is, of proliferation and fructification; and this sphere is the same with the divine providence relating to the preservation of the universe by successive generations. Now whereas this universal sphere, which is that of the marriage of good and truth, flows into subjects according to the form of each, see n. 86, it follows that the male receives it according to his form, thus in the intellect, because he is an intellectual form; and that the female receives it according to her form, thus in the will, because she is a form of the will-principle grounded in the intellectual principle of the man; and whereas that same sphere is also a sphere of proliferation, it follows that hence is the love of the sex.

93. The reason why conjugal love also is from this same source; is, because that sphere flows into the form of wisdom with men, and also with angels; for man may increase in wisdom to the end of his life in the world, and afterwards to eternity in heaven; and so far as he increases in wisdom, so far his form is perfected; and this form doth not receive the love of the sex, but the love of one of the sex; for with one of the sex it may be united to the inmost principles in which heaven is with it's happinesses, and this union is conjugal love.

94. VI. THAT THE LOVE OF THE SEX APPERTAINS TO THE EXTERNAL OR NATURAL MAN, AND THAT HENCE IT IS COMMON TO EVERY ANIMAL. Every man is born corporeal, and is made more and more interiorly natural, and in proportion as he loves intelligence he becomes rational, and afterwards if he loves wisdom he becomes spiritual; what the wisdom is by which man becomes spiritual, will be shewn in the following pages, n. 130. Now as man advances from science into intelligence, and from intelligence into wisdom, so also his mind changes it's form,
for

for it is opened more and more, and conjoineth itself nearer with heaven, and by heaven with the Lord; hence it becomes more enamoured of truth, and more studious of the good of life. If therefore he standeth still in the threshold in the progression to wisdom, the form of his natural mind remains, and this receives the influx of the universal sphere, which is that of the marriage of good and truth, no otherwise than as it is received by the inferior subjects of the animal kingdom, which are called beasts and birds; and as these are merely natural, man in such case becomes like unto them, and thereby loves the sex in like manner as they do. This is what is meant by the assertion, that the love of the sex appertains to the external or natural man, and that hence it is common to every animal.

95. VII. BUT THAT CONJUGIAL LOVE APPERTAINS TO THE INTERNAL OR SPIRITUAL MAN, AND THAT HENCE THIS LOVE IS PROPER TO MAN (*homini*). The ground and reason why conjugial love appertains to the internal or spiritual man is, because in proportion as man (*homo*) becomes more intelligent and wise, in the same proportion he becomes more internal and spiritual, and in the same proportion the form of his mind is more perfected, and this form receives conjugial love; for it therein perceives and is sensible of a spiritual delight, which is inwardly beatified, and a natural delight thence arising, which derives a soul, life, and essence from the spiritual delight.

96. The ground and reason why conjugial love is proper to man (*homo*), is, because man alone is capable of becoming spiritual, being capable of elevating his intellect above his natural loves, and from that state of elevation of seeing them beneath him, and of judging concerning them of what quality they are, and also of amending, correcting, and removing them; no other animal is capable of this, for the loves of other animals are altogether united with their connate science, on which account this science cannot be elevated into intelligence, and still less into wisdom, in consequence whereof every other animal is led by the love implanted in his science, as a blind person is led through the streets by a dog: this is the reason why conjugial love is proper (or peculiar) to man; it may also be called native and near a-kin to man, because there is in man the faculty of growing wise, with which faculty this love makes one.

97. VIII. THAT WITH MAN (*homo*) CONJUGIAL LOVE IS IN THE LOVE OF THE SEX AS A DIAMOND IN IT'S MATRIX. But whereas this is merely
a com-

a comparison, it will be explained in the article which immediately follows; by this comparison is also illustrated what was just now shewn above, n. 95, viz. that the love of the sex appertains to the external or natural man, and conjugal love to the internal or spiritual man.

98. IX. THAT THE LOVE OF THE SEX WITH MAN IS NOT THE ORIGIN OF CONJUGIAL LOVE, BUT THAT IT IS THE FIRST (RUDIMENT) THEREOF, THUS AS AN EXTERNAL NATURAL PRINCIPLE, IN WHICH IS IMPLANTED AN INTERNAL SPIRITUAL PRINCIPLE. The subject here treated of is concerning love truly conjugal, and not concerning vulgar love which is also called conjugal, and which with some is nothing else but the love of the sex limited; but love truly conjugal hath place only with those who desire wisdom, and who in consequence thereof advance more and more into wisdom; these the Lord foresees, and provides for them conjugal love, which love indeed commences with them from the love of the sex, or rather by this love, but still doth not originate in it; for it originates in proportion to advancement in wisdom, and to the dawning of the light thereof in man, inasmuch as wisdom and that love are inseparable companions. The reason why conjugal love commences by the love of the sex, is, because before a suitable consort is found, the sex is loved in common, and is regarded with a fond eye, and is behaved to with civility from a moral ground; for a young man hath his choice to make, and whilst this is determining, from an innate inclination to marriage with one, which inclination lies concealed in the *adytum* of his mind, his external principle receives a gentle warmth: a further reason is, because determinations to marriage are protracted from various causes even to riper years, and in the mean time the beginning of that love is as lust, which with some actually goes astray into the love of the sex, yet is indulged no further than may be conducive to health. This, however, is to be understood as spoken of the male sex, because this sex hath enticements which actually inflame, but not of the female sex. From these considerations it is evident that the love of the sex is not the origin of love truly conjugal, but that it is the first (rudiment) thereof in respect to time, yet not in respect to end; for what is first in respect to end, is first in the mind and it's intention, because it is regarded as primary; but to this first there is no approaching unless successively by means (or mediums), and these are not first in themselves, but only promotive to what is first in itself.

99. X.

99. X. THAT DURING THE IMPLANTATION OF CONJUGIAL LOVE, THE LOVE OF THE SEX INVERTS ITSELF, AND BECOMES THE CHASTE LOVE OF THE SEX. It is said that in this case the love of the sex inverts itself, because whilst conjugal love is coming to it's origin, which is in the interior principles of the mind, it sees the love of the sex not before itself but behind itself, or not above itself but beneath itself; and thus as somewhat which it passes by and leaves. The case herein is similar to that of a person climbing from one office to another through a great variety, till he reaches one which exceeds the rest in dignity, on which occasion he looks back upon the offices through which he had passed, as behind him or beneath him; or as when a person intends a journey to the palace of some king, after his arrival at his journey's end, he inverts his view in regard to those objects which he had seen in the way. That in this case the love of the sex remains, and becometh chaste, and is yet sweeter than it was before to those who are principled in love truly conjugal, may be seen from the description given of it by those who are in the spiritual world, in the TWO MEMORABLE RELATIONS, n. 44, and 55.

100. XI. THAT THE MALE AND FEMALE WERE CREATED TO BE THE ESSENTIAL FORM OF THE MARRIAGE OF GOOD AND TRUTH. The reason is, because the male was created to be the understanding of truth, thus truth in form, and the female was created to be the will of good, thus good in form, and there is implanted in each, from their inmost principles, an inclination to conjunction into one, see above, n. 88; thus two make one form, which emulates the conjugal form of good and truth. It is said to emulate it, because it is not the same, but like unto it; for the good which joins itself with truth appertaining to the man is from the Lord immediately, whereas the good of the wife, which joins itself with truth appertaining to the man, is from the Lord mediately through the wife; wherefore there are two goods, the one internal, the other external, which join themselves with truth appertaining to the husband, and cause the husband to be constantly in the understanding of truth, and thence in wisdom, by love truly conjugal: but on this subject more will be said in the following pages.

101. XII. THAT TWO CONJUGIAL PARTNERS ARE THAT FORM IN THEIR INMOST PRINCIPLES, AND THENCE IN WHAT IS DERIVED FROM THOSE PRINCIPLES, IN PROPORTION AS THE INTERIORS OF THEIR MINDS ARE OPENED. There are three (things or principles) whereof every man (*homo*) consists,

confists, and which follow in an orderly connection, viz. the soul, the mind, and the body; his inmost principle is the soul, his middle principle is the mind, and his ultimate principle is the body. Every thing which flows from the Lord into man, flows into his inmost principle, which is the soul, and descends thence into his middle principle, which is the mind, and through this into his last principle, which is the body: such is the nature of the influx of the marriage of good and truth from the Lord with man; it flows immediately into his soul, and thence proceeds to the principles next succeeding, and through these to the extreme or outermost principles; and thus conjointly all the principles constitute conjugal love. From an idea of this influx it is manifest, that two conjugal partners are the form of conjugal love in their inmost principles, and thence in the principles derived from the inmost.

102. But the reason why conjugal partners become such a form in proportion as the interiors of their minds are open, is, because the mind is successively opened from infancy even to extreme old age; for man is born corporeal, and in proportion as the mind is opened proximately above the body, he becomes rational; and in proportion as his rational principle is purified, and as it were drained of the fallacies which flow in from the bodily senses, and of the concupiscences which flow in from the allurements of the flesh, in the same proportion it is opened, and this is effected solely by wisdom; and when the interiors of the rational mind are open, then man becomes a form of wisdom, and this form is the receptacle of love truly conjugal. "The wisdom which constitutes "this form, and receives this love, is rational, and at the same time "moral wisdom; rational wisdom regards the truths and goods which "appear inwardly in man, not as it's own, but as flowing in from the "Lord; and moral wisdom shuns evils and false principles as leprogies, "especially the evils of lasciviousness, which contaminate it's conjugal "love."

* * * * *

103. To the above I shall add two MEMORABLE RELATIONS: the FIRST is this. One morning before sun-rise I was looking towards the east in the spiritual world, and I saw four horsemen as it were flying forth from a cloud refulgent with the flame of the dawning day; on the heads of the horsemen were seen crested helmets, on their arms as it were wings, and around

around their bodies light waistcoats of an orange colour; thus clad as for expedition, they rose in their seats, and gave their horses the reins, which thus ran along as if they had had wings to their feet. I kept my eye fixed on their course or flight, with intent to know whither they were going; and lo! three of the horsemen took their direction towards three different quarters, the south, the west, and the north, and the fourth in a short space of time halted in the east. Being full of wonder at all this, I looked up into heaven, and inquired whither those horsemen were going? And I received for answer, To the wise men in the kingdoms of Europe, who with clearness of reasoning and acuteness of discernment discuss the subjects of their investigation, and are distinguished above the rest for their genius, that they may assemble together, and unfold the secret respecting the ORIGIN OF CONJUGIAL LOVE, AND RESPECTING IT'S VIRTUE (Z) OR POTENCY. And they said from heaven, Attend awhile, and thou wilt see twenty-seven chariots; three, in which are Spaniards; three, in which are Frenchmen; three, in which are Italians; three, in which are Germans; three, in which are Dutchmen, or Hollanders; three, in which are Englishmen; three, in which are Swedes; three, in which are Danes; and three, in which are Poles. And presently, within about two hours, were seen the chariots, drawn by horses of a pale red colour with remarkable trappings, and they passed rapidly along towards a spacious house which was seen in the confines of the east and south, around which all alighted from their several chariots, and entered in with an undaunted magnanimity of spirit. And instantly it was said to me, Go, and do thou also enter in, and thou shalt hear. I went, and entered in, and examining the house within, I saw that it was four-square, the sides looking to the four quarters, and in each side three high windows of crystalline glass, the posts whereof were of olive-wood; on each side from beside the posts were projections from the walls, like chambers vaulted above, where were tables; the walls of these chambers were of cedar, the roof was of a noble wood called almug wood, and the floor of boards of poplar; beside the eastern wall, where the windows were not seen, was set a table overlaid with gold, on which was placed a TURBANT beset with precious stones, which was to be given as a prize or reward to him, who should by investigation discover the secret about to be proposed. Whilst my attention was divided in looking at the chamber projections, which were like closets near the windows, I saw five men in each from every king-

Q

dom

dom of Europe, who were prepared and waiting to know the object for the exercise of their judgments. And at that instant an angel presented himself in the midst of the palace, and said, The object for the exercise of your judgments shall be CONCERNING THE ORIGIN OF CONJUGIAL LOVE, AND CONCERNING IT'S VIRTUE OR POTENCY; weigh this in your minds, and decide upon it, and write your decision on a piece of paper, and cast it into the silver urn which ye see placed near the golden table, and subscribe the initial letter of the kingdom from whence ye are, as F for French, B for Batavians or Hollanders, I for Italians, A (*aa*) for English, P for Poles, G for Germans, H for Spaniards, D for Danes, and S for Swedes. As he spake these words the angel departed, and said, I will return; and immediately the five men, natives of the same country, in each closet near the windows, took into consideration the proposed subject, examined it attentively, and giving a decision according to their respective talents and powers of judgment, they wrote it on a piece of paper, and cast it into the silver urn, having first subscribed the initial letter of their kingdom. This business being accomplished in the space of three hours, the angel returned, and drew the papers in order out of the urn, and read them before the congregation.

104. From the FIRST PAPER, which his hand by chance laid hold of, he read as follows: We five, natives of the same country, in our conclave have decreed, that the origin of conjugal love is from the most ancient people in the golden age, and that it was derived to them from the creation of Adam and his wife; hence is the origin of marriages, and with marriages the origin of conjugal love. As to what concerns the virtue or potency of conjugal love, we derive this from no other source than from climate, or situation in regard to the sun, and the consequent heat of the country; and we are confirmed in this sentiment, not by vain conjectures of reason, but by evident proofs of experience, as by the case of the people who live under the line, or the equinoctial, where the heat of the day is intense, and by the case of the people who live nearer to the line, and of those who live at a greater distance from it; and also from the co-operation of the sun's heat with the vital heat in the living creatures of the earth, and the fowls of heaven, in the time of spring, during procreation. Moreover, what is conjugal love but heat, which becomes virtue or potency, if there be added to it the heat supplied from the sun. To this decision was subscribed the letter H, which was the initial of the kingdom from which they were.

105. After

105. After this he put his hand into the urn a SECOND TIME, and took out thence a paper, from which he read as follows: We, natives of the same country, in our lodge have come to this agreement, that the origin of conjugal love is the same with the origin of marriages, which were sanctioned by laws in order to restrain man's innate concupiscences prompting him to adultery, which ruins the soul, defiles the reason, pollutes the morals, and infects the body with disease; for adultery is not human but bestial, not rational but brutish, and thus not in any respect christian but barbarous; with a view to the condemnation of such adultery, marriages had rise, and at the same time conjugal love. The case is the same with the virtue or potency of this love, in that it depends on chastity, which consists in abstaining from the ravings of whoredom: the reason is, because virtue or potency, with him who loves his conjugal partner alone, is confined to one, and is thus collected and as it were concentrated; and in this case becomes exalted like a quintessence from which all defilement is separated, which would otherwise be dispersed and cast away in every direction. One amongst us five, who is a priest, hath added also predestination as a cause of that virtue or potency, saying, Are not marriages predestinated? And this being the case, are not the proliferations thence issuing, and the efficacious means conducive thereto, predestinated also? He insisted on adding this cause, because he had sworn to it. On this decision was subscribed the letter B. On hearing it, a certain spirit observed with a smile, How fair an apology is predestination for defect or impotence!

106. Presently he drew from the urn a THIRD PAPER, from which he read as follows: We, natives of the same country, in our apartment have deliberated concerning the causes of the origin of conjugal love, and have seen this to be the principal, viz. that it is the same with the origin of marriage, because conjugal love had no existence before marriage; and the ground of it's existence is, that when any one is desperately in love with a virgin, he desires in heart and soul to possess her as a property above all things lovely; and as soon as ever she betroths herself to him, he regards her as self regards self. That this is the origin of conjugal love, is clearly manifest from the fury of every man against his rivals, and from the jealousy which takes place in case of violation. We considered afterwards the origin of the virtue or potency of this love, and the sentiments of three prevailed against the other two, viz. that virtue or potency with a conjugal partner arises from some degree of

licentiousness with the sex. They affirmed, that they knew from experience, that the potency of the love of the sex prevails over the potency of conjugal love. To this decision was subscribed the letter I. On hearing it, there was a cry from the table, Remove this paper, and take another out of the urn.

107. And instantly he drew out a **FOURTH**, from which he read as follows: We, natives of the same country, under our window have come to this determination, that the origin of conjugal love and of the love of the sex is the same, because the former is derived from the latter; only that the love of the sex is unlimited, indeterminate, loose, promiscuous, and roving, whereas conjugal love is limited, determinate, fixed, regular, and constant; and that this latter love therefore hath been sanctioned and established by the prudence of human wisdom, as necessary to the existence of every empire, kingdom, commonwealth, and even society, inasmuch as without it men would wander like droves of cattle in fields and forests, attended by harlots and ravished females, and would fly from one habitation to another, to avoid the bloody slaughters, violations, and rapines, whereby the whole human race would be in danger of being extirpated: this is our judgment concerning the origin of conjugal love. But the virtue or potency of conjugal love we deduce from an uninterrupted state of bodily health continuing from infancy to old age; for the man, who always retains a sound constitution, and enjoys a continual freedom from sickness, feels his vigour unabated, whilst his fibres, nerves, muscles, sinews (*cremasteres*), are neither torpid, nor relaxed, nor feeble, but retain the full strength of their powers: farewell. To this decision was subscribed the letter A.

108. **FIFTHLY**, he drew a paper out of the urn, from which he read as follows: We, natives of the same country, at our table, by virtue of the rationality of our minds, have examined into the origin of conjugal love, and into the origin of its virtue or potency; and from all the considerations which have presented themselves, we have seen and concluded upon no other origin of conjugal love than this, that every man, in consequence of incentives and incitements thence derived, which are concealed in the *adytum* of his mind and body, after indulging in various lusts of his eyes, at length fixes his mind and inclination upon one of the female sex, until his passion is determined entirely to her; from this moment his warmth is enkindled more and more, until at length

length it burns like a fire; in this state the love of the sex is banished, and conjugal love takes place of lust. A youthful bridegroom, burning in this fire, knows no other than that the virtue or potency of this love will never cease, for he wants experience and consequent science respecting a state of the defect of his powers, and of the coldness of love which in such case succeeds delights: conjugal love, therefore, hath it's origin in this first ardour before the nuptial ceremony, and from the same ardour it derives it's virtue or potency; but this virtue or potency changes it's faces after the nuptial ceremony, and has it's decreases and increases, yet still it continues with regular changes, or with decrease and increase, even to old age, by means of prudential moderation, and by restraints laid upon the libidinous desires, which burst forth from the latent lurking-places of the mind not yet thoroughly purged; for libidinous desire goes before wisdom. This is our judgment concerning the origin and continuance of conjugal virtue or potency. To this decision was subscribed the letter P.

109. SIXTHLY he drew out a paper, from which he read as follows: We, natives of the same country, by virtue of the fellowship subsisting between us, have considered attentively the causes of the origin of conjugal love, and have agreed in assigning two, whereof one is the right education of children, and the other the distinct possession of inheritances; we have agreed in assigning these two, because they aim at, and have respect to the same end, which is the public good; and this end is obtained, inasmuch as infants, conceived and born from conjugal love, become proper and true children (*proprii et germani*), and these, in consequence of the love-storge of the parents exalted by the consideration of their offspring being legitimate, are educated to be heirs of all the possessions both spiritual and natural of their parents: that public good is founded on a right education of children, and on a distinct possession of inheritances, is obvious to reason. There is a love of the sex, and there is conjugal love; the latter love appears as if it was one with the former, but it is distinctly another, neither is one love near (or beside) (*juxta*) the other, but one is within the other, and what is within is more excellent than what is without; and we have seen that conjugal love from creation is within, and lies hid in the love of the sex, just as an almond does within in the shell; wherefore when conjugal love breaks out from it's shell, which is the love of the sex, it glitters before the

the

the angels like a gem, a beryl, and astroite (*astroites*); (*bb*) the reason is, because on conjugal love is inscribed the safety of the whole human race, which we conceive to be understood by public good; this is our judgment respecting the origin of this love. With respect to the origin of it's virtue or potency, from a consideration of it's causes, we have concluded it to be the reclusion and separation of conjugal love from the love of the sex, which is effected by wisdom on the man's part, and by the love of the man's wisdom on part of the wife: for the love of the sex is common to man with the beasts, whereas conjugal love is proper to men: wherefore so far as conjugal love is shut out and separated from the love of the sex, so far man is a man, and not a beast; and man acquires virtue or potency from his love, as a beast does from his love. To this decision was subscribed the letter G.

110. SEVENTHLY, he drew out a paper, from which he read as follows: We, natives of the same country, in the chamber beneath the light of our window, have found our thoughts and thence our judgments exhilarated, by meditating on conjugal love; for who is not exhilarated by this love, inasmuch as whilst it prevails in the mind, it prevails at the same time in the body throughout? We judge of the origin of this love from it's delights; for who knoweth or hath known in any case the trace (*vestigium*) of any love except from it's delight and pleasurableness? The delights of conjugal love in their origins are felt as blessednesses, satisfactions, and happinesses, and in their derivations as pleasantnesses and pleasures, and in their ultimates as the delights of delights. (*cc*) The origin, therefore, of the love of the sex hath place, when the interiors of the mind, and thence the interiors of the body, are opened for the influx of those delights; but the origin of conjugal love had place at that time, when the primitive sphere of that love, in consequence of marriage engagements entered into, ideally promoted those delights. As to what concerns the virtue or potency of this love, it arises from it's permeability, (*dd*) with it's vein, from the mind into the body; for the mind by derivation from the head, is in the body, whilst it feels and acts, especially when it is delighted from that love; hence we judge of the degrees of it's potency and the regularities of the alternates thereof. Moreover we also deduce the virtue of potency from the stock (or stem) whence man is descended; if this stock or stem be noble on the father's side, it becomes also *per traducem* (*ee*) noble with his offspring;

offspring; that such nobility is generated, inherited, and descends ~~per~~ *traducem*, is agreeable to the dictates of reason supported by experience. To this decision was subscribed the letter F.

111. From the paper which came forth the EIGHTH in order, he read as follows: We, natives of the same country, in our place of assembly have not discovered the real origin of conjugal love, because it lies deeply concealed in the inmost sacred repositories (*sacrariis*) of the mind; the most consummate wisdom is not able, by any intellectual ray, to reach that love in it's origin; we have made many conjectures, but after the vain exertion of subtle inquiry, we have been in doubt whether our conjectures might not be called rather trifling than judicious; wherefore whosoever is desirous to extract the origin of that love from the sacred repositories of the mind, and to set it clearly in view before his eyes, let him go to *Delphos*. (*ff*) We have contemplated that love beneath it's origin, and have seen that in the mind it is spiritual, and as a fountain from which a sweet stream floweth, whence it descends into the breast, where it becomes delightful, and is called pectoral love, which in itself is full of friendship, and full of confidence, by virtue of a full inclination to mutuality; and that when it hath passed the breast, it becomes genial love. These and the like considerations, which a young man revolves in his mind whilst he is determining his choice to one of the sex, kindle in his heart the fire of conjugal love, which fire, inasmuch as it is the primitive principle of that love, is it's origin. In respect to the origin of virtue or potency, we acknowledge no other than that love itself, they being inseparable companions, yet still such, that sometimes one precedes, and sometimes the other; when the love precedes, and the virtue or potency follows it, each is noble, because potency in this case is the virtue of conjugal love; but if potency precedes, and love follows, each is then ignoble, because in this case the love is subordinate to carnal potency: we therefore judge of the quality of each from the order in which the love descends or ascends, and thus proceeds from it's origin to it's proposed end (*ad metam*). To this decision was subscribed the letter D.

112. Lastly, or NINTHLY, he took up a paper, from which he read as follows: We, natives of the same country, in our council-chamber have exercised our judgment on the two points proposed, viz. the origin of conjugal love, and the origin of it's virtue or potency. In the subtleties of inquiry respecting the origin of conjugal love, in order to avoid

avoid obscurity in our reasonings, we have distinguished between the love of the sex as being spiritual, natural, and carnal; and by the spiritual love of the sex we have understood love truly conjugal, because this is spiritual; and by the natural love of the sex we have understood polygamical love, because this is natural; and by the merely carnal love of the sex we have understood scortatory love, because this is merely carnal. In exercising our judgments to examine into love truly conjugal, we have seen clearly that this love is given only between one male and one female, and that by virtue of creation it is celestial, the inmost, and the soul and father of all good loves, being inspired into the first parents, and capable of being inspired into christians; it is also of such a conjunctive nature, that by it two minds may become one mind, and two men as one man (*duo homines sicut unus homo*), which is meant by becoming one flesh. That this love was inspired at creation, is manifest from these words in the book of creation, "*And a man shall leave father and mother, and shall cleave to his wife, and they shall be one flesh,*" Gen. ii. 24. That it is capable of being inspired into christians, is evident from these words, "*Jesus said, Have ye not read, that he who made them from the beginning, made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be one flesh? Wherefore they are no longer two but one flesh,*" Matt. xix. 4, 5, 6. So far in regard to the origin of conjugal love: but as to the origin of the virtue or potency of love truly conjugal, we conceive it to proceed from a similitude of minds, and from unanimity; for when two minds are conjugally joined together, their thoughts in such case spiritually kiss each other, and these inspire into the body their virtue or potency. To this decision was subscribed the letter S.

113. There were standing behind an oblong stage in the palace, erected before the doors, some strangers from Africa, who cried out to the natives of Europe, Permit one of us to deliver his sentiments respecting the origin of conjugal love, and respecting its virtue or potency. And immediately all the tables gave signs of consent with their hands. And instantly one of them entered, and stood at the table on which the turbant was placed: and he said, Ye christians deduce the origin of conjugal love from love itself; but we Africans deduce it from the God of heaven and earth. Is not conjugal love a chaste, pure, and holy love? Are not the angels of heaven principled therein? Is not the universal human race, and thence the universal angelic heaven, the

the seed of that love? And can such a supereminent principle have existence from any other source than from God himself the creator and preserver (*statore*) of the universe? Ye christians deduce conjugal virtue or potency from various causes rational and natural; but we Africans deduce it from the state of man's conjunction with the God of the universe; this state we call a state of religion, but ye call it a state of the church; for when the love is derived from that state, and is stable and permanent, it must needs operate it's own virtue, which is like unto it, and thus also is stable and permanent. Love truly conjugal is known only to those few who live near unto God, consequently the potency of that love is known to none else; this potency is described by the angels in the heavens as the delight of perpetual spring.

114. As he spake these words, the whole assembly rose up, and lo! behind the golden table, on which lay the turbant, there was made a window not before seen, and through it was heard a voice, **THE AFRICAN SHALL HAVE THE TURBANT**; and it was given him by the angel into his hand, but not set upon his head, and he went home with it; and the inhabitants of the kingdoms of Europe left the assembly, and entered into their chariots, in which they returned to their own (their respective associates or societies).

115. **THE SECOND MEMORABLE RELATION.** Awaking from sleep at midnight, I saw at some heighth towards the east an angel holding in his right hand a paper, which appeared in an extraordinary degree of brightness, by reason of the light flowing from the sun; in the midst of the paper was some writing consisting of golden letters, and I saw written, **THE MARRIAGE OF GOOD AND TRUTH**; from the writing there darted forth a splendor, which formed a wide circle round about the paper; this circle or encompassing splendor appeared from the place where the angel was, like the dawn of day in spring. After this I saw the angel descending with the paper in his hand, and as he descended, the paper appeared less and less lucid, and the writing which was **THE MARRIAGE OF GOOD AND TRUTH**, changed from a golden into a silver colour, afterwards into a copper colour, next into an iron colour, and lastly into the colour of iron rust, and into the colour of copper rust; finally the angel was seen to enter into an obscure mist, and through the mist to descend upon the earth; and here the paper, although it was yet held in the angel's hand, was not seen; this happened in the world of spirits, into

R

which

which all men first come after their decease, and then the angel spake to me, saying, Ask those who come hither, whether they see me, or any thing in my hand. There came a great multitude, one company from the east, another from the south, another from the west, and another from the north; and I asked those who came from the east and from the south, who were such as in the world had applied themselves to literary pursuits, Do ye see any one here with me, and any thing in his hand? They all said, No. I then put the same question to those, who came from the west and from the north, who were such as in the world had believed in the words of the learned; and these gave the same answer; nevertheless the last of them, who in the world had been principled in a simplicity of faith grounded in charity, or in some degree of truth grounded in good, when the rest were gone away, said, that they saw a man with a paper, the man in a becoming dress, and the paper with letters written upon it; and when they applied their eyes nearer to it, they said, that they could read these words, *the marriage of good and truth*; and these latter addressed the angel, intreating him to explain to them the meaning of the writing; and he said, All things in the universal heaven, and all things in the universal world, (*gg*) are nothing else but a marriage of good and truth, inasmuch as all and singular things, whether such as live and communicate life, or such as do not live and do not communicate life, were created from and into the marriage of good and truth; there doth not any thing exist which was created into truth alone, nor any thing which was created into good alone; solitary good, or solitary truth, is not any thing, but by marriage they exist and become something, which something has a nature and quality according to the nature and quality of the marriage. In the Lord the creator there is divine good and divine truth in their very substance; the *esse* of his substance is divine good, and the *existere* of his substance is divine truth; these two principles also in him are in their very essential union, for in him they infinitely make one; and inasmuch as these two principles in the creator himself are one, therefore also they are one in all and singular things created from him; hereby also the creator is conjoined in an eternal covenant as of marriage with all things created from himself. The angel further said, that the sacred scripture, which proceeded immediately from the Lord, is in general and in particular a marriage of good and of truth; and
 whereas

whereas the church, which is formed by truth of doctrine, and religion, which is formed by good of life agreeable to truth of doctrine, is derived solely with christians from the sacred scripture, therefore it may manifestly appear, that the church in general and in particular is a marriage of good and of truth (that this is the case, see the APOCALYPSE REVEALED, n. 373, 483). The same thing, which was said above concerning the marriage of good and of truth, is applicable also to the MARRIAGE OF CHARITY AND FAITH, inasmuch as good hath respect to charity, and truth hath respect to faith. Some of the spirits above-mentioned, who did not see the angel and the writing, being as yet standing near, and hearing these things, said, with the mouth half full (*ore semipleno*), (*bb*) *Yes, we also comprehend what has been spoken:* but instantly the angel said to them, Turn aside a little from me, and speak in like manner; and they turned aside, and said with a full mouth, *It is not so.* After this the angel spake concerning the MARRIAGE OF GOOD AND TRUTH with conjugal pairs, saying, that if their minds were in that marriage, the husband being truth, and the wife the good of such truth, they would both be in the delights of the blessedness of innocence, and thence in the felicity which the angels of heaven enjoy; and in this state the prolific principle of the husband would be in a continual spring, and thereby in the endeavour and virtue of propagating it's truth, and the wife would be in a continual reception thereof from a principle of love; the wisdom, which husbands derive from the Lord, is sensible of no greater delight than to propagate it's truths; and the love of wisdom, which wives have from the Lord, is sensible of no higher gratification than to receive those truths as in the womb, and thus to conceive, carry them in the womb, and bring them forth: spiritual proliferations with the angels of heaven are of this sort, and if you are disposed to believe it, natural proliferations are also from the same origin. The angel, after a salutation of peace, lifted himself up from the earth, and passing through the mist ascended into heaven, and on this occasion the paper shone as before, according to the degrees of ascent; and lo! at the same instant the circle, which before appeared as the dawn of day, descended, and dispelled the mist which caused darkness on the earth, and a bright sun-shine succeeded.

*Concerning the MARRIAGE of the LORD and the CHURCH,
and concerning the CORRESPONDENCE thereof.*

116. **T**HE reason why the marriage of the Lord and the church, together with it's correspondence, is here also treated of, is, because without science and intelligence on this subject, scarce any one can know, that conjugal love is in it's origin holy, spiritual, and celestial, and that it is from the Lord. It is said indeed by some in the church, that marriages have relation to the marriage of the Lord with the church; but the nature and quality of this relationship is unknown: in order therefore that this relationship may be exhibited to the understanding so as to be seen in some degree of light, it is necessary to treat particularly concerning that holy marriage, which hath place with those, and in those, who are the Lord's church; these also and no others are principled in love truly conjugal. But for the better elucidation of this arcanum, it may be expedient to consider the subject distinctly as arranged under the following articles: I. *That the Lord in the Word is called bridegroom and husband, and the church bride and wife; and that the Lord's conjunction with the church, and the reciprocal conjunction of the church with the Lord, is called a marriage.* II. *That the Lord is also called father, and the church mother.* III. *That the offsprings derived from the Lord as a husband and father, and from the church as a wife and mother, are all spiritual, and in the spiritual sense of the Word are understood by sons and daughters, brethren and sisters, sons-in-law and daughters-in-law, and by other names which have respect to generation.* IV. *That the spiritual offsprings, which have birth from the Lord's marriage with the church, are truths and goods; truths, from which are derived understanding, perception, and all thought; and goods, from which are derived love, charity, and all affection.* V. *That from the marriage of good and truth, which proceeds from the Lord in the way of influx, man (homo) receives truth, and the Lord conjoineth good thereto; and that thus the church is formed of the Lord with man (homo).* VI. *That the husband doth not represent the Lord, and the wife the church, because the husband and wife both together constitute the church.* VII. *That therefore there doth not exist a correspondence of the husband with the Lord, and of the wife with the church, in the marriages of the angels in the heavens, and of men in the earths.* VIII. *But that there is a correspondence with conjugal love, semination, procreation, the love of infants, and with similar*

similar things which exist in marriages, and are derived from them. IX. *That the Word is the medium of conjunction, because it is from the Lord, and thereby is the Lord.* X. *That the church is from the Lord, and hath place with those who come to him, and live according to his precepts.* XI. *That conjugal love is according to the state of the church, because it is according to the state of wisdom with man (homo).* XII. *And whereas the church is from the Lord, that conjugal love is also from him.* We proceed to the explication of each article.

117. I. THAT THE LORD IN THE WORD IS CALLED BRIDEGROOM AND HUSBAND, AND THE CHURCH BRIDE AND WIFE; AND THAT THE CONJUNCTION OF THE LORD WITH THE CHURCH, AND THE RECIPROCAL CONJUNCTION OF THE CHURCH WITH THE LORD, IS CALLED A MARRIAGE. That the Lord in the Word is called bridegroom and husband, and the church bride and wife, may appear from the following passages: "*He who hath the BRIDE is the BRIDEGROOM, but the friend of the BRIDEGROOM, who standeth and beareth him, rejoiceth with joy by reason of the BRIDEGROOM'S voice,*" John iii. 29; these words were spoken by John the Baptist concerning the Lord. Again, "*Jesus said, So long as the BRIDEGROOM is with them, the SONS OF THE NUPTIALS cannot fast; the days shall come when the BRIDEGROOM shall be taken away from them, and then shall they fast,*" Matt. ix. 15. Mark ii. 19, 20. Luke v. 34, 35. Again, "*I saw the holy city New Jerusalem prepared as a BRIDE adorned for HER HUSBAND,*" Rev. xxi. 2. That by the New Jerusalem is meant the New Church of the Lord, may be seen in the APOCALYPSE REVEALED, n. 880, 881. Again, "*The angel said to John, Come, and I will shew thee the BRIDE THE LAMB'S WIFE, and he shewed him the holy city Jerusalem,*" Rev. xxi. 9, 10. Again, "*The time of the MARRIAGE OF THE LAMB is come, and HIS WIFE hath made herself ready; blessed are they who are called to the supper of the MARRIAGE OF THE LAMB,*" Rev. xix. 7, 9. By the BRIDEGROOM, whom the five prepared virgins went forth to meet, and with whom they entered in to the MARRIAGE, Matt. xxv. 1 to 10, is meant the Lord, as is evident from verse 13, where it is said, "*Watch therefore, because ye know not the day, nor the hour, in which the SON OF MAN shall come.*" Not to mention many passages in the prophets.

118. II. THAT THE LORD IS ALSO CALLED FATHER, AND THE CHURCH MOTHER. That the Lord is called father, appears from the following passages, "*Unto us a child is born, unto us a son is given, and*
his

his name shall be called Wonderful, Counsellor, GOD, FATHER OF ETERNITY, Prince of Peace," Isaiah ix. 5. Again, "*Thou JEHOVAH art OUR FATHER, our REDEEMER, thy name is from an age,"* Isaiah lxiii. 16. Again, "*Jesus said, Whoso seeth ME, seeth the FATHER who sent ME,"* John xii. 45. Again, "*If ye have known ME, ye have known my FATHER also; and henceforth ye have known him, and have seen him,"* John xiv. 7. Again, "*Philip said, Shew us the FATHER; Jesus said unto him, Whoso seeth me, seeth the FATHER; how sayest thou then, shew us the FATHER?"* John xiv. 8, 9. Again, "*Jesus said, The FATHER and I are one,"* John x. 30. Again, "*All things that the FATHER hath are MINE,"* John xvi. 15. Chap. xvii. 10. Again, "*The FATHER is in ME, and I IN THE FATHER,"* John x. 38. Chap. xiv. 10, 11, 20. That the Lord and his Father are one, as soul and body are one, and that God the Father descended from heaven, and assumed the human (nature or principle), to redeem and save men, and that his human (nature or principle) is what is called Son, and said to be sent into the world, hath been fully shewn in the APOCALYPSE REVEALED.

119. That the church is called mother, appears from the following passages, "*Jehovah said, Contend with YOUR MOTHER, she is not MY WIFE, and I am not her HUSBAND,"* Hosea ii. 2, 5. Again, "*Thou art thy MOTHER'S daughter, that loatheth her HUSBAND,"* Ezech. xvi. 45. Again, "*Where is the bill of thy MOTHER'S divorcement, whom I have put away,"* Isaiah l. 1. Again, "*Thy MOTHER was as a vine planted near waters, bearing fruit,"* Ezech. xix. 10; speaking of the Jewish church. Again, "*Jesus stretching out his hand to the disciples said, MY MOTHER and my brethren are they who hear the Word of God, and do it,"* Luke viii. 21. Matt. xii. 48, 49. Mark iii. 33, 34, 35: by the Lord's disciples is meant the church. Again, "*There was standing at the cross of Jesus his mother, and Jesus seeing the mother and the disciple standing by whom he loved, saith to his mother, Woman, behold thy son; and he saith to the disciple, Behold thy mother; wherefore from that hour the disciple took her into his own (in propria),"* John xix. 25, 26, 27; by these words is implied, that the Lord did not acknowledge Mary as a mother, but the church, wherefore he calls her woman, and the mother of the disciple; the reason why the Lord called her the mother of this disciple, or of John, was, because John represented the church as to the goods of charity, which goods are the church in real effect; therefore it is said,

said, that he took her into his own. That Peter represented truth and faith, James charity, and John the works of charity, may be seen in the APOCALYPSE REVEALED, n. 5, 6, 790, 798, 879; and that the twelve disciples together represented the church as to all it's (belongings), may be seen, n. 233, 790, 903, 915.

120. III. THAT THE OFFSPRINGS DERIVED FROM THE LORD AS A HUSBAND AND FATHER, AND FROM THE CHURCH AS A WIFE AND MOTHER, ARE ALL SPIRITUAL, AND IN THE SPIRITUAL SENSE OF THE WORD ARE UNDERSTOOD BY SONS AND DAUGHTERS, BROTHERS AND SISTERS, SONS-IN-LAW AND DAUGHTERS-IN-LAW, AND BY OTHER NAMES WHICH HAVE RESPECT TO GENERATION. That no other than spiritual offsprings are born of the Lord by the church, is a proposition which wants no demonstration, because reason sees it to be self-evident; for it is the Lord from whom every good and truth proceeds, and it is the church which receives those principles, and brings them into effect; and all the spiritual things of heaven and of the church have relation to good and truth; hence it is that by sons and daughters in the Word, in it's spiritual sense, are meant truths and goods, by sons truths conceived in the spiritual man, and born in the natural, and by daughters goods in like manner; wherefore they, who are regenerated of the Lord, are called in the Word sons of God, sons of the kingdom, born of him, and the Lord called the disciples sons: by the male birth, whom the woman brought forth, and who was caught up to God, Rev. xii. 5, nothing else is signified; see APOCALYPSE REVEALED, n. 543. Inasmuch as by daughters are signified goods of the church, therefore in the Word mention is so frequently made of the daughter of Zion, the daughter of Jerusalem, the daughter of Israel, and the daughter of Judah, by whom is signified not any daughter, but the affection of good, which is an affection of the church; see also APOCALYPSE REVEALED, n. 612. The Lord also calls those brethren and sisters, who are of his church; see Matt. xiii. 49. Chap. xxv. 40. Chap. xviii. 10. Mark iii. 35. Luke viii. 21.

121. IV. THAT THE SPIRITUAL OFFSPRINGS, WHICH HAVE BIRTH FROM THE LORD'S MARRIAGE WITH THE CHURCH, ARE TRUTHS AND GOODS; TRUTHS, FROM WHICH ARE DERIVED UNDERSTANDING, PERCEPTION, AND ALL THOUGHT; AND GOODS, FROM WHICH ARE DERIVED LOVE, CHARITY, AND ALL AFFECTION. The ground and reason why truths and

goods are the spiritual offsprings, which are born of the Lord by the church, is, because the Lord is essential good and essential truth, and these principles in him are not two but one; also, because nothing else can proceed from the Lord but what is in him, and what he is. That the marriage of good and truth proceeds from the Lord, and flows in with men, and is received according to the state of mind and life of those who are of the church, was shewn in the foregoing treatise concerning the MARRIAGE OF GOOD AND TRUTH. The ground and reason why by truths man hath understanding, perception, and all thought, and by goods hath love, charity, and all affection, is, because all things of man have relation to truth and good; and there are two principles in man which constitute him, the will and the understanding, and the will is the recipient of good, and the understanding is the recipient of truth. That love, charity, and affection, are proper to the will, and that perception and thought are proper to the understanding, may appear without the aid of light arising from demonstration, inasmuch as there is a light derived from the understanding itself, by which these propositions are seen to be self-evident.

122. V. THAT FROM THE MARRIAGE OF GOOD AND TRUTH, WHICH PROCEEDS FROM THE LORD IN THE WAY OF INFLUX, MAN (*bomo*) RECEIVES TRUTH, AND THE LORD CONJOINETH GOOD THERETO; AND THAT THUS THE CHURCH IS FORMED OF THE LORD WITH MAN (*bomo*). The ground and reason why man receives truth by virtue of the good and truth which proceed as one from the Lord, is, because he receives this as his own, and appropriates it to himself as his own, for he thinks what is true as from himself, and in like manner speaks from what is true; and this effect hath place because truth is in the light of the understanding, and hence he sees it, and whatsoever he sees in himself, or in his mind, he knows not whence it is, for he doth not see the influx, as he sees those objects which strike upon the bodily vision, hence he supposes that it is in himself. That it should appear thus, is granted of the Lord to man, in order to his being man, and that he may have a reciprocal principle of conjunction: add to this, that man (*bomo*) is born a faculty of knowing, of understanding, and of growing wise, and this faculty receives truths, whereby it hath science, intelligence, and wisdom: and whereas the female was created by the truth of the male, and is formed into the love thereof more and more after marriage, it follows,

follows, that she also receives the husband's truth in herself, and conjoins it with her own good.

123. The ground and reason why the Lord adjoins and conjoins good to the truths which man receives, is, because man cannot take good as of himself, it being no object of his sight, inasmuch as it doth not appertain to light, but to heat, and heat is felt and not seen; wherefore when man sees truth in his thinking principle, he seldom reflects upon the good which flows into it from the love of the will-principle, and which gives it life. Neither doth a wife reflect upon the good appertaining to her, but upon the husband's inclination towards her, which inclination is according to the ascent of his understanding to wisdom; the good which appertains to her from the Lord, she applies, without the husband knowing any thing respecting such application. From these considerations then it manifestly appears, that man receives truth from the Lord, and that the Lord adjoins good to that truth, according to the application of truth to use, consequently as man is desirous to think wisely, and thence to live wisely.

124. The ground and reason why the church is thus formed with man from the Lord, is, because in such case man is in conjunction with the Lord, in good from him, and in truth as from himself; thus man is in the Lord, and the Lord in him, according to the Lord's words in John xv. 4, 5. The case is the same, if instead of good we say charity, and instead of truth faith, because good is of charity, and truth is of faith.

125. VI. THAT THE HUSBAND DOTH NOT REPRESENT THE LORD, AND THE WIFE THE CHURCH, BECAUSE BOTH TOGETHER, THE HUSBAND AND HIS WIFE, CONSTITUTE THE CHURCH. It is a common expression within the church, that as the Lord is the head of the church, so the husband is the head of the wife; whence it should follow, that the husband represents the Lord, and the wife the church; but the Lord is the head of the church, and man (*homo*), the man (*vir*), and woman, are the church, and still more the husband and wife together; with these the church is first implanted in the man, and by the man in the wife, because the man with his understanding receives the truth of the church, and the wife from the man; but if it be *vice versa*, it is not according to order: sometimes, however, this is the case, but then it is with men, who are either not lovers of wisdom, and consequently are not of the church, or who are in a servile dependence on the will of their

S

wives.

wives. Something may be seen on this subject in the preliminary DIS-
SERTATION, n. 21.

126. VII. THAT THEREFORE THERE DOTH NOT EXIST A CORRESPONDENCE OF THE HUSBAND WITH THE LORD, AND OF THE WIFE WITH THE CHURCH, IN THE MARRIAGES OF THE ANGELS IN THE HEAVENS, AND OF MEN IN THE EARTHS. This follows as a consequence from what hath been just now said; to which, nevertheless, it may be expedient to add, that it appears as if truth was the primary principle of the church, because it is first in respect to time; from this appearance it is, that the prelates of the church have given the pre-eminence to faith, which is of truth, above charity which is of good; in like manner the learned have given the pre-eminence to thought, which is of the understanding, above affection which is of the will; wherefore the knowledge of what the good of charity is, and what the affection of the will, lies deep buried as in a tomb, whilst some even cast earth upon these principles, as upon the dead, to prevent their rising again; that the good of charity notwithstanding is the primary principle of the church, may be seen with open eyes by those, who have not closed the way from heaven to their understandings, by confirmations in favour of faith, as being the sole constituent of the church, and in favour of the thinking principle, as being the sole constituent of man (*homo*). Now whereas the good of charity is from the Lord, and the truth of faith is with man as from him, and these two principles cause conjunction of the Lord with man, and of man with the Lord, such as is understood by the Lord's words, that he is in them, and they in him, John xv. 4, 5, it is evident that this conjunction is the church.

127. VIII. BUT THAT THERE IS A CORRESPONDENCE WITH CONJUGIAL LOVE, INSEMINATION, PROLIFICATION, THE LOVE OF INFANTS, AND WITH SIMILAR THINGS WHICH EXIST IN MARRIAGES, AND ARE DERIVED FROM THEM. These however are arcana of too deep and mysterious a nature to enter the understanding with any degree of light, unless previous knowledge be first had concerning correspondence; nor is it possible, if this knowledge be wanting, so to explain these arcana, as to make them comprehensible. But what correspondence is, and that it exists between things natural and things spiritual, is abundantly shewn in the APOCALYPSE REVEALED, and also in the ARCANA CÆLESTIA, and particularly in a MEMORABLE RELATION contained in the following pages. Before some knowledge on this subject be imbibed, we shall only present

sent to the intellectual view, as in a shade, these few particulars; that conjugal love corresponds to the affection of genuine truth, it's chastity, purity, and sanctity; that semination corresponds to the potency of truth; that proliferation corresponds to the propagation of truth; and that the love of infants corresponds to the defence of truth and good. Now whereas truth with man (*homo*) appears as his, and good is adjoined thereto from the Lord, it is evident that these correspondences are the correspondences of the natural or external man with the spiritual or internal man: but some degree of light will be reflected on this subject from the MEMORABLE RELATIONS which follow.

128. IX. THAT THE WORD IS THE MEDIUM OF CONJUNCTION, BECAUSE IT IS FROM THE LORD, AND THEREBY IS THE LORD. The ground and reason why the Word is the medium of conjunction of the Lord with man (*homo*), and of man with the Lord, is, because in it's essence it is divine truth united to divine good, and divine good united to divine truth; that this union exists in all and singular things of the Word in it's celestial and spiritual sense, see the APOCALYPSE REVEALED, n. 373, 483, 689, 881; whence it follows, that the Word is the perfect marriage of good and truth; and inasmuch as it is from the Lord, and what is from him is also himself, it follows, that whilst man reads the Word, and collects truths out of it, the Lord adjoins good; for man doth not see the goods which affect him in reading, because he reads the Word from the understanding, and the understanding imbibes thence only such things as are agreeable to it's own nature, that is, truths; that good is adjoined thereto from the Lord, is made sensible to the understanding from the delight which flows in during a state of illustration; but this effect hath place interiorly with those only, who read the Word to the end that they may become wise, and they are principled in this end of becoming wise, who are desirous of learning the genuine truths contained in the Word, and thereby of forming the church in themselves; whereas they, who read the Word only with a view to gain the reputation of erudition, and they also, who read it from an opinion that the mere reading or hearing inspires faith, and conduces to salvation, do not receive any good from the Lord, inasmuch as the end proposed by the latter is to save themselves by the mere expressions contained in the Word, uninfluenced by any principle of truth; and the end proposed by the former is to be distinguished for their learning, which end hath no conjunction with any spiritual good, but only with the natural

delight arising from worldly glory. Inasmuch as the Word is the medium of conjunction, it is therefore called covenant, the old and the new, and covenant signifies conjunction.

129. X. THAT THE CHURCH IS FROM THE LORD, AND HATH PLACE WITH THOSE WHO COME TO HIM, AND LIVE ACCORDING TO HIS PRECEPTS. It is not denied at this day that the church is the Lord's, and of consequence, that it is from the Lord. The ground and reason why it hath place with those, who come to him, is, because his church, in that part of the globe which is called christian, is derived from the Word, and the Word is from him, and in such a manner from him that it is he himself, the divine truth being therein united to the divine good, and this also is the Lord; nothing else is meant by the Word, "*which was with God, and which was God, from which men have life and light, and which was made flesh,*" John i. 1 to 14; and further, the ground and reason why the church hath place with those who come to him, is, because it hath place with those who believe in him; and to believe that he is God the Saviour and Redeemer, that he is Jehovah our justice, that he is the door by which we are to enter into the sheepfold, that is, into the church, that he is the way, the truth, and the life, and that no one cometh to the Father but by him, that the Father and he are one, besides many other particulars which he himself teaches; to believe these things, I say, is impossible for any one to do except by influence from him; and the reason why this is impossible unless he be approached and applied to, is, because he is the God of heaven and earth, as he also teaches; and who else is to be approached and applied to, and who else can be? The ground and reason why the church hath place with those, who live according to his precepts, is, because there is conjunction with none else, for he saith, "*He that hath my precepts, and doeth them, he it is that loveth me, and I will love him, and will make my abode with him; but he who doth not love me, doth not keep my precepts,*" John xiv. 21 to 24; love is conjunction, and conjunction with the Lord is the church.

130. XI. THAT CONJUGIAL LOVE IS ACCORDING TO THE STATE OF THE CHURCH, BECAUSE IT IS ACCORDING TO THE STATE OF WISDOM WITH MAN (*homo*). That conjugal love is according to the state of wisdom with man, hath been often said above, and will be often repeated in the following pages; at present therefore we shall take occasion to shew only what wisdom is, and that it makes one with the church. "There are appertaining to " man three principles, science, intelligence, and wisdom; science is a " principle

"principle of knowledges, intelligence is a principle of reason, and
 "wisdom is a principle of life; wisdom considered in it's fullness is a
 "principle at the same time of knowledges, of reason, and of life;
 "knowledges precede, reason is formed by them, and wisdom by both,
 "as is the case when man liveth rationally according to truths which are
 "knowledges: wisdom therefore is a principle both of reason and of
 "life at once, and it becomes (or is making) wisdom whilst it is a prin-
 "ciple of reason and thence of life, but it is wisdom when it is made
 "a principle of life and thence of reason. The most ancient people in
 "this world did not acknowledge any other wisdom than wisdom of
 "life, and this was the wisdom of those who formerly were called
 "SOPHI; but the ancient people, who succeeded the most ancient, ac-
 "knowledged the wisdom of reason as wisdom, and these were called
 "PHILOSOPHERS. At this day, however, many call even science wisdom;
 "for the learned, the erudite, and the mere sciolists, are called wise;
 "thus wisdom hath declined downwards from it's mountain-top to it's
 "valley. But it may be expedient to observe briefly what wisdom is in
 "it's rise, in it's progress, and thence in it's full state. The things ap-
 "pertaining to the church, which are called spiritual things, reside in
 "the inmost principles with man; the things appertaining to the pub-
 "lic weal, which are called things of a civil nature, hold a place below
 "these; and the things appertaining to science, to experience, and to
 "art, which are called natural things, constitute their seat (or basis)
 "(*subsellium*). The reason why the things appertaining to the church,
 "which are called spiritual things, reside in the inmost principles with
 "man, is, because they conjoin themselves with heaven, and by heaven
 "with the Lord, for no other things have entrance from the Lord
 "through heaven with man; the reason why the things appertaining
 "to the public weal, which are called things of a civil nature, hold a
 "place beneath spiritual things, is, because they conjoin themselves
 "with the world, being things of the world, for statutes, laws, and
 "rules, are the things which bind men, so that a civil society and state
 "may be composed of them in a well-connected order; the reason why
 "the things appertaining to science, to experience, and to art, which
 "are called natural things, constitute the seat (or basis), is, because
 "they conjoin themselves closely with the five bodily senses, and these
 "senses are the ultimates, on which the interior principles appertaining
 "to the mind, and the inmost principles appertaining to the soul, as it
 "were

"were sit (or rest). Now whereas the things appertaining to the
 "church, which are called spiritual things, reside in the inmost prin-
 "ciples, and whereas the things residing in the inmost principles con-
 "stitute the head, and the succeeding things beneath, which are called
 "things of a civil nature, constitute the body, and the ultimate things,
 "which are called natural things, constitute the feet, it is evident,
 "that whilst these three kinds of things follow in their order, man is a
 "perfect man; for in such case there is an influx like that of the things
 "of the head into the things of the body, and through the body into
 "the feet; thus spiritual things flow into things of a civil nature, and
 "through them into natural things. Now whereas spiritual things are
 "in the light of heaven, it is evident that by their light they illustrate
 "the things which succeed in order, and by their heat, which is love,
 "animate them, and when this is the case, man hath wisdom. Inas-
 "much as wisdom is a principle of the life and thence of the reason, as
 "was said above, it may be asked, What is wisdom as a principle of
 "life? In a summary view, it is to shun evils, because they are hurt-
 "ful to the soul, and hurtful to the public weal, and hurtful to the body;
 "and it is to do goods, because they are profitable to the soul, to
 "the public weal, and to the body. This is wisdom, which is
 "meant by the wisdom to which conjugal love binds itself; for it binds
 "itself thereto by this, that it shuns the evil of adultery as the pest of
 "the soul, of the public weal, and of the body; and whereas this
 "wisdom originates in spiritual things appertaining to the church, it
 "follows, that conjugal love is according to the state of the church,
 "because it is according to the state of wisdom with man. Hereby also
 "is understood what hath been frequently said above, that so far as man
 "becometh spiritual, so far he is principled in love truly conjugal;
 "for man becometh spiritual by the spiritual things of the church."
 More observations concerning the wisdom, with which conjugal love
 conjoins itself, may be seen beneath, n. 163, 164, 165.

131. XII. AND WHEREAS THE CHURCH IS FROM THE LORD, THAT
 CONJUGIAL LOVE IS ALSO FROM HIM. Inasmuch as this follows as a con-
 sequence from what hath been said above, it is needless to dwell upon
 the confirmation of it. Moreover, that love truly conjugal is from the
 Lord, all the angels of heaven testify; and also that this love is accord-
 ing to their state of wisdom, and that their state of wisdom is according
 to the state of the church with them. That the angels of heaven thus

testify; is evident from the MEMORABLE RELATIONS annexed to the chapters, containing an account of what was seen and heard in the spiritual world.

* * * * *

132. To the above I shall subjoin TWO MEMORABLE RELATIONS. FIRST, I was discoursing on a time with two angels, one was from the eastern heaven, the other from the southern, who perceiving me engaged in meditation on the arcana of wisdom relating to conjugal love, said, Art thou acquainted at all with the SPORTS OF WISDOM in our world? I replied, Not as yet. And they said, There are several, and they who love truths from spiritual affection, or truths because they are truths, and because they are the means of attaining wisdom, meet together on a given signal, and canvass and decide upon such questions as require deeper consideration than common. They then caught me by the hand, saying, Follow us, and thou shalt see and hear; to-day the signal is given for meeting. I was led across a plain to a hill, and lo! at the foot of the hill was an avenue of palms continued even to its summit, which we entered and ascended; and on the summit or top of the hill was seen a grove, the trees of which, on an elevated plot of ground, formed as it were a theatre, within which was a plane paved with various coloured stones; around it were placed seats in a square form, on which the lovers of wisdom were seated; and in the midst of the theatre was a table, on which was laid a paper sealed with a seal. They who sat on the seats invited us to sit down where there was room; and I replied, I was led here by two angels to see and hearken, and not to sit down: and immediately those two angels went into the midst of the plane to the table, and broke the seal of the paper, and read in the presence of those who were seated the arcana of wisdom written on the paper, which were now to be canvassed and unfolded; they were written by angels of the third heaven, and let down upon the table; there were three arcana, FIRST, What is the image of God, and what the likeness of God, into which man (*homo*) was created? SECOND, Why is not man born into (*ii*) the science of any love, when yet beasts and birds, from the highest to the lowest, are born into the sciences of all their loves? THIRD, What is signified by the tree of life, and what by the tree of the science of good and evil, and what by eating thereof? Underneath was written, Collect your opinions on these three questions into one decision, and write it on a
new

new piece of paper, and replace it on this table, and we shall see it; if the decision, on examination, appears just and reasonable, ye shall each of you receive the prize of wisdom. Having read these contents of the paper, the two angels withdrew, and were carried up into their respective heavens. And immediately they who sat on the seats began to canvass and unfold the arcana proposed to them, and they delivered their sentiments in order; first they who sat to the north, next they who sat to the west, afterwards they who sat to the south, and lastly they who sat to the east; and they began with the first subject of inquiry, viz. **WHAT IS THE IMAGE OF GOD, AND WHAT THE LIKENESS OF GOD, INTO WHICH MAN WAS CREATED?** But before they proceeded, these words were read in the presence of them all out of the book of creation, "*God said, let us make man into OUR IMAGE according to OUR LIKENESS; and God created man into HIS IMAGE, into the IMAGE OF GOD created he him,*" Gen. i. 26, 27. "*In the day that God created man, into the LIKENESS OF GOD he made him,*" Gen. v. 1. They who sat to the north spake first, saying, The image of God and the likeness of God are the two lives breathed into man by God, which are the life of the will and the life of the understanding, for it is written, "*Jehovah God breathed into Adam's nostrils the soul of LIVES; and man was made into a living soul,*" Gen. ii. 7; into the nostrils denotes into the perception, that the will of good and the understanding of truth, and thereby the soul of lives, was in him; and whereas life from God was breathed into him, the image and likeness of God signify integrity derived from wisdom and love, and from justice and judgment in him. These sentiments were favoured by those who sat to the west, only they added, that that state of integrity then breathed in from God is continually breathed into every man since; but that it is in man as in a receptacle, and man, as he is a receptacle, is an image and likeness of God. After this the third in order, who were they that were seated to the south, delivered their sentiments as follows: An image of God and a likeness of God are two distinct things, but in man they are united from creation; and we see as from an interior light, that the image of God may be destroyed by man, but not the likeness of God; this appears as clear as the day from this consideration, that Adam retained the likeness of God after that he had lost the image of God, for it is written after the curse, "*Behold the man is as one of us, knowing good and evil,*" Gen. iii. 22; and afterwards he is called a likeness of God, and not an image of God, Gen. v.

I. But

1. But we will leave to our associates who sit to the east, and are thence in superior light, to say what is properly meant by an image of God, and what properly by a likeness of God. And then, after silence was made, they who sat to the east arose from their seats, and looked up to the Lord, and afterwards sat down again upon their seats, and thus began: An image of God is a recipient of God, and whereas God is love itself and wisdom itself, an image of God is a recipient of love and wisdom from God in it; but a likeness of God is a perfect likeness and full appearance as if love and wisdom are in man, and thence altogether as his; for man hath no other sensation than that he loves from himself, and is wise from himself, or that he wills good and understands truth from himself, when nevertheless nothing of all this is from himself, but from God; God alone loves from himself and is wise from himself, because God is love itself and wisdom itself; the likeness or appearance that love and wisdom, or good and truth, are in man as his, causes man to be man, and makes him capable of being conjoined to God, and thereby of living to eternity; from which consideration it follows, that man is man by virtue of this circumstance, that he can will good and understand truth altogether as from himself, and yet know and believe that it is from God; for as he knows and believes this, God places his image in man, which could not be, in case he believed it was from himself and not from God. As they spake these words, being overpowered with zeal derived from the love of truth, they thus continued their discourse: How can man receive any thing of love and wisdom, and retain it, and reproduce it, unless he feels it as his own? And how can conjunction be given with God by love and wisdom, unless there be given to man some reciprocal principle of conjunction? For without such a reciprocal principle no conjunction can possibly be wrought; and the reciprocal principle of conjunction is, that man should love God, and relish the things which are of God, as from himself, and yet believe that it is from God. Also how can man live eternally, unless he be conjoined to an eternal God? Consequently how can man be a man without such a likeness of God in him? These words met with the approbation of the whole assembly, and they said, Let this conclusive decision be made from them, "Man is a recipient of God, and a recipient of God is an image of God; and whereas God is love itself and wisdom itself, man is a recipient

T

" of

“ of those principles; and a recipient becomes an image of God in
 “ proportion to reception; and man is a likeness of God by virtue of
 “ this circumstance, that he feels in himself that the things which are
 “ of God are in him as his, but still from that likeness he is only so far
 “ an image of God, as he acknowledges that love and wisdom, or good
 “ and truth, are not his in him, and consequently are not from him, but
 “ are only in God, and consequently from God.”

133. After this they entered upon the next subject of discussion, WHY MAN IS NOT BORN INTO THE SCIENCE OF ANY LOVE, WHEN YET BEASTS AND BIRDS, FROM THE HIGHEST TO THE LOWEST, ARE BORN INTO THE SCIENCES OF ALL THEIR LOVES. They first confirmed the truth of the proposition by various considerations, as in regard to man, that he is born into no science, not even into the science of conjugal love; and they inquired, and were informed by attentive examiners, that an infant from connate science cannot even move itself to the mother's breast, but must be moved thereto by the mother or nurse; and that it knows only how to suck, and this in consequence of habit acquired by continual suction in the womb; and that afterwards it knows not how to walk, nor to articulate any human expression; no, nor even to express by it's tone of voice the affection of it's love, as the beasts do: and further, that it does not know what is salutary for it in the way of food, as all the beasts do, but catches at whatever falls in it's way, whether it be clean or unclean, and puts it into it's mouth. The examiners further declared, that man without instruction is an utter stranger to every thing relating to the commerce between the sexes; and that neither virgins nor young men have any knowledge thereof without instruction from others, notwithstanding their being educated in various sciences. In a word, man is born corporeal as a worm; and he remains corporeal, unless he learns to know, to understand, and to be wise from others. After this they gave abundant proofs, that beasts from the highest to the lowest, as the animals of the earth, the fowls of the heaven, creeping things, fishes, the small worms which are called insects, are born into all the sciences of the loves of their life, as into the science of all things relating to nourishment, to habitation, to the love of the sex and procreation, and to the education of their young. This they confirmed by many wonderful things which they recollected to have seen, heard, and read in the natural world, (so they called our world, in which they had heretofore lived,)

lived,) wherein not only representative but real beasts exist. When the truth of the proposition was thus fully proved, they applied all the powers of their minds to search out and discover the ends and causes, which might serve to unfold and explain this arcanum; and they all said, that the divine wisdom must needs have ordained these things, to the end that man may be man, and beast beast; and thus, that the imperfection of man's nativity becomes his perfection, and the perfection of the beast's nativity is his imperfection.

134. They on the north began then first to declare their sentiments, and said, that man is born without sciences, to the end that he may receive them all; whereas supposing him to be born into sciences, he could not receive any except those into which he was born, and in this case neither could he appropriate any to himself; which they illustrated by this comparison; man at his first birth is as ground in which no seeds are implanted, but which nevertheless is capable of receiving all seeds, and of bringing them forth and fructifying them; whereas a beast is as ground already sown, and filled with grasses and herbs, which receives no other seeds than what are sown in it, or if it received would choke them; hence it is that man requires many years to bring him to maturity of growth, during which time he is capable of being cultivated as ground, and of bringing forth as it were grain, flowers, and trees of every kind; whereas a beast arrives at maturity in a few years, during which no cultivation can produce any thing in him but what is connate, or born with him. Afterwards they to the west delivered their sentiments, and said, Man is not born science, as a beast, but is born faculty and inclination, faculty to know, and inclination to love, and he is born faculty not only to know, but also to understand and be wise; he is likewise born the most perfect inclination, not only to love the things relating to self and the world, but also the things relating to God and heaven; consequently man by birth from his parents is an organ, which lives merely by the external senses, and at first by no internal senses, to the end that he may successively become a man, first natural, afterwards rational, and lastly spiritual; which could not be the case if he was born into sciences and loves, as the beasts; for sciences and affections connate set bounds to that progression, whereas faculty and inclination connate set no such bounds; wherefore man is capable of being perfected in science, intelligence, and wisdom to eternity. They on the south

T 2

next

next took up the debate, and expressed their sentiments as follows: It is impossible for man to take any science from himself, but he may take it from others, inasmuch as he hath no connate science; and whereas he cannot take any science from himself, neither can he take any love, inasmuch as where science is not, there love is not, science and love being undivided companions, and no more capable of separation than will and understanding, or affection and thought, yea, no more than essence and form; wherefore in proportion as man takes science from others, so love adjoins itself thereto as it's companion. The universal love which adjoins itself is the love of knowing, of understanding, and of growing wise; this love is proper to man alone, and not to any beast, and flows in from God. We agree with our companions from the west, that man is not born into any love, and consequently neither into any science, but that he is only born into an inclination to love, and thence into a faculty to receive sciences, not from himself but from others, that is, by others; we say, by others, because neither have these received any thing of science from themselves, but from God. We agree also with our companions to the north, that man is first born as ground, in which there are not any seeds implanted, but which is capable of receiving all seeds both noble and ignoble. To these considerations we add, that beasts are born into natural love, and thereby into sciences corresponding to them, and that still they do not know, think, understand, and relish any sciences, but are led through them by their loves, almost as blind persons are led through the streets by dogs, for as to understanding they are blind; or rather like people walking in their sleep, who act from the impulse of blind science, the understanding being asleep. Lastly, they on the east declared their sentiments, and said, We are agreed with our brethren in the opinions which they have delivered, that man knoweth nothing from himself, but from others and by others, to the end that he may know and acknowledge, that the all of science, understanding, and wisdom is from God; and that man cannot otherwise be conceived, born, and generated of the Lord, and become an image and likeness of him; for he becomes an image of the Lord by acknowledging and believing, that he hath received and doth receive from the Lord all the good of love and charity, and all the truth of wisdom and faith, and not the least portion thereof from himself; and he becomes a likeness of the Lord by his being sensible of those principles

principles in himself, as if they were from himself; this he is sensible of, because he is not born into sciences, but receives them, and what he receives, appears to him as if it was from himself; this sensation is given to man by the Lord, to the end that he may be a man and not a beast, inasmuch as by willing, thinking, loving, knowing, understanding, and growing wise as from himself, he receives sciences, and exalts them into intelligence, and by the use thereof into wisdom; thus the Lord conjoins man to himself, and man conjoins himself to the Lord. This could not have been the case, unless it had been provided of the Lord, that man should be born in total ignorance. When they had uttered these words, it was the desire of all present, that a conclusion should be formed from the sentiments which had been expressed, and they agreed upon the following, "That man is born into no science, to the end that he may come into all, and advance into intelligence, and thereby into wisdom; and that he is born into no love, to the intent that he may come into all love, by applications of the sciences from intelligence, and into love to the Lord by love towards his neighbour, and thereby be conjoined to the Lord, and by such conjunction be made man, and live for ever."

135. After this they took the paper, and read the third subject of discussion, which was, WHAT IS SIGNIFIED BY THE TREE OF LIFE, WHAT BY THE TREE OF THE SCIENCE OF GOOD AND EVIL, AND WHAT BY EATING THEREOF; and they all intreated as a favour, that they who were from the east would unfold this arcanum, because it required a more than ordinary depth of understanding, and because they who were from the east are in flaming light, that is, in the wisdom of love; and this wisdom is understood by the garden of Eden, in which those two trees were placed; and they replied, We will declare our sentiments, but inasmuch as man doth not take any thing from himself, but from the Lord, therefore we will speak from him, but yet from ourselves as from ourselves; and then they said, Tree signifies man, and the fruit thereof the good of life; hence by the tree of life is signified man living from God, or God living in man; and whereas love and wisdom, and charity and faith, or good and truth, constitute the life of God in man, therefore by the tree of life these are signified, and hence man hath eternal life; the like is signified by the tree of life of which it will be given to eat, Apoc. ii. 7. Chap. xxii. 2, 14. By the tree of the science of good and evil

evil is signified man believing that he lives from himself, and not from God; thus that love and wisdom, charity and faith, that is, good and truth, are in man his and not God's, believing this, because he thinks and wills, and speaks and acts, in all likeness and appearance as from himself: and whereas man from this faith persuades himself, that God hath implanted himself, or infused his divine [principle] into him, therefore the serpent said, "*God doth know, in the day that ye eat of the fruit of that tree, your eyes shall be opened, and ye shall be as God, knowing good and evil,*" Gen. iii. 5. By eating of those trees is signified reception and appropriation, by eating of the tree of life the reception of life eternal, and by eating of the tree of the science of good and evil the reception of damnation; therefore also each, Adam and his wife, together with the serpent, were cursed; by the serpent is meant the devil as to self-love and the conceit of his own proper intelligence, and this love is the possessor of that tree, and the men, who are in conceit grounded in that love, are those trees. They therefore are in an enormous error who believe, that Adam was once wise and did good from himself, and that this was his state of integrity, when yet Adam himself was cursed by reason of that belief; for this is signified by eating of the tree of the science of good and evil; wherefore he then fell from the state of integrity, which he had in consequence of believing that he was wise and did good from God, and not at all from himself, for this is meant by eating of the tree of life. The Lord alone, when he was in the world, was wise from himself, and did good from himself, because the essential divine [principle] from nativity was in him and his, wherefore also from his own proper ability he was made a redeemer and a saviour. From all these considerations they came to this conclusion, "That by the tree of life, and by the tree of the science of good and evil, and by eating thereof, is signified that life for man is God in him, and that in this case he hath heaven and life eternal; but that death for man is the persuasion and belief, that life for man is not God but self, whence he hath hell and death eternal, which is damnation."

136. After this they looked into the paper left by the angels upon the table, and saw it written underneath, COLLECT YOUR OPINIONS ON THESE THREE QUESTIONS INTO ONE DECISION; and they then collected them, and saw that they cohered in one series, and that the series or decision was this,

this, "That man is created to receive love and wisdom from God, and yet in all likeness as from himself, and this for the sake of reception and conjunction; and that therefore man is not born into any love, nor into any science, and also not into any ability of loving and growing wise from himself; wherefore if he ascribes all the good of love and truth of wisdom to God, he becomes a living man, but if he ascribes them to himself, he becomes a dead man." These words they wrote on a new piece of paper, and placed it on the table; and lo! on a sudden the angels were present in bright light, and carried the paper away into heaven, and after that it was read there, they who sat on the seats heard these words from thence, Well, well; and instantly there appeared a single angel as it were flying from heaven, who had two wings about his feet, and two about his temples, having in his hand prizes, consisting of robes, hats, and wreaths of laurel; and he lighted on the ground, and gave to those who sat to the north robes of the colour of fire; to those who sat to the west robes of a scarlet colour; to those who sat to the south hats, whose borders were ornamented with bindings of gold and pearls, and which on the left side upwards were set with diamonds cut in the form of flowers; but to those who sat to the east he gave wreaths of laurel, intermixed with rubies and sapphires. Then all of them, adorned with their respective prizes, went home from the sport of wisdom, and when they shewed themselves to their wives, their wives came to meet them, being distinguished also with ornaments presented to them from heaven, at which the husbands marvelled.

137. THE SECOND MEMORABLE RELATION. On a time when I was meditating on conjugal love, lo! there appeared at a distance two naked infants with baskets in their hands, and turtle-doves flying around them; and on a nearer view, they seemed as if they were naked, handsomely ornamented with garlands; chaplets of flowers decorated their heads, and wreaths of lilies and roses of a blue colour, hanging obliquely from the shoulders down to the loins, adorned their bosoms; and round about each of them there was as it were a common band woven of small leaves interspersed with olives. But when they came nearer, they did not appear as infants, nor naked, but as two men (*homines*) in the first flower of age, clad in upper and under garments of shining silk, embroidered with the most beautiful flowers; and when they were near me, there issued forth from heaven through them a vernal warmth, attended with

an odoriferous fragrance, like what arises from gardens and fields in the time of spring. They were two conjugal partners from heaven; and immediately they accosted me; and because I was musing on what I had just seen, they asked, What didst thou see? And when I told them, that at first they appeared to me as naked infants, afterwards as infants decorated with garlands, and lastly as grown up persons clad in embroidered cloaths, and that instantly I was affected with an efflux of vernal warmth with it's delights, they smiled pleasantly, and said, that in the way they did not seem to themselves as infants, nor naked, nor adorned with garlands, but constantly in the same appearance which they now had; and that thus at a distance was represented their conjugal love, it's state of innocence by their seeming like naked infants, it's delights by garlands, and the same delights now by their upper and under garments being embroidered with flowers; and whereas thou saidst, that as we approached, a vernal warmth breathed on thee, attended with it's pleasant effluvia as from a garden, we will explain to thee the reason of this; and they said, We have now been conjugal partners for ages, and constantly in the flower of age in which thou now seest us; and our first state was as is the first state of a virgin and a youth, when they enter into consociation by marriage; and we believed at that time, that this state was the very essential blessedness of our life; but we were informed by others in our heaven, and have since perceived ourselves, that this state was a state of heat not tempered with light, and that it is successively tempered, in proportion as the husband is perfected in wisdom, and as the wife loves that wisdom in the husband, and that this is effected by and according to the uses, which each by mutual aid affords to society; also that delights succeed according to the temperature of heat and light, or of wisdom and it's love. The reason why on our approach there breathed on thee as it were a vernal warmth, is, because conjugal love and that warmth in our heaven act in unity, for warmth with us is love, and the light wherewith warmth is united is wisdom, and use is as it were the atmosphere which contains each in it's bosom. What are warmth and light without the principle which contains them? In like manner, what are love and wisdom without their use? There is no conjugal principle in such case in them, because the subject is wanting in which they should exist to produce such principle. In heaven, where vernal warmth is, there is love truly conjugal; the reason is, because the

the vernal principle no where exists, but where warmth is equally united to light, or where warmth and light are in equal proportions; and it is our opinion, that as warmth is delighted with light, and *vice versa*, so love is delighted with wisdom, and wisdom in it's turn with love. He further added, With us in heaven there is perpetual light, and on no occasion do the shades of evening prevail, still less is there darkness, because our sun doth not set and rise like your sun, but stands constantly in a middle altitude between the zenith and the horizon, which, according as you express it, is in the 45th degree of heaven; hence it is that the heat and light proceeding from our sun cause perpetual spring, and that a perpetual vernal principle inspires those, with whom love is united with wisdom in just proportion; and our Lord, by the eternal union of heat and light, breathes nothing but uses; hence also come the germinations of your earth, and the connubial associations of your birds and animals, in the spring season; for the vernal warmth opens their interior principles even to the inmost, which are called their souls, and affects them, and communicates to them it's conjugal principle, and causes their principle of procreation to come into it's delights, in consequence of a continual tendency to produce fruits of use, which use is the propagation of their kind. But with men (*homines*) there is a perpetual influx of vernal warmth from the Lord, wherefore men are capable of enjoying marriage delights at all times, even in the midst of winter; for the males of the human race were created to be recipients of light, that is, of wisdom from the Lord, and the females were created to be recipients of heat, that is, of the love of the wisdom of the male from the Lord. Hence then it is, that, as we approached, there breathed on thee a vernal warmth attended with an odoriferous fragrance, like what arises from gardens and fields in the time of spring. As he spake these words, he gave me his right hand, and conducted me to houses inhabited by conjugal partners in a like flower of age with himself and his partner; and he said, These wives, who now seem like young virgins, were in the world old infirm women, and their husbands, who now seem in the spring of youth, were in the world decrepit old men; and all of them were restored by the Lord to this flower of age, because they loved each other mutually, and from a religious principle shunned adulteries as enormous sins; and he added, that no one knows the blessed delights of conjugal love, unless he rejects the horrid delights of adultery, and

U

that

that no one can reject these latter delights, unless he be under the influence of wisdom from the Lord, and that no one is under the influence of wisdom from the Lord, unless he doeth uses from the love of uses. I saw also on this occasion their house utensils, which were all in celestial forms, and glittered with gold which appeared flaming in consequence of rubies set therein.

Concerning the CHASTE PRINCIPLE and the NON-CHASTE.

138. **I**NASMUCH as we are yet but at the entrance of our subject respecting conjugal love specifically considered, and conjugal love cannot be known specifically, only in a very indistinct and obscure manner, unless it's opposite principle also in some measure appear, which opposite principle is the unchaste principle; and whereas this unchaste principle appears in some measure, or in a shade, when the chaste principle is described together with the non-chaste, non-chastity being only a removal of what is unchaste from what is chaste, therefore we shall now proceed to speak concerning the chaste principle and concerning the non-chaste. (*kk*) But in regard to the unchaste principle, which is altogether opposite to the chaste, it is treated of in the latter part of this work, entitled the PLEASURES OF INSANITY RESPECTING SCORTATORY LOVE, where it is described in it's amplitude, and with it's varieties. But what the chaste principle is, and the non-chaste, and with what persons each principle prevails, shall be illustrated in the following order: I. *That the chaste principle, and the non-chaste, are predicated only of marriages, and of such things as relate to marriages.* II. *That the chaste principle is predicated only of monogamical marriages, or of the marriage of one man with one wife.* III. *That the christian conjugal principle alone is chaste.* IV. *That love truly conjugal is essential chastity.* V. *That all the delights of love truly conjugal, even the ultimate, are chaste.* VI. *That conjugal love, with those who are made spiritual by the Lord, is more and more purified and rendered chaste.* VII. *That the chastity of marriage exists by a total abdication of whoredoms from a principle of religion.* VIII. *That chastity cannot be predicated of infants, nor of boys and girls, nor of young men and virgins, before they*

I feel

feel in themselves a love of the sex. IX. That chastity cannot be predicated of eunuchs so born, nor of eunuchs so made. X. That chastity cannot be predicated of those, who do not believe adulteries to be evils in regard to religion, and still less of those who do not believe adulteries to be hurtful to society. XI. That chastity cannot be predicated of those, who abstain from adulteries only for various external reasons. XII. That chastity cannot be predicated of those, who believe marriages to be unchaste. XIII. That chastity cannot be predicated of those, who have abdicated marriage by vows of perpetual celibacy, unless there be and remains in them the love of a life truly conjugal. XIV. That a state of marriage is to be preferred to a state of celibacy. We shall now proceed to an explication of each article.

139. I. THAT THE CHASTE PRINCIPLE, AND THE NON-CHASTE, ARE PREDICATED ONLY OF MARRIAGES, AND OF SUCH THINGS AS RELATE TO MARRIAGES. The reason is, because love truly conjugal is essential chastity, as will be shewn presently; and the love opposite to it, which is called scortatory, is essential unchastity; so far therefore as any one is purified from the latter love, so far he is chaste, for so far the opposite principle, which is destructive of chastity, is taken away; whence it is evident, that the purity of conjugal love is what is called chastity. Nevertheless there is a conjugal love not chaste, which yet is not unchastity, as is the case with conjugal partners, who for various external reasons abstain from the effects of lasciviousness so as not to think about them; howbeit, if that love is not purified in their spirits, it is still not chaste; it's form is chaste, but it hath not in it a chaste essence.

140. The reason why the chaste principle, and the non-chaste, are predicated of such things as relate to marriages, is, because the conjugal principle is inscribed on both sexes from inmost to lowest principles, and man's quality as to his thoughts and affections, and consequently as to his bodily actions and behaviour, is according to that principle; that this is the case, appears more evidently from such as are unchaste; the unchaste principle abiding in their minds is heard from the tone of their voice in conversation, and from the application of whatsoever is said, even though it be chaste, to wanton and loose ends; (the tone of the voice in discourse is grounded in the will-affection, and the discourse itself is grounded in the thought of the understanding;) which is a proof, that the will with all things appertaining to it, and the understanding with all it's appurtenances, consequently the whole mind, and thence all things of the body, from inmost to lowest principles, abound with

U 2

unchaste

unchaste principles. I have been informed by the angels, that the unchaste principle, with the greatest hypocrites, is perceivable from hearing their discourse, howsoever chaste they may talk, and also is made sensible from the sphere that issues from them; which is a further proof, that unchastity resides in the inmost principles of their minds, and thence in the inmost principles of their bodies, and that these latter principles are exteriorly covered over like an outward crust or shell painted with figures of various colours. That a sphere of lasciviousness issues forth from the unchaste, is manifest from the statutes prescribed to the sons of Israel, ordaining that all and singular things should be unclean, which were touched even by the hand of those who were defiled by such unchaste persons. From these considerations it may be concluded, that the case is similar in regard to the chaste, viz. that with them all and singular things are chaste from inmost to lowest principles, and that this is an effect of the chastity of conjugal love: hence it is, that in the world it is said, To the clean all things are clean, and to the unclean all things are unclean.

● 141. II. THAT THE CHASTE PRINCIPLE IS PREDICATED ONLY OF MONOGAMICAL MARRIAGES, OR OF THE MARRIAGE OF ONE MAN WITH ONE WIFE. The reason of this is, because conjugal love doth not reside in the natural man, but enters into the spiritual man, and successively opens to itself a way to the essential spiritual marriage, or the marriage of good and truth, which is its origin, and conjoins itself therewith; for that love enters according to the increments of wisdom, and the increments of wisdom are according to the implantation of the church from the Lord, as hath been abundantly shewn above. This cannot be affected with polygamists, inasmuch as they divide conjugal love, and this love divided is not unlike the love of the sex, which in itself is natural; but on this subject something worthy of attention may be seen in the section on POLYGAMY.

142. III. THAT THE CHRISTIAN CONJUGIAL PRINCIPLE ALONE IS CHASTE. The reason is, because love truly conjugal keeps pace with the state of the church in man (*homo*), and because the state of the church is from the Lord, as hath been shewn in the foregoing section, n. 130, 131, and elsewhere; also because the church in its genuine truths is in the Word, and the Lord is there present in those truths; from these considerations it follows, that the conjugal principle is not chaste except in the christian world, and that still there is a possibility of

of it's becoming chaste. By the christian conjugal principle is meant the marriage of one man with one wife. That this conjugal principle is capable of being ingrafted in christians, and of being transplanted hereditarily into the offspring from parents, who are principled in love truly conjugal, and that hence both the faculty and inclination to grow wife in the things of the church and of heaven may become connate, will be seen in it's proper place. That christians, in case they marry more wives than one, commit not only natural but also spiritual adultery, will be shewn in the section on polygamy.

143. IV. THAT LOVE TRULY CONJUGIAL IS ESSENTIAL CHASTITY. The reasons are, 1. Because it is from the Lord, and corresponds to the marriage of the Lord and the church. 2. Because it descends from the marriage of good and truth. 3. Because it is spiritual, in proportion as the church hath place with man (*homo*). 4. Because it is the foundation, love, and head of all loves celestial and spiritual. 5. Because it is the just seminary of the human race, and thereby of the angelic heaven. 6. Because on this account it also hath place with the angels of heaven, and gives birth with them to spiritual offsprings, which are love and wisdom. 7. And because it's uses are thus more excellent than the other uses of creation. From these considerations it follows, that love truly conjugal, viewed from it's origin and in it's essence, is pure and holy, so that it may be called purity and holiness, consequently chastity; but that nevertheless it is not altogether pure, either with men or angels, may be seen below in the 6th article, n. 146.

144. V. THAT ALL THE DELIGHTS OF LOVE TRULY CONJUGIAL, EVEN THE ULTIMATE, ARE CHASTE. This follows from what hath been above explained, that love truly conjugal is essential chastity, and from the consideration that delights constitute it's life. That the delights of this love ascend and enter heaven, and in the way pass through the delights of heavenly loves, in which the angels of heaven are principled; also, that they conjoin themselves with the delights of the conjugal love of the angels, hath been mentioned above. Moreover, it hath been declared by the angels, that they perceive those delights with themselves to be exalted and filled, whilst they ascend from chaste marriages on the earths; and when some by-standers, who were unchaste, inquired concerning the ultimate delights whether they were chaste, they assented, and said tacitly, How should it be otherwise? Are not these delights the delights of true conjugal love in their fullness? Whence the delights

of

of this love originate, and what is their nature and quality, may be seen above, n. 69; and also in the MEMORABLE RELATIONS, especially in those which follow.

145. VI. THAT CONJUGIAL LOVE, WITH THOSE WHO ARE MADE SPIRITUAL BY THE LORD, IS PURIFIED MORE AND MORE, AND RENDERED CHASTE. The reasons are, 1. Because the first love, by which is meant the love previous to the nuptials, and immediately after the nuptials, partakes somewhat of the love of the sex, and thus of the ardour proper to the body not as yet moderated by the love of the spirit. 2. Because man (*homo*) from natural is successively made spiritual; for he becomes spiritual in proportion as his rational principle, which is the middle principle between heaven and the world, begins to derive a soul from influx out of heaven, which is the case so far as it is affected and delighted with wisdom, concerning which wisdom see above, n. 130; and in proportion as this is effected, in the same proportion man's mind is elevated into a superior *aura*, which is the continent of celestial light and heat; or, what is the same thing, of the wisdom and love in which the angels are principled; for celestial light acts in unity with wisdom, and celestial heat with love; and in proportion as wisdom and the love thereof increase with conjugal pairs, in the same proportion conjugal love is purified with them; and inasmuch as this is effected successively, it follows that conjugal love is rendered more and more chaste. This spiritual purification may be compared with the purification of natural spirits, as effected by the chemists, and called defæcation, rectification, castigation, cohobation, acution, decantation, and sublimation; and wisdom purified may be compared with alcohol, which is a spirit highly rectified. 3. Now whereas spiritual wisdom in itself is of such a nature, that it grows more and more warm with the love of growing wife, and by virtue of this love increases to eternity, and inasmuch as this is effected in proportion as it is perfected by a kind of defæcation, castigation, rectification, acution, decantation, and sublimation, and this by elimation and abstraction of the intellect from the fallacies of the senses, and of the will from the allurements of the body, it is evident that conjugal love, whose parent is wisdom, is in like manner rendered successively more and more pure, and thereby chaste. That the first state of love between conjugal partners is a state of heat not yet tempered by light, but that it is successively tempered in proportion as the husband is perfected

fects in wisdom, and the wife loves wisdom in her husband, may be seen in the MEMORABLE REELATION, n. 137.

146. It is however to be observed, that conjugal love altogether chaste or pure hath not place with men (*homines*), nor with angels; there is still somewhat not chaste or not pure, which adjoineth or subjoineth itself thereto; but this originates in a different principle from that which gives birth to what is unchaste; for with the angels the chaste principle is above, and the principle not chaste is beneath, and there is as it were a door with an hinge interposed by the Lord, which is opened by determination, and is providently prevented from standing open, lest one principle should pass into the other, and they should mix together, for the natural principle of man from his nativity is defiled and full fraught with evils; whereas his spiritual principle is not so, because the birth of this principle is from the Lord, for it is regeneration; and regeneration is a successive separation from the evils to which man is naturally inclined. That no love with men and with angels is altogether pure, nor can be pure, but that the end, purpose, or intention of the will, is principally regarded by the Lord, and that therefore so far as man is principled in a good end, purpose, or intention, and perseveres therein, so far he is initiated into purity, and so far advances and accedes to purity, may be seen above, n. 71.

147. VII. THAT THE CHASTITY OF MARRIAGE EXISTS BY A TOTAL ABDICATION OF WHOREDOMS FROM A PRINCIPLE OF RELIGION. The reason is, because chastity is the removal of unchastity, it being universally allowed, that so far as any one removes evil, so far capacity is given for good to succeed in it's place; and further, so far as evil is hated, so far good is loved; and also *vice versa*; consequently, so far as whoredom is renounced, so far the chastity of marriage enters. That conjugal love is purified and rectified according to the renunciation of whoredoms, every one sees from common perception, thus before confirmation, as soon as it is mentioned and heard; but whereas all have not common perception, it is of importance that the subject should also be illustrated in the way of proof by such considerations as may tend to confirm it; these considerations are, that conjugal love grows cold as soon as it is divided, and this coldness causes it to perish, for the heat of unchaste love extinguishes it, inasmuch as two opposite heats cannot have place together, but one must needs reject the other, and deprive it of it's potency. Whensoever therefore the heat of conjugal love removes and rejects

rejects the heat of feortatory love, conjugal love begins in such case to acquire a pleasant warmth, and from a sensation of it's delights to bud and flourish, like an orchard and garden in the time of spring, the latter by reason of the vernal temperament of light and heat from the sun of the natural world, but the former by reason of the vernal temperament of light and heat from the sun of the spiritual world.

148. There is implanted in every man (*homo*) from creation, and consequently from his birth, an internal conjugal principle, and an external conjugal principle; the internal principle is spiritual, and the external is natural; man comes first into the latter, and as he becomes spiritual, he comes into the former. If therefore he abides in the external or natural conjugal principle, in this case the internal or spiritual conjugal principle is veiled or covered, until he knows nothing respecting it, yea, until he calls it an ideal shadow without a substance; but if man becomes spiritual, he then begins to know something respecting it, and afterwards to perceive something concerning it's quality, and successively to be made sensible of it's pleasantnesses, agreeablenesses, and delights; and in proportion as this is the case, in the same proportion the veil or covering between the external and internal principle, spoken of above, begins to be attenuated, and afterwards as it were to melt, and lastly to be dissolved and dissipated. When this effect takes place, the external conjugal principle remains indeed, but it is continually purged and purified from it's dregs by the internal; and this until the external principle becomes as it were the face of the internal, and derives it's delight from the blessedness which is in the internal, and at the same time it's life, and the delights of it's potency. Such is the renunciation of whoredoms, by which the chastity of marriage exists. It may be imagined, that the external conjugal principle remaining, after that the internal hath separated itself from it, or it from itself, is like unto the external principle not separated; but I have heard from the angels that they are altogether unlike, for that the external principle in conjunction with the internal, which they called the external of the internal, was void of all lasciviousness, because the internal principle cannot be lascivious, but only be delighted chastely, and that it imparts the same disposition to it's external principle, wherein it is made sensible of it's own delights; the case is altogether otherwise with the external principle separated from the internal; this, they said, was lascivious in the general and in every particular. They compared the external conjugal principle

principle derived from the internal to excellent fruit, whose pleasant taste and flavour insinuate themselves into it's outward rind, and form this into correspondence with themselves. They compared it also to a granary, whose store is never diminished, but is continually recruited according to it's consumption; whereas they compared the external principle separate from the internal to wheat in the winnowing engine, (//) when it is put in motion about it's axis, in which case the chaff only remains, which is dispersed by the wind; so it is with the conjugal principle, unless the scortatory principle be renounced.

149. The reason why the chastity of marriage doth not exist by the renunciation of whoredoms, unless such renunciation be made from a principle of religion, is, because man (*homo*) without religion is not spiritual, but remains natural, and if the natural man renounces whoredoms, still his spirit doth not renounce them; and thus although it seems to himself, that he is chaste by such renunciation, yet nevertheless unchastity lies inwardly concealed like corrupt matter in a wound only outwardly healed. That conjugal love is according to the state of the church with man, see above, n. 130. More on this subject may be seen in the exposition of the xi. article below.

150. VIII. THAT CHASTITY CANNOT BE PREDICATED OF INFANTS, NOR OF BOYS AND GIRLS, NOR OF YOUNG MEN AND VIRGINS, BEFORE THEY FEEL IN THEMSELVES A LOVE OF THE SEX. The reason is, because chaste and unchaste are predicated only of marriages, and of such things as appertain to marriages, see above, n. 139; and with those, who know nothing of things appertaining to marriage, there is not any predication of chastity, for there is as it were nothing appertaining to them, and nothing cannot be an object either of affection or of thought: but after this nothing there arises up something, when the first (beginning or principle) of marriage is felt, which is the love of the sex. That virgins and young men, before they feel in themselves the love of the sex, are commonly called chaste, is owing to ignorance of what chastity is.

151. IX. THAT CHASTITY CANNOT BE PREDICATED OF EUNUCHS SO BORN, NOR OF EUNUCHS SO MADE. By eunuchs so born are meant those more especially, with whom the ultimate principle of love is by birth wanting; and whereas in such case the first and middle principles are without a foundation principle on which to stand, they have therefore no existence; and if they exist, the persons in whom they exist have

no concern to distinguish between chaste and unchaste, each principle being indifferent to them; but of these persons there are several distinctions. The case is nearly the same with eunuchs so made, as with some eunuchs so born; but eunuchs so made, inasmuch as they are both men and women, cannot possibly regard conjugal love any otherwise than as a phantasy, and the delights thereof as idle stories. If any thing of inclination be in them, it is rendered mute, which is neither chaste nor unchaste; and what is neither chaste nor unchaste, is of no denomination from the one principle or the other.

152. X. THAT CHASTITY CANNOT BE PREDICATED OF THOSE, WHO DO NOT BELIEVE ADULTERIES TO BE EVILS IN REGARD TO RELIGION; AND STILL LESS OF THOSE, WHO DO NOT BELIEVE ADULTERIES TO BE HURTFUL TO SOCIETY. The reason why chastity cannot be predicated of these is, because they do not know what chastity is, not that any such thing exists, for chastity hath relation to marriage, as was shewn in the first article of this section; and they, who do not believe adulteries to be evil in regard to religion, make even marriages unchaste, when yet religion with conjugal pairs constitutes their chastity; thus such persons have nothing chaste in them, and therefore it is in vain to talk to them of chastity; these are adulterers from a principle in themselves whereby they confirm it [*ex confirmato adulteri*]: but they, who do not believe adulteries to be hurtful to society, still less know what chastity is, or that any such thing exists, for they are adulterers from a principle in themselves whereby they purpose it [*ex proposito adulteri*]: (*mm*) if they say that marriages are less unchaste than adulteries, they say this with the mouth, but not with the heart, because marriages with them are cold, and they who speak from such cold concerning chaste heat, cannot have an idea of chaste heat in regard to conjugal love. The nature and quality of such persons, and of the ideas of their thought, and hence of the interior principles of their discourse, will be seen in the second part of this work concerning the insanities of adulterers.

153. XI. THAT CHASTITY CANNOT BE PREDICATED OF THOSE, WHO ABSTAIN FROM ADULTERIES ONLY FOR VARIOUS EXTERNAL REASONS. Many believe, that the mere abstaining from adulteries in the body is chastity, when yet this is not chastity, unless at the same time there be an abstaining in spirit; the spirit of man (*homo*), by which is here meant his mind as to affections and thoughts, constitutes the chaste and unchaste,

unchaste, for hence the chaste or unchaste hath place in the body, the body being in all cases such as the mind or spirit is. Hence it follows, that they who abstain from adulteries in the body, and not by influence from the spirit, are not chaste; neither are they chaste, who abstain from them in spirit as influenced from the body. There are many assignable causes, which make man desist from adulteries in body, and also in spirit as influenced from the body; but still, he who doth not desist from them in body as influenced from the spirit, is unchaste, for the Lord saith, "*that whosoever looketh upon another's woman, so as to lust after her, hath already committed adultery with her in his heart,*" Matt. v. 28. It is impossible to reckon up all the causes of abstinence from adulteries in the body only, for they are various according to states of marriage, and also according to states of the body; for there are some persons who abstain from them out of fear of the civil law and its penalties; some out of fear of the loss of reputation and thereby of honour; some out of fear of diseases which may be thereby contracted; some out of fear of domestic quarrels on the part of the wife, whereby the quiet of their lives may be disturbed; some out of fear of revenge on the part of the husband or relations; some out of fear of chastisement from the servants of the family; some also abstain from motives of poverty, or of avarice, or of imbecility arising either from disease, or from abuse, or from age, or from impotence. Of these there are some also, who, because they cannot or dare not commit adultery in the body, on this account condemn adulteries in the spirit; and thus they speak morally against adulteries, and in favour of marriages; but such persons, unless in spirit they call adulteries accursed, and this from a religious principle in the spirit, are still adulterers, for although they do not commit them in body, yet in spirit they do commit them; wherefore after death, when they become spirits, they speak openly in favour of them. From these considerations it is manifest, that even a wicked person may shun adulteries as hurtful, but that none except a christian can shun them as sins. Hence then the truth of the proposition is evident, that chastity cannot be predicated of those, who abstain from adulteries merely for various external reasons.

154. XII. THAT CHASTITY CANNOT BE PREDICATED OF THOSE, WHO BELIEVE MARRIAGES TO BE UNCHASTE. These, like the persons spoken of above, n. 152, do not know what chastity is, nor that any such thing

exists; and in this respect they are like those, who make chastity to consist merely in celibacy, of whom we shall speak presently.

155. XIII. THAT CHASTITY CANNOT BE PREDICATED OF THOSE, WHO HAVE RENOUNCED MARRIAGE BY VOWS OF PERPETUAL CELIBACY, UNLESS THERE BE AND REMAIN IN THEM THE LOVE OF A LIFE TRULY CONJUGIAL. The reason why chastity cannot be predicated of these is, because conjugal love, after a vow of perpetual celibacy, is cast away, and yet it is of this love alone that chastity can be predicated; and whereas there still remains an inclination to the sex implanted from creation, and consequently innate by birth, and when this inclination is restrained and subdued, it must needs pass away into heat, and in some cases into a violent burning, which, in rising up from the body into the spirit, infects it, and with some persons defiles it; and whereas there may be instances, where the spirit thus defiled may defile also the principles of religion, casting them down from their internal abode, where they are in holiness, into things external, where they become mere matters of talk and gesture; therefore it was provided of the Lord, that celibacy should have place only amongst those who are in external worship, as is the case with all who do not address themselves to the Lord, nor read the Word; with such, eternal life is not so much endangered by vows of celibacy attended with engagements to chastity, as it is with those who are principled in internal worship: add to this, that in many instances that state of life is not entered upon from any free principle of the will, many being engaged therein before they are in a free principle grounded in reason, and some in consequence of alluring worldly motives. Of those, who adopt that state with a view to have their minds disengaged from the world, that they may be more at leisure to apply themselves to things divine, they only are chaste, with whom the love of a life truly conjugal either had place before that state, or hath place after it, and with whom it remains, inasmuch as the love of a life truly conjugal is that alone of which chastity is predicated. Wherefore also all who have lived in monasteries, after death are at length freed from their vows, and set at liberty, that, according to the interior vows and desires of their love, they may be led to choose a life either conjugal or extra-conjugal; if in such case they enter into conjugal life, they, who have loved also the spiritual things of divine worship, are given in marriage in heaven; but they, who enter into extra-conjugal life, are sent to their

their like, who dwell on the confines of heaven. I have inquired of the angels, whether they who have applied themselves to works of piety, have devoted themselves entirely to divine worship, and thus have withdrawn themselves from the snares of the world, and from the concupiscences of the flesh, and with this view have vowed perpetual virginity, are received into heaven, and there admitted amongst the blessed to enjoy an especial portion of happiness according to their faith? But the angels replied, that such are indeed received into heaven, but when they are made sensible of the sphere of conjugal love therein, they become sad and fretful, and that in this case, some of their own accord, some, in consequence of asking leave, and some, in consequence of command given them, go away and are sent out; and that when they are out of that heaven, a way is opened for them to their consociates, who had been in a like state of life in the world; and that then from being fretful they become cheerful, and have gladness one amongst another.

156. XIV. THAT A STATE OF MARRIAGE IS TO BE PREFERRED TO A STATE OF CELIBACY. This is evident from what hath been said above concerning marriage and concerning celibacy. The ground and reason why a state of marriage is to be preferred, is, because it is a state ordained from creation; because it originates in the marriage of good and truth; because it's correspondence is with the marriage of the Lord and the church; because the church and conjugal love are constant companions; because it's use is more excellent than the uses of all things of creation, for thence according to order is derived the propagation of the human race, and also of the angelic heaven, this latter being formed from the human race: add to these considerations, that marriage is the fulness of man (*homo*), for by it man becomes a full man, as we shall proceed to shew in the subsequent chapter. All these things are wanting in celibacy: but if the proposition be taken for granted, that a state of celibacy is preferable to a state of marriage, and if this proposition be left to the mind's examination, to be assented to and established by confirming proofs, in such case the conclusion must be, that marriages are not holy, neither can they be chaste; yea, that chastity in the female sex belongs only to those, who abstain from marriage, and vow perpetual virginity: and moreover, that they who have vowed perpetual celibacy are understood by the eunuchs *who make themselves eunuchs for the kingdom of heaven's sake*, Matt. xix. 12; not to mention other conclusions of a like nature, which, being grounded in a proposition not true, are

are also not true. By the eunuchs, who make themselves eunuchs for the kingdom of heaven's sake, are meant spiritual eunuchs, who are such as in marriages, abstain from the evils of whoredoms: that Italian eunuchs are not meant, is evident.

* * * * *

151.* To the above I shall add TWO MEMORABLE RELATIONS. FIRST. As I was going home from this sport of wisdom, concerning which see above, n. 132, I saw in the way an angel cloathed in blue; he joined me and walked by my side, and said, I see that thou art come from the sport of wisdom, and that thou art made glad with what thou hast heard there; and whereas I perceive that thou art not a full inhabitant of this world, because thou art at the same time in the natural world, and therefore knowest nothing of our olympic gymnasia, where the ancient sopheri meet together, and by the information they collect from every new comer, learn what changes and successions wisdom hath undergone and still undergoeth in thy world, if thou art willing I will conduct thee to the place, where several of those ancient sopheri and their sons, that is, their disciples, dwell. So he led me to the confines between the north and east, and whilst I was looking that way from a rising ground, lo! there was seen a city, and on one side of it two small hills, and that which was nearer to the city was lower than the other; and he said to me, That city is called Athenæum, the lower hill Parnassium, and the higher Heliconeum; they are so called, because in the city and around it dwell the wise men who formerly lived in Greece, as Pythagoras, Socrates, Aristippus, Zenophon, with their disciples and scholars. And I asked him concerning Plato and Aristotle; he said, that they and their followers dwell in another region, because they taught principles of rationality which appertain to the understanding, whereas the former taught principles of morality which appertain to the life. He further informed me, that it was customary at times to depute from the city of Athenæum some of the students to learn from the literati of the christians, what sentiments they entertain at this day concerning God, concerning the creation of the universe, concerning the immortality of the soul, concerning the relative state of man and of beasts, and concerning other subjects of interior wisdom; and he added, that an herald had that day announced an assembly, which was a token that the emissaries had met with some strangers newly arrived from earth, who had communicated matters of curious information. At that instant we
saw

saw several going from the city and it's suburbs, some having their heads
 decked with wreaths of laurel, some holding palms in their hands, some
 with books under their arms, and some with pens under the hair of the
 left temple. We mixed with the company, and ascended the hill with
 them, and lo! on the top was an octogonal palace, which they called
 palladium, into which we entered; within were eight hexangular
 coves, in each of which was a book-case, and also a table; at these
 coves were seated the laurelled sophi, and in the palladium itself were
 seen seats cut out of the rock, on which the rest were seated. At that
 instant a door opened to the left, through which the two strangers newly
 arrived from the earth were introduced, and after the compliments of
 salutation were paid, one of the laurelled sophi asked them, **WHAT NEWS
 FROM THE EARTH?** They replied, This news, that in forests there have
 been found men like beasts, or beasts like men, but that from the face
 and body they were known to have been born men, and to have been
 lost or left in the forests when they were about two or three years old;
 that they were not able to give utterance to any thing of thought, nor
 could they learn to articulate the voice into any distinct expression; nei-
 ther did they know the food suitable for them as the beasts do, but put
 greedily into their mouths whatever they found in the forest, whether it
 was clean or unclean; besides many other particulars of a like nature;
 from which some of the learned amongst us have formed several con-
 jectures, and some several conclusions concerning the relative state of
 men and beasts. On hearing this account, some of the ancient sophi
 asked, What were the conjectures and conclusions formed from the
 circumstances you have related? and the two strangers replied, There
 are several, but they may all be comprized under the following: 1. That
 man by his nature, and also by birth, is more stupid, and consequently
 viler than any beast; and that he remaineth so, unless he be instructed.
 2. That he is capable of being instructed because he hath learnt to frame
 articulate sounds, and thence to speak, and thereby hath begun to ex-
 press his thoughts, and this successively more and more perfectly, until
 he was able to express the laws of civil society, several of which are
 nevertheless impressed on beasts from their birth. 3. That beasts have
 rationality alike with men. 4. Wherefore if beasts could speak, they
 would reason on any subject as acutely as men; a proof whereof is, that
 they think from a principle of reason and prudence equally as men.
 5. That

5. That understanding is only a modification of light from the sun, the heat co-operating by means of æther, so that it is only an activity of interior nature, and that this activity may be so exalted as to appear like wisdom. 6. That therefore it is a vain thing to believe that man lives after death any more than a beast, unless perchance for some days after his decease, in consequence of an exhalation of the life of the body, he may appear as mist under the form of a spectre, before he is dissipated into nature, just as a shrub stirred up from its ashes appears in the likeness of its own form. Consequently that religion, which teacheth a life after death, is a mere device, in order to keep the simple inwardly in bonds by its laws, as they are kept outwardly in bonds by the laws of the state. To this they added, that people of mere ingenuity reason in this manner, but not so the intelligent; and they were asked, How do the intelligent reason? They said, that they had not been informed, but that they supposed they must reason otherwise.

152.* On hearing this relation, all who sat at the tables exclaimed, Alas! what times are come on earth! What changes hath wisdom undergone! How is she transformed into a false and infatuated ingenuity! The sun is set, and in his station beneath the earth is in direct opposition to his meridian altitude. From the case here adduced respecting such as have been left and found in forests, who cannot see that man uninstructed is such as is here represented? For is not the nature of his life determined by the nature of the instruction he receives? Is he not born in a state of greater ignorance than the beasts? Must not he learn to walk and to speak? Supposing he never learnt to walk, would he ever stand upright on his feet? And supposing he never learnt to speak, would he ever be able to express his thoughts? Is not every man according as he is instructed, insane from false principles, or wise from truths? and is not he, who is insane from false principles, entirely possessed with an imagination that he is wiser than him who is wise from truths? Are there not instances of men who are as wild and foolish, and no more like men than those who have been found in forests? Is not this the case with such as have been deprived of memory? From all these considerations we conclude, that man without instruction is not a man, nor a beast, but that he is a form, which is capable of receiving in itself that which constitutes man, and thus that he is not born a man, but that he is made a man; and that man is born such a form

form as to be an organ receptive of life from God, to the end that he may be a subject into which God may introduce all good, and by union with himself make eternally blessed. We have perceived from your discourse, that wisdom at this day is so far extinguished or infatuated, that nothing at all is known concerning the relative state of life of men and of beasts, and hence it is that the state of the life of man after death is not known; but they who are capable of knowing this, and yet are not willing, in consequence whereof they deny it, as many of your christians do, we may fitly liken to such as are found in forests; not that they are rendered so stupid from a want of instruction, but that they have rendered themselves so stupid by the fallacies of the senses, which are the darkness of truths.

153.* At that instant a certain person standing in the midst of the palladium, and holding in his hand a palm, said, Unfold I pray this arcanum, how man, created a form of God, could be changed into a form of the devil; I know that the angels of heaven are forms of God, and that the angels of hell are forms of the devil, and the two forms are opposite to each other, the latter being insanities, the former wisdoms; say therefore, how man, created a form of God, could pass from day into such night, as to be capable of denying God and life eternal? To this the several teachers replied in order, first the Pythagoreans, next the Socratics, and afterwards the rest; but amongst them there was a certain Platonist, who spake last, and his opinion prevailed, which was to this effect; that the men of the saturnine or golden age knew and acknowledged, that they were forms receptive of life from God, and that on this account wisdom was inscribed on their souls and hearts, and hence that they saw truth from the light of truth, and by truths perceived good from the delight of the love thereof: but as mankind in the following ages receded from the acknowledgment, that all the true of wisdom, and the consequent good of love appertaining to them, continually flowed in from God, they ceased to be habitations of God, and in this case also discourse with God ceased, and consociation with angels; for the interiors of their minds were bent from their direction, which had been elevated upwards to God from God, into a direction more and more oblique, outwardly into the world, and thereby to God from God through the world, and at length inverted into an opposite direction, which is downwards to self; and whereas God cannot be looked at by man interiorly inverted, and thereby averted, men sepa-

Y

rated

rated themselves from God, and were made forms of hell or the devil. From these considerations it follows, that in the first ages they acknowledged in heart and soul, that all the good of love, and the consequent truth of wisdom, were derived to them from God, and also that they were God's in them, and thus that they were mere recipients of life from God, and hence were called images of God, sons of God, and born of God; but that in succeeding ages they did not acknowledge this in heart and soul, but by a certain persuasive faith, and next by an historical faith, and lastly only with the mouth; and this last kind of acknowledgment is no acknowledgment at all, yea, it is in fact a denial at heart. From these considerations it may be seen what is the quality of the wisdom which prevaleth at this day on earth amongst christians, whilst they do not know the distinction between a man and a beast, notwithstanding their being in possession of a written revelation, whereby they may be inspired of God; and hence many believe, that in case a man lives after death, a beast must live also, or because a beast doth not live after death, neither will man live. Is not our spiritual light, which enlighteneth the sight of the mind, become thick darkness with them? and is not their natural light, which only enlighteneth the bodily sight, become brightness to them?

154.* After this they all turned themselves towards the two strangers, and thanked them for their visit, and for the relation they had given, and intreated them to go and communicate to their brethren what they had heard; and the strangers replied, that they would endeavour to confirm their brethren in this truth, that so far as they ascribe all the good of charity and truth of faith to the Lord, and not to themselves, so far they are men, and so far they become angels of heaven.

155.* THE SECOND MEMORABLE RELATION. One morning I was awaked by most sweet singing heard from some height above me, and in consequence thereof, during the first watch, which is internal, pacific, and sweet, above the other succeeding watches of the day, I was in a capacity of being kept for some time in the spirit as it were out of the body, and of attending exactly to the affection which was sung. The singing of heaven is nothing else but an affection of the mind, which is let forth through the mouth as a tune; for the tone of the voice in speaking, separate from the discourse of the speaker, and grounded in the love-affection, is what gives life to the speech. In that state I perceived, that it was the affection of the delights of conjugal love, which was made tuncable

tuneable by wives in heaven; that this was the case, I observed from the sound of the song, in which those delights were varied in a wonderful manner. After this I rose up, and looked forth into the spiritual world, and lo! in the east beneath the sun there appeared there as it were a GOLDEN SHOWER; it was the morning dew descending in such abundance, which, being irradiated by the sun's rays, exhibited to my eyes the appearance of a golden shower: in consequence hereof, being yet more fully awake, I went forth in the spirit, and asked an angel, who happened to meet me at that instant, whether he saw a golden shower descending from the sun? And he replied, that he saw one whensoever he was in meditation concerning conjugal love, and at the same time turned his eyes towards the sun; and he added, That shower falls over a hall, in which are three husbands with their wives, who dwell in the midst of an eastern paradise. The reason why such a shower is seen falling from the sun over that hall, is, because with those husbands and wives there resides wisdom respecting conjugal love and its delights, with the husbands wisdom respecting conjugal love, and with the wives wisdom respecting its delights. But I perceive that thou art engaged in meditation concerning the delights of conjugal love, wherefore I will lead thee to that hall, and introduce thee; and he led me through paradisiacal scenery to houses, which were built of olive wood, having two columns of cedar before the gate, and he introduced me to the husbands, and asked their permission for me to discourse in their presence with the wives; and they consented, and called their wives: these latter inspected my eyes most shrewdly; and I asked, Why do you so? And they said, We can thereby discover exquisitely what is thy inclination, and consequent affection, and thy thought grounded in affection, respecting the love of the sex; and we see that thou art meditating intensely, but still chastely, concerning it. And they said, What wilt thou that we tell thee on the subject? And I replied, Tell me, I pray, somewhat concerning the delights of conjugal love. And the husbands assented, saying, If you be so disposed, give them some information in regard to those delights, their ears are chaste. And they asked, Who taught thee to question us concerning the delights of that love? Why didst not thou question our husbands? And I replied, This angel, who is with me, informed me, that wives are the recipients and sensories (*sensoria*) of those delights, because they are born loves, and all delights are of love. To this they replied with a smile, Be prudent, and

declare nothing of this sort except in an ambiguous sense, because it is a wisdom deeply reserved in the hearts of our sex, and is not discovered to any husband, unless he be principled in love truly conjugal; there are several reasons for this, which we keep entirely to ourselves. Then the husbands said, Our wives know all the states of our minds, neither is any thing hid from them; they see, perceive, and are sensible of whatsoever proceeds from our will: we on the other hand know nothing of what passes with our wives; this faculty is given to wives, because they are most tender loves, and as it were burning zeals for the preservation of friendship and conjugal confidence, and thereby of each happiness of life, which they carefully attend to, both in regard to their husbands and themselves, by virtue of a wisdom implanted in their love, which is so full of prudence, that they are not willing to say, and consequently cannot say, that they love, but that they are loved. And I asked the wives, Why are you not willing, and consequently cannot? They replied, that if the least hint of the kind should escape from the mouth of a wife, the husband would be seized with cold, which would separate him from all communication whatsoever with his wife, so that he could not bear to look upon her; but this is the case only with those husbands who do not hold marriages to be holy, and therefore do not love their wives from any principle of spiritual love; it is otherwise with those who love from a spiritual principle; in the minds of these latter this love is spiritual, and by derivation thence in the body is natural; we in this hall are principled in this latter love by derivation from the former, wherefore we trust our husbands with our secrets respecting our delights of conjugal love. Then I officiously asked, that they would also discover to me somewhat concerning those secrets; and instantly they looked towards a window on the southern-quarter, and lo! there appeared a white dove, whose wings shone as if of silver, and it's head was crested with a crown as of gold, and it stood upon a bough, from which there went forth an olive; and whilst it was in the attempt to spread out it's wings, the wives said, We will communicate something; the appearing of that dove is a token that it is allowed us; and they said, Every man (*vir*) hath five senses, seeing, hearing, smelling, taste, and touch; but we have likewise a sixth, which is the sense of all the delights of the conjugal love of the husband; and this sense we have in the palms of our hands, whilst we touch the breasts, arms, hands, or cheeks of our husbands, but especially whilst we touch their breasts,

breasts, and also whilst we are touched by them; all the gladnesses and pleasantnesses of the thoughts of their minds (*mentium*), and all the joys and delights of their minds (*animorum*), and all the festive and chearful principles of their bosoms, pass from them to us, and become perceptible, sensible, and tangible, and we discern them as exquisitely and distinctly, as the ear discerns the tune of a song, and as the tongue the taste of dainties; in a word, the spiritual delights of our husbands put on with us a kind of natural embodying, wherefore we are called by our husbands the sensory organs of chaste conjugal love, and thence it's delights. But this sixth sense of our's exists, subsists, persists, and is exalted in that degree, in which our husbands love us from principles of wisdom and judgment, and in which we in our turn love them from the same principles in them. This sense in our sex is called in the heavens the sport of wisdom with it's love, and of love with it's wisdom. From this information a desire was kindled in me of asking further questions, as concerning the variety of delights; and they said, It is infinite; but we are not willing to say more, and therefore are not able, because the dove at our window with the olive branch under his feet is flown away. And I waited it's return, but in vain. In the mean time I asked the husbands, Have ye a like sense of conjugal love? And they replied, We have a like sense in general, but not in particular; we enjoy a general blessedness, a general delight, and a general pleasantness, arising from the particulars of our wives; and this general principle, which we derive from them, is as a serene principle of peace. As they spake these words, lo! through the window there appeared a swan standing on a branch of a fig-tree, and he spread out his wings, and flew away: on seeing this, the husbands said, This is a sign to us of silence concerning conjugal love; return again at stated times, and perhaps more will be discovered; and they withdrew, and we took our leave.

*Concerning the CONJUNCTION of SOULS and MINDS by
MARRIAGE, which CONJUNCTION is meant by the
LORD'S WORDS, that they are no longer TWO, but ONE
FLESH.*

156.* **T**HAT at creation there was implanted in the man and woman an inclination and also faculty of conjunction into one, and that both this inclination and faculty are still in man and woman, is evident from the book of creation, and at the same time from the Lord's words: in the book of creation, which is called GENESIS, it is written, "*Jehovah God builded the rib, which he had taken from the man, into a woman; and brought her to the man. And the man said, This now is bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man: for this cause shall a man leave his father and his mother, and shall cleave to his wife, and they shall be one flesh,*" Chap. ii. 22, 23, 24. The Lord also spake like words in Matthew, "*Have ye not read, that he who made them from the beginning, made them male and female, and said, For this cause shall a man leave father and mother, and cleave unto his wife, and TWO SHALL BECOME INTO ONE FLESH, WHEREFORE THEY ARE NO LONGER TWO, BUT ONE FLESH,*" Chap. xix. 4, 5. From these words it is evident, that the woman was created out of the man (*vir*), and that each hath an inclination and faculty to re-unite themselves into one; that such re-union means into one man (*homo*), is also manifest from the book of creation, where both together are called man (*homo*), for it is written, "*In the day that God created man (homo), he created them male and female, and called their name man (homo),*" Chap. v. 2; it is there written, he called their name Adam, but Adam and man are one expression in the Hebrew tongue. Moreover both together are called man in the same book, Chap. i. 27. Chap. iii. 22, 23, 24. By one flesh is also signified one man, as is evident from those passages in the Word, where mention is made of all flesh, by which is signified every man, as Gen. vi. 12, 13, 17, 19. Isaiah xl. 5, 6. Chap. xlix. 26. Chap. lxvi. 16, 23, 24. Jer. xxv. 31. Chap. xxxii. 27. Chap. xlv. 5. Ezech. xx. 48. Chap. xxi. 4, 5; and in other passages. But what is meant by man's rib, which was builded into a woman; what by the flesh which was closed up in the place thereof, and thus what

what by bone of my bones, and flesh of my flesh; and what by father and mother, whom a man (*vir*) shall leave after marriage; and what by cleaving to a wife, hath been shewn in the *ARCANA CŒLESTIA*, in which work the two books, *Genesis* and *Exodus*, are explained as to the spiritual sense. That by rib is not meant rib, nor by flesh flesh, nor by bone bone, nor by cleaving to cleaving to, but that spiritual things are understood, which correspond thereto, and in consequence thereof are signified thereby, is proved in that work; that spiritual things are understood, which from two make one man (*boma*), is manifest from this consideration, that conjugal love conjoins them, and this love is spiritual. That the love of the man's wisdom is transcribed into the wife, hath been observed occasionally above, and will be more fully proved in the sections which follow; at this time it is not allowable to digress by wandering from the subject proposed, which subject is concerning the conjunction of two conjugal partners into one flesh by an union of souls and minds. But we shall elucidate this union by treating of it in the following order. I. *That from creation there is implanted in each sex a faculty and inclination, whereby they are able and willing to be conjoined together as it were into one.* II. *That conjugal love conjoins two souls, and thence two minds, into one.* III. *That the will of the wife conjoins itself with the understanding of the man, and thence the understanding of the man conjoins itself with the will of the wife.* IV. *That the inclination to unite the man to herself is constant and perpetual with the wife, but inconstant and alternate with the man.* V. *That conjunction is inspired into the man from the wife according to her love, and is received by the man according to his wisdom.* VI. *That this conjunction is effected successively from the first days of marriage, and with those who are principled in love truly conjugal, is wrought more and more thoroughly to eternity.* VII. *That conjunction of the wife with the rational wisdom of the husband is effected from within, but with his moral wisdom from without.* VIII. *That for the sake of this conjunction as an end, there is given to the wife a perception of the affections of the husband, and also the utmost prudence in moderating them.* IX. *That wives conceal this perception with themselves, and bide it from their husbands, for reasons of necessity, in order that conjugal love, friendship, and confidence, and thereby blessedness of cohabitation and happiness of life, may be secured.* X. *That this perception is the wisdom of the wife, and that it is not communicable to the man; neither is the rational wisdom of the man communicable to the wife.* XI. *That the*
wife

wife from a principle of love is continually thinking about the man's inclination to her, with the purpose of joining him to herself; it is otherwise with the man. XII. That the wife conjoins herself to the man, by applications to his will-desires. XIII. That the wife is conjoined to her man by the sphere of her life flowing forth from the love of him. XIV. That the wife is conjoined to the husband, by the appropriation of the powers of his virtue; but that this is effected according to their mutual spiritual love. XV. That hereby the wife receives in herself the image of her husband, and thence perceives, sees, and is sensible of his affections. XVI. That there are duties proper to the man, and duties proper to the wife; and that the wife cannot enter into the duties proper to the man, nor the man into the duties proper to the wife, so as to perform them aright. XVII. That these duties also, according to mutual aid, conjoin two into one, and together constitute one house. XVIII. That conjugal partners, according to the conjunctions above mentioned, become one man (homo) more and more. XIX. That they, who are principled in love truly conjugal, are sensible of their being an united man, and as it were one flesh. XX. That love truly conjugal, considered in itself, is an union of souls, a conjunction of minds, and an endeavour towards conjunction in bosom, and thence in body. XXI. That the states of this love are innocence, peace, tranquillity, inmost friendship, full confidence, and mutual desire of mind and heart to do every good to each other; and the states derived from these are blessedness, satisfaction, delight, and pleasure; and from the eternal enjoyment of these is derived heavenly felicity. XXII. That these things can in no wise be given, except in the marriage of one man with one wife. We proceed now to the explication of these articles.

157. I. THAT FROM CREATION THERE IS IMPLANTED IN EACH SEX A FACULTY AND INCLINATION, WHEREBY THEY ARE ABLE AND WILLING TO BE JOINED TOGETHER AS IT WERE INTO ONE. That the woman was taken out from the man, was shewn just now above from the book of creation; hence it follows, that there is in each sex a faculty and inclination to join themselves together into one; for that which is taken out from any thing, derives and retains it's constituent principle, from the principle proper to the thing whence it was taken; and as this derived principle is homogeneous with that from which it was derived, it aspires after a re-union, and when it is re-united, it is as in itself when it is in that from whence it came, and *vice versa*. That there is a faculty of conjunction of the one sex with the other, or that they are capable of being

being united, is universally allowed; and also that there is an inclination to join themselves the one with the other; for experience supplies sufficient confirmation in both cases.

158. II. THAT CONJUGIAL LOVE CONJOINS TWO SOULS, AND THENCE TWO MINDS INTO ONE. Every man consists of a soul, a mind, and a body; the soul is his inmost principle, the mind is his middle principle, and the body is his ultimate principle; inasmuch as the soul is man's inmost principle, it is, by virtue of it's origin, celestial; and inasmuch as the mind is his middle principle, it is, by virtue of it's origin, spiritual; and inasmuch as the body is his ultimate principle, it is, by virtue of it's origin, natural; the things which, by virtue of origin, are celestial and spiritual, are not in space, but are in the appearances of space; this also is known in the world, wherefore it is said, that neither extension nor place can be predicated of things spiritual: since therefore spaces are appearances, distances also and preferences are appearances. That appearances of distances and preferences in the spiritual world are according to proximities, relationships, and affinities of love, hath been frequently pointed out and confirmed in small treatises respecting that world. These observations are made, in order that it may be known, that the souls and minds of men are not in space like their bodies, because the former, as was said above, by virtue of their origin, are celestial and spiritual; and whereas they are not in space, they may be joined together as into one, although their bodies at the same time are not so joined. This is the case especially with conjugal pairs, who love each other intimately: but inasmuch as the woman is from the man, and this conjunction is a species of re-union, it may be seen from reason, that it is not a conjunction into one, but an adjunction, close and near according to the love, and approaching to contact with those who are principled in love truly conjugal; this adjunction may be called spiritual cohabitation, which takes place with conjugal partners, who love each other tenderly, howsoever remote their bodies may be from each other: many experimental proofs exist even in the natural world, in confirmation of these observations. Hence it is evident, that conjugal love conjoins two souls and minds into one.

159. III. THAT THE WILL OF THE WIFE CONJOINS ITSELF WITH THE UNDERSTANDING OF THE MAN, AND THENCE THE UNDERSTANDING OF THE MAN WITH THE WILL OF THE WIFE. The reason is, because the

Z

male

male is born that he may be made understanding, and the female that she may be made will loving the understanding of the male; from which consideration it follows, that conjugal conjunction is that of the will of the wife with the understanding of the man, and the reciprocal conjunction of the understanding of the man with the will of the wife. Every one sees, that the conjunction of the understanding and the will is most near and close, and that it is of such a nature, that the one faculty can enter into the other, and be delighted from and in the conjunction.

160. IV. THAT THE INCLINATION TO UNITE THE MAN TO HERSELF IS CONSTANT AND PERPETUAL WITH THE WIFE, BUT INCONSTANT AND ALTERNATE WITH THE MAN. The reason is, because love cannot do otherwise than love, and unite itself, in order that it may be loved in return, this and this only being it's essence and life; and women are born loves, whereas men, with whom they unite themselves in order that they may be loved in return, are receptions. Moreover love is continually efficient, being like heat, flame, and fire, which perish in case their efficiency is checked: hence it is, that the inclination to unite the man to herself is constant and perpetual with the wife: but the ground and reason why a similar inclination doth not operate with the man towards the wife, is, because the man is not love, but only recipient of love; and whereas a state of reception is absent or present according to cares which interrupt, and according to changes of heat and no heat in the mind, as derived from various causes, and also according to increase and decrease of the bodily powers, which do not return regularly and at stated periods, it follows, that the inclination to conjunction is inconstant and alternate with men.

161. V. THAT CONJUNCTION IS INSPIRED INTO THE MAN BY THE WIFE ACCORDING TO HER LOVE, AND IS RECEIVED BY THE MAN ACCORDING TO HIS WISDOM. That love and consequent conjunction is inspired into the man by the wife, is at this day concealed from the men, yea, it is universally denied by them; the reason is, because wives persuade, that the men alone love, and that they themselves receive, or that the men are loves, and themselves obediences; they rejoice also in heart when the men believe it to be so. There are several reasons, why they endeavour to persuade the men of this, which are all grounded in their prudence and circumspection, whereof something will be said in a future

ture part of this work, particularly in the chapter concerning the causes of coolness, of separations, and of divorces between conjugal partners. The reason why men receive from their wives the inspiration or insinuation of love is, because nothing of conjugal love, nor even of the love of the sex, is with the men, but only with wives and females. That this is the case, hath been shewn me to the life in the spiritual world. I was once engaged in discourse there on this subject, and the men, in consequence of persuasion infused from their wives, insisted, that they loved, and not the wives, but that the wives received love from them; in order to settle the dispute respecting this arcanum, all the females together with the wives were removed from the men, and at the same time the sphere of the love of the sex was removed with them; on the removal of this sphere, the men were reduced to a state altogether strange, and such as they had never before perceived, at which they much complained; immediately whilst they were in this state, females were brought to them, and wives to the husbands, and both the wives and females addressed them in the tenderest and most engaging manner; but they were cold to their tenderness, and turned away, and said one to another, What is all this? what is a female? And when some said, that they were their wives, they replied, What is a wife? we do not know you. But when the wives began to be grieved at this absolutely cold indifference of the men, and some of them to shed tears, the sphere of the love of the female sex, and the conjugal sphere, which was for a time taken away from the men, was restored again; and on this occasion the men instantly returned into their former state, the lovers of marriage into their state, and the lovers of the sex into their's. Thus the men were convinced, that nothing of conjugal love, nor even of the love of the sex, hath it's residence with them, but only with the wives and females. Nevertheless, the wives afterwards from their prudence induced the men to believe, that love hath it's residence with men, and that some small spark thereof may pass from them into the wives. This experimental evidence is here adduced, in order that it may be known, that wives are loves, and men recipients. That men are recipients according to the wisdom in which they are principled, especially according to this wisdom grounded in religion, that no other female ought to be loved but the wife only, is evident from this consideration, that whilst the wife only is loved, the love is concentrated; and because it is also ennobled, it remains in it's strength, consists, and persists; and

that in any other case it would be otherwise, just as when wheat from the granary is cast to dogs, whereby there is scarcity at home.

162. VI. THAT THIS CONJUNCTION IS EFFECTED FROM THE FIRST DAYS OF MARRIAGE SUCCESSIVELY; AND THAT WITH THOSE, WHO ARE PRINCIPLED IN LOVE TRULY CONJUGIAL, IT IS WROUGHT MORE AND MORE THOROUGHLY TO ETERNITY. The first heat of marriage doth not conjoin, for it partakes of the love of the sex, which is the love of the body and thence of the spirit; and what is in the spirit, as derived from the body, doth not long continue; but the love which is in the body, and is derived from the spirit, this continues. The love of the spirit, and of the body from the spirit, is insinuated into the souls and minds of conjugal partners, together with friendship and confidence; when these two (viz. friendship and confidence) conjoin themselves with the first love of marriage, there is effected conjugal love, which opens the bosoms, and inspires the sweets of that love; and this more and more thoroughly, in proportion as those two principles adjoin themselves to the primitive love, and the primitive love enters into them, and *vice versa*.

163. VII. THAT THE CONJUNCTION OF THE WIFE WITH THE RATIONAL WISDOM OF THE HUSBAND IS EFFECTED FROM WITHIN, BUT WITH HIS MORAL WISDOM FROM WITHOUT. That wisdom with men is twofold, rational and moral, and that their rational wisdom is of the understanding alone, and that their moral wisdom is of the understanding and life together, may be concluded and seen from mere intuition and examination. But in order that it may be known what is meant by the rational wisdom of men, and what by their moral wisdom, we shall enumerate some of the specific distinctions. The principles constituent of their rational wisdom, are marked by various names; in general they are called science, intelligence, and wisdom; but in particular they are called rationality, judgment, erudition, and sagacity; but whereas every one hath sciences peculiar to his office, therefore they are multifarious; for the clergy have their peculiar sciences, magistrates their's, public officers their's, judges their's, physicians and chemists their's, soldiers and sailors their's, artificers and labourers their's, husbandmen their's, &c. &c. To rational wisdom also appertain all the sciences into which young men are initiated in the schools, and by which they are afterwards initiated into intelligence, which are called likewise by various names, as philosophy, physics, geometry, mechanics, chemistry,

chemistry, astronomy, jurisprudence, politics, ethics, history, and several others, by which, as by doors, an entrance is made into things rational, which are the ground of rational wisdom.

164. But the principles constituent of moral wisdom with men are all moral virtues, which have respect to, and enter the life, and also all spiritual virtues, which flow from love towards God and our neighbour, and center in that love. The virtues, which appertain to the moral wisdom of men, are also of various names, and are called temperance, sobriety, probity, benevolence, friendship, modesty, sincerity, courteousness, civility, also carefulness, industry, quickness of wit, alacrity, munificence, liberality, generosity, activity, intrepidity, prudence, and many others. Spiritual virtues with men are the love of religion, charity, truth, conscience, innocence, and many more. The latter virtues and the former in general may be referred to love and zeal for religion, for the public good, for a man's country, for his fellow-citizens, for his parents, for his conjugal partner, and for his children. In all these, justice and judgment have dominion, justice having relation to moral wisdom, and judgment to rational wisdom.

165. The ground and reason why the conjunction of the wife with the man's rational wisdom is from within, is, because this wisdom is proper to the man's understanding, and climbs up into the light, in which women are not principled; and this is the reason why women do not speak from that wisdom, but, when the conversation of the men turns on subjects proper thereto, they are silent, and content to listen. That nevertheless such subjects have place with the wives from within, is evident from their listening thereto, and from their inwardly recollecting what had been said, and favouring those things which they had heard from their husbands. But the ground and reason why conjunction of the wife with the moral wisdom of the man is from without, is, because the virtues of that wisdom for the most part are akin to like virtues as appertaining to women, and partake of the man's intellectual will, with which the will of the wife unites itself, and constitutes a marriage; and whereas the wife knows those virtues as appertaining to the man, more than the man knows them as appertaining to himself, it is said that the conjunction of the wife with those virtues is from without.

166. VIII. THAT FOR THE SAKE OF THIS CONJUNCTION AS AN END, THERE IS GIVEN TO THE WIFE A PERCEPTION OF THE AFFECTIONS OF THE HUSBAND,



HUSBAND, AND ALSO THE UTMOST PRUDENCE IN MODERATING THEM. The ground and reason why wives know the affections of their husbands, and prudently moderate them, is amongst the arcana of conjugal love which lie concealed with wives; they know those affections by three senses, the sight, the hearing, and the touch, and moderate them whilst the husbands are not at all aware of it. Now whereas the reasons of this are amongst the arcana of wives, it doth not become me to discover them circumstantially; but inasmuch as it becomes the wives themselves to make the discovery, therefore four MEMORABLE RELATIONS are annexed hereafter, in which those reasons are discovered by the wives; two of the RELATIONS are taken from the three wives who dwelt in the hall, over which was seen falling as it were a golden shower; and two from the seven wives sitting in the garden of roses; by reading these RELATIONS this arcanum will be made manifest.

167. IX. THAT WIVES CONCEAL THIS PERCEPTION WITH THEMSELVES, AND HIDE IT FROM THEIR HUSBANDS, FOR REASONS OF NECESSITY, IN ORDER THAT CONJUGIAL LOVE, FRIENDSHIP, AND CONFIDENCE, AND THEREBY BLESSEDNESS OF COHABITATION, AND HAPPINESS OF LIFE, MAY BE SECURED. The concealing and hiding of the perception of the affections of the husband by the wives, are said to be of necessity, because if they should reveal them, they would cause a complete alienation of their husbands both in mind and body; the reason is, because there resides deep in the minds of many men a conjugal coldness, originating in several causes, which will be enumerated in the chapter concerning the causes of coldnesses, of separations, and of divorces between conjugal partners; this coldness, in case the wives should discover the affections and inclinations of their husbands, would burst forth from it's hiding places, and would communicate it's cold first to the interiors of the mind, afterwards to the breast, and thence to the ultimates of love which are appropriated to generation; and these being affected with cold, conjugal love would be banished to such a degree, that there would not remain any hope of friendship, of confidence, of blessedness of cohabitation, and thence of happiness of life, when nevertheless wives are continually feeding on this hope. To make this open declaration, that they know the affections and inclinations of love as appertaining to their husbands, carries along with it a declaration and publication of their own love; and it is a known thing, that so far as wives open their mouth on this subject, so far the men grow cold, and desire

desire separation. From these considerations the truth of this article is manifest, that the reasons for which wives conceal their perception with themselves, and hide it from their husbands, are reasons of necessity.

168. X. THAT THIS PERCEPTION IS THE WISDOM OF THE WIFE, AND THAT IT IS NOT COMMUNICABLE TO THE MAN, NEITHER IS THE RATIONAL WISDOM OF THE MAN COMMUNICABLE TO THE WIFE. This follows from the distinction subsisting between the male principle and the female; the male principle consists in perceiving from the understanding, and the female in perceiving from the love; and the understanding perceives also those things which are above the body, and which are out of the world, for the rational and spiritual sight reaches to such objects; whereas the love reaches no further than to what it feels; when it reaches further, it is in consequence of conjunction with the understanding of the man established from creation; for understanding hath relation to light, and love hath relation to heat, and those things, which have relation to light, are seen, and those things, which have relation to heat, are felt. From these considerations it is manifest, that by reason of the universal distinction subsisting between the male principle and the female, the wisdom of the wife is not communicable to the man, neither is the wisdom of the man communicable to the wife: nor, further, is the moral wisdom of the man communicable to women, so far as it partakes of his rational wisdom.

169. XL. THAT THE WIFE FROM A PRINCIPLE OF LOVE IS CONTINUALLY THINKING ABOUT THE MAN'S INCLINATION TO HER, WITH THE PURPOSE OF JOINING HIM TO HERSELF; IT IS OTHERWISE WITH THE MAN. This coheres with what was above explained, viz. that the inclination to unite the man to herself is constant and perpetual with the wife, but inconstant and alternate with the man, see n. 160; hence it follows, that the thought of the wife is continually employed about the inclination of the husband to her, with the purpose of joining him to herself. The thought of the wife concerning her husband is discontinued indeed by domestic concerns, but still it remains in the affection of her love, and this affection doth not separate itself from the thoughts with women, as with men; but these things I relate from hear-say; see the two MEMORABLE RELATIONS from the seven wives sitting in the rose garden, which are annexed to some of the subsequent chapters.

170. XII.

170. XII. THAT THE WIFE CONJOINS HERSELF TO THE MAN BY APPLICATIONS TO HIS WILL-DESIRES. This is what is generally known and allowed, therefore it is needless to explain it.

171. XIII. THAT THE WIFE IS CONJOINED TO HER MAN BY THE SPHERE OF HER LIFE FLOWING FORTH FROM THE LOVE OF HIM. There flows forth, yea overflows, from every man (*homo*) a spiritual sphere, derived from the affections of his love, which encompasses him, and infuses itself into the natural sphere derived from the body, so that the two spheres are conjoined; that a natural sphere is continually flowing forth, not only from man, but also from beasts, yea from trees, fruits, flowers, and also from metals, is a thing generally known; the case is the same in the spiritual world; but the spheres flowing forth from subjects in that world are spiritual, and those which emanate from spirits and angels are altogether spiritual, because there appertain thereto affections of love, and thence perceptions and interior thoughts; all of sympathy and antipathy hath hence its rise, and likewise all conjunction and disjunction, and according thereto presence and absence in the spiritual world, for what is homogeneous or concordant causes conjunction and presence, and what is heterogeneous and discordant causes disjunction and absence, wherefore those spheres cause distances in that world. What those spiritual spheres operate in the natural world, is also known to some. The inclinations of conjugal partners one towards the other are from no other origin than this; such partners are united by unanimous and concordant spheres, and disunited by adverse and discordant spheres; for concordant spheres are delightful and grateful, whereas discordant spheres are undelightful and ungrateful. I have been informed by the angels, who are in a clear perception of those spheres, that there is not any part within in man, nor any without, which doth not renew itself, and that this renewal is effected by solutions and reparations, and that hence is the sphere which continually issues forth. I have been further informed, that this sphere encompasses man on the back and on the breast, but more densely on the breast; and that the sphere issuing from the breast conjoins itself with the respiration; and that this is the reason why two conjugal partners, who are of different minds, and discordant affections, lie in bed back to back, and on the other hand, they who agree in minds and affections, are mutually turned towards each other. I have been yet further informed by the

the angels, that spheres, inasmuch as they flow forth from every part of man (*homo*), and are continued at large round about him, not only conjoin and disjoin two conjugal partners from without, but also from within; and that hence come all the differences and varieties of conjugal love. Lastly, I have been informed, that the sphere of love, flowing forth from a wife who is tenderly loved, is perceived in heaven as sweetly fragrant, by far more pleasant than it is perceived in the world by a new-married man during the first days after marriage. From these considerations is manifested the truth of the assertion, that a wife is conjoined to the man by the sphere of her life flowing forth from the love of him.

172. XIV. THAT THE WIFE IS CONJOINED TO THE HUSBAND BY THE APPROPRIATION OF THE POWERS OF HIS VIRTUE, BUT THAT THIS IS EFFECTED ACCORDING TO THEIR MUTUAL SPIRITUAL LOVE. That this is the case, I have also gathered from the mouth of angels; they have declared, that the prolific principles imparted from the husbands are received universally by the wives, and add themselves to the life of the wives; and that thus the wives lead a life unanimous, and successively more unanimous with their husbands; and that hence is effectively wrought an union of souls and conjunction of minds. They declared the reason to be this, because in the prolific principle of the husband is his soul, and also his mind as to it's interiors which are conjoined to the soul; they added, that this was provided from creation, in order that the wisdom of the man, which constitutes his soul, may be appropriated to the wife, and that thus they may become, according to the Lord's words, one flesh; and further, that this was provided, lest the man-man (*homo vir*), after conception, from some phantasy should leave the wife. But they added further, that applications and appropriations of the life of the husband with the wife are effected according to conjugal love, because love, which is spiritual union, conjoins; and that this also is provided for several reasons.

173. XV. THAT THUS THE WIFE RECEIVES IN HERSELF THE IMAGE OF HER HUSBAND, AND THENCE PERCEIVES, SEES, AND IS SENSIBLE OF HIS AFFECTIONS. From the reasons above adduced it follows as an established fact, that wives receive in themselves those things which appertain to the wisdom of their husbands, thus which are proper to the souls and minds of their husbands, and thereby from virgins make themselves

A a

wives.

wives. The reasons, from which this follows, are, 1. That the woman was created out of the man. 2. That hence there is in her an inclination to unite, and as it were re-unite herself with the man. 3. That by virtue of this union, and for the sake of it with her partner, the woman is born the love of the man, and becomes more and more the love of him by marriage, because in this case the love is continually employing it's thoughts to conjoin the man to itself. 4. That the woman is conjoined to her only one (*unico suo*) by applications to the desires of his life. 5. That they are conjoined by the spheres which encompass them, and which unite themselves universally and particularly according to the quality of conjugal love with the wives, and at the same time according to the quality of the wisdom recipient thereof with the husbands. 6. That they are also conjoined by appropriations of the powers of the husbands by the wives. 7. From which reasons it is evident, that there is continually somewhat of the husband transcribing into the wife, and inscribed on her as her's. From all these considerations it follows, that the image of the husband is formed in the wife, by virtue of which image the wife perceives, sees, and is sensible of the things which are in her husband, in herself, and thence as it were herself in him; she perceives from communication, she sees from aspect, and she is made sensible from the touch; that she is made sensible of the reception of her love by the husband from the touch in the palms of the hands, on the cheeks, the shoulders, the hands, and breasts, was made manifest to me by the three wives in the hall, and the seven wives in the rose-garden, spoken of in the MEMORABLE RELATIONS which follow.

174. XVI. THAT THERE ARE DUTIES PROPER TO THE MAN, AND DUTIES PROPER TO THE WIFE; AND THAT THE WIFE CANNOT ENTER INTO THE DUTIES PROPER TO THE MAN, NEITHER CAN THE MAN ENTER INTO THE DUTIES PROPER TO THE WIFE, SO AS TO PERFORM THEM ARIGHT. That there are duties proper to the man, and proper to the wife, needs not be illustrated by an enumeration of them, for they are many and various; and every one has it in his power to arrange them numerically according to their genera and species, if he only applies himself purposely to such arrangement. The duties, by which wives principally conjoin themselves with their husbands, are those which relate to the education of the children of each sex, and of the girls even to the age in which they are marriageable.

175. The

175. The ground and reason why the wife cannot enter into the duties proper to the man, nor on the other hand the man into the duties proper to the wife, is, because they differ like wisdom and the love thereof, or like thought and the affection thereof, or like understanding and the will thereof; in the duties proper to the men, the primary agent is understanding, thought, and wisdom, whereas in the duties proper to wives, the primary agent is will, affection, and love; and the wife from the latter principles performs her duties, and the man from the former performs his; wherefore their duties from the nature of them are diverse, but still conjunctive in a successive series. It is believed by many, that women can perform the duties of men, if so be they are initiated therein, like boys, at an early age: they may indeed be initiated into the exercise of such duties, but not into the judgment, on which the rectitude of duties interiorly depends; wherefore those women, who have been initiated into the duties of men, are bound in matters of judgment to consult men, and in such case, if they are left to their own disposal, they select from the counsels of men what favours their own particular love. It is also supposed by some, that women are equally capable with men of elevating the intellectual sight, and into the same sphere of light, and of viewing things in the same altitude; and they have been led into this opinion by the writings of certain learned authoresses; but these writings, when examined in the spiritual world in the presence of the authoresses, were found to be the productions, not of judgment and wisdom, but of ingenuity and wit; and what proceeds from these two latter principles, by reason of the elegance and neatness of the style in which it is written, has the appearance of sublimity and erudition, yet only in the eyes of those, who call all ingenuity by the name of wisdom. The reason why the men, in like manner, cannot enter into the duties proper to women, and perform them aright, is, because they cannot enter into the affections of women, which are altogether distinct from the affections of men. Inasmuch as the affections and perceptions of the male and female sex are thus distinct by creation and consequently by nature, therefore amongst the statutes given to the sons of Israel this also was ordained, "*A woman shall not put on the garment of a man, neither shall a man put on the garment of a woman; because this is an abomination,*" Deut. xxii. 5. The reason was, because all in the spiritual world are cloathed according to their affections, and the two affections, of the man and of the woman,

A a 2

cannot

cannot be united except (as subsisting) between two, and in no case (as subsisting) in one.

176. XVII. THAT THESE DUTIES ALSO, ACCORDING TO MUTUAL AID, CONJOIN TWO INTO ONE, AND TOGETHER CONSTITUTE ONE HOUSE. That the duties of the husband in some way conjoin themselves with the duties of the wife, and that the duties of the wife adjoin (*nn*) themselves to the duties of the husband, and that these conjunctions and adjunctions are a mutual aid, and according thereto, are things known in the world; but the primary duties, which confederate, confociate, and gather into one the souls and lives of two conjugal partners, have respect to the common care of educating their children; in relation to which care, the duties of the husband and the duties of the wife are distinct, and yet join themselves together; they are distinct, inasmuch as the care of giving suck and of nursing the infants of each sex, and also the care of the instruction of the girls till they become marriageable, belongs properly to the duty of the wife; whereas the care of the instruction of the boys, from childhood to youth, and from youth till they become capable of governing themselves, belongs properly to the duty of the husband; nevertheless the duties both of husband and wife join themselves together by counsels, and by supports, and by several other mutual aids. That these duties, both conjoined and distinct, or both common and peculiar, gather the minds of conjugal partners into one, and that this is effected by the love called *forge*, is a known thing: it is also a known thing, that the above duties, regarded in their distinction and conjunction, constitute one house.

177. XVIII. THAT CONJUGIAL PARTNERS, ACCORDING TO THE CONJUNCTIONS ABOVE MENTIONED, BECOME ONE MAN (*bomo*) MORE AND MORE. This coincides with what is contained in the 6th article, where it was observed, that conjunction is effected from the first days of marriage successively, and that with those, who are principled in love truly conjugal, it is wrought more and more thoroughly to eternity, see above. They become one man according to the increments of conjugal love; and whereas this love in the heavens is genuine by virtue of the celestial and spiritual life of the angels, therefore two conjugal partners are there called two, when they are named husband and wife, but one when they are named angels.

178. XIX. THAT THEY, WHO ARE PRINCIPLED IN LOVE TRULY CONJUGIAL, ARE SENSIBLE OF THEIR BEING AN UNITED MAN, AND AS IT WERE

WERE ONE FLESH. That this is the case, must be confirmed not from the testimony of any inhabitant of earth, but from the testimony of the inhabitants of heaven, inasmuch as love truly conjugal hath no place at this day with men on earth; and moreover, men on earth are encompassed with a gross body, which deadens and absorbs the sensation that two conjugal partners are an united man, and as it were one flesh; and besides, they in the world who love their conjugal partners only exteriorly, and not interiorly, are not willing to hear of such a thing; they think also on the subject lasciviously under the influence of the flesh. It is otherwise with the angels of heaven, inasmuch as they are principled in spiritual and celestial conjugal love, and are not encompassed with so gross a body as men on earth. From those amongst them, who have lived for ages with their conjugal partners in heaven, I have heard it testified, that they are sensible of their being so united, the husband with the wife, and the wife with the husband, and each in the other mutually and interchangeably, as also in the flesh, although they are separate. The reason why this phænomenon is so rare on earth, they have declared to be this, because the union of the souls and minds of conjugal partners on earth is made sensible in their flesh, inasmuch as the soul not only constitutes the inmost principles of the head, but also of the body; in like manner the mind, which is in the middle between the soul and the body, and which, although it appears to be in the head, is yet also actually in the whole body; and they have declared, that this is the ground and reason why the acts, which the soul and mind intend, flow forth instantly from the body; and that hence also it is that they themselves, after the rejection of the body in the former world, are perfect men (*homines*). Now whereas the soul and the mind adjoin themselves closely to the flesh of the body, in order that they may operate and produce their effects, it follows that the union of soul and mind with a conjugal partner is made sensible also in the body as one flesh. As the angels made these declarations, I heard it asserted by the spirits who were present, that such subjects are proper to angelic wisdom, being above ordinary apprehension; but these spirits were rational-natural, and not rational-spiritual.

179. XX. THAT LOVE TRULY CONJUGIAL, CONSIDERED IN ITSELF, IS AN UNION OF SOULS, A CONJUNCTION OF MINDS, AND AN ENDEAVOUR TOWARDS CONJUNCTION IN BOSOMS AND THENCE IN BODY. That it is an union of souls, and conjunction of minds, may be seen above, n. 158.

The

The reason why it is an endeavour towards conjunction in bosoms is, because the bosom (or breast) is as it were a place of public assembly, and a royal council-chamber, whilst the body is as a populous city around it. The ground and reason why the bosom is as it were a place of public assembly, is, because all things, which by derivation from the soul and mind have their determination in the body, first flow into the bosom; and the ground and reason why it is as it were a royal council-chamber, is, because in the bosom is dominion over all things of the body, for in the bosom are contained the heart and lungs, and the heart hath rule by the blood, and the lungs by respiration, in every part: that the body is as a populous city around it, is evident. When therefore the souls and minds of conjugal partners are united, and love truly conjugal unites them, it follows that this lovely union flows into their bosoms, and through their bosoms into their bodies, and causes an endeavour towards conjunction; and so much the more, because conjugal love determines the endeavour to it's ultimates, in order to complete it's satisfactions; and inasmuch as the bosom is in the middle way between the body and the mind, it is evident what is the ground and reason why conjugal love hath fixed therein the seat of it's delicate sensation.

180. XXI. THAT THE STATES OF THIS LOVE ARE INNOCENCE, PEACE, TRANQUILLITY, INMOST FRIENDSHIP, FULL CONFIDENCE, AND MUTUAL DESIRE OF MIND AND HEART TO DO EVERY GOOD TO EACH OTHER; AND THE STATES DERIVED FROM THESE ARE BLESSEDNESS, SATISFACTION, DELIGHT, AND PLEASURE; AND FROM THE ETERNAL ENJOYMENT OF THESE IS DERIVED HEAVENLY FELICITY. The reason why all these things are in conjugal love, and thence are derived from it, is, because it's origin is from the marriage of good and truth, and this marriage is from the Lord; and because love is of such a nature, that it wills to communicate to another, whom it loves from the heart, yea, to confer upon him joys, and in so doing to take itself it's own joys; this therefore is the case in an infinitely higher degree with the divine love, which is in the Lord, in regard to man, whom he created a receptacle both of love and wisdom proceeding from himself; and inasmuch as he created man (*homo*) for the reception of those principles, the man (*virum*) for the reception of wisdom, and the woman for the reception of the love of the wisdom of the man, therefore from inmost principles he infused into men (*homines*) conjugal love, into which love he might insinuate
all

all things blessed, satisfactory, delightful, and pleasant, which proceed solely from his divine love through his divine wisdom together with life, and flow into their recipients, consequently which flow into those who are principled in love truly conjugal, for these alone are recipients. Mention is made of innocence, peace, tranquillity, inmost friendship, full confidence, and mutual desire of doing every good to each other, inasmuch as innocence and peace relate to the soul, tranquillity to the mind, inmost friendship to the breast, full confidence to the heart, and mutual desire of doing every good to each other to the body as derived from the former principles.

181. XXII. THAT THESE THINGS CAN IN NO WISE BE GIVEN EXCEPT IN THE MARRIAGE OF ONE MAN WITH ONE WIFE. This is a conclusion from all that hath been said above, and it is also a conclusion from all that remains to be said; wherefore there is no need of a particular comment for it's confirmation.

* * * * *

182. To the above shall be added TWO MEMORABLE RELATIONS.. FIRST. After some weeks I heard a voice from heaven, saying, Lo! there is again an assembly in Parnassium, come hither, and we will shew thee the way. I came, and as I drew near, I saw a certain person on Heliconeum with a trumpet, with which he announced and proclaimed the assembly. And I saw the inhabitants of Athenæum and it's suburbs ascending as before, and in the midst of them three novitiates from the world; they were of a christian community, one a priest, the other a politician, and the third a philosopher; these they entertained on the way with discourse on various subjects, especially concerning the wise ancients, whom they named by name; they asked whether they should see them, and were answered in the affirmative, and might also, if they were so disposed, pay their respects to them, inasmuch as they were courteous and affable; the novitiates then inquired after Demosthenes, Diogenes, and Epicurus; they said, Demosthenes is not here, but with Plato; Diogenes with his scholars sojourns under Heliconeum, by reason of his little attention to worldly things, and his being engaged in heavenly contemplations; Epicurus dwells in a border to the west, and hath no intercourse with us, because we distinguish between good affections and evil affections, and say that good affections are one with wisdom, and that evil affections are contrary to wisdom.

wisdom. When they had ascended the hill Parnassium, some who were stationed there brought water in crystalline cups from a fountain in the mount, and said, This is water from a fountain, which, according to ancient fable, was broke open by the hoof of the horse Pegasus, and was afterwards consecrated to nine virgins; but by the winged horse Pegasus they meant the understanding of truth by which cometh wisdom; by the hoofs of his feet they understood experiences whereby cometh natural intelligence; and by the nine virgins they understood knowledges and sciences of every kind; these things are called fables at this day, but they were correspondences, agreeable to the primæval method of speaking. Then they who attended the three strangers said, Be not surprised, the guards here stationed are instructed thus to speak, and we by drinking water from the fountain understand to be instructed concerning truths, and by truths concerning goods, and thereby to grow wise. After this they entered the palladium, and along with them the three novitiates, the priest, the politician, and the philosopher; and immediately the laurelled sophi, who sat at the tables, asked, WHAT NEWS FROM THE EARTH? And they replied, This is new, that a certain person declares that he discourseth with angels, and hath his sight open into the spiritual world, equally as into the natural world; and he bringeth thence much new intelligence, and amongst other particulars asserts, that man liveth a man after death, as he lived before in the world; that he sees, hears, speaks, as before in the world; that he is cloathed and decked with ornaments, as before in the world; that he hungers and thirsts, eats and drinks, as before in the world; that he enjoys conjugal delight, as before in the world; that he sleeps and wakes, as before in the world; that in the spiritual world there are earths and lakes, mountains and hills, plains and vallies, fountains and rivers, paradises and groves; also that there are palaces and houses, cities and villages, as in the natural world; and further, that there are writings and books, employments and trades; also precious stones, gold and silver; in a word, that there are all and singular things which are on earth, and that those things in the heavens are infinitely more perfect; with this difference only, that all things which are in the spiritual world are from a spiritual origin, and are thence spiritual, because they are from the sun of that world which is pure love; whereas all things which are in the natural world are from a natural origin, and thence are natural and material, because they are from the sun of that world, which

is

is pure fire; in short, that man after death is perfectly a man, yea more perfectly a man than before in the world; for before in the world he was in a material body, but in the spiritual world he is in a spiritual body. Hereupon the ancient sages asked, What do the people on earth think of such information? The three strangers replied, We know that it is true, because we are here, and have viewed and examined every thing, wherefore we will tell you what was said and reasoned about it on earth. Then the PRIEST said, They who are of our order, when they first heard such relations, called them visions, then fictions, afterwards they insisted that the man saw spectres, and lastly they hesitated, and said, Believe them who will; we have hitherto taught, that man will not be in a body after death until the day of the last judgment. Then the sages asked, Are there no persons of intelligence amongst the people of your order, who can prove and evince this truth, that man liveth a man after death? The priest said, There are who prove it, but not who evince it to the conviction of others; they who prove it, say, that it is contrary to sound reason to believe, that man doth not live a man till the day of the last judgment, and that in the mean while he is a soul without a body; what is the soul, or where is it in the interim? Is it a vapour, or something of wind floating in the atmosphere, or hid in the bowels of the earth? Have the souls of Adam and Eve, and of all their posterity, now for six thousand years, or sixty ages, been flying in the universe, or kept shut up in the bowels of the earth, expecting the last judgment? What can be more anxious and miserable than such an expectation? May not their lot in such a case be compared with that of prisoners bound hand and foot, and lying in a dungeon? If such be the lot of man after death, would it not be better to be born an ass than a man? Is it not also contrary to reason to believe, that the soul can be re-cloathed with it's body? Is not the body eaten up by worms, mice, and fish? And how then could the cadaverous and putrid materials be collected, and united again to souls? When such questions as these are urged, they of our order do not offer any answers grounded in reason, but adhere to their creed, saying, We keep reason under the obedience of faith: with respect to collecting all the parts of the human body from the grave at the last day, they say, this is a work of omnipotence, and when they name omnipotence and faith, reason is banished, and I am able to assert, that in such case sound reason is as nothing, and with some is regarded as a spectre; yea, they can say to sound reason, Thou

B b

art

art unsound. On hearing these things the Grecian sages said, Surely such paradoxes vanish and disperse of themselves, as being full of contradiction, and yet in the world at this day they cannot be dispersed by sound reason; what more paradoxical can be believed than what is told respecting the last judgment, that the universe will then be destroyed, and that the stars of heaven shall then fall down upon the earth, which is less than the stars; and that the bodies of men at that time, whether they be mouldering carcases, or mummies eaten by men, or reduced to mere dust, will meet and be united again with their souls? We, during our abode in the world, believed the immortality of the souls of men, grounding our belief in inductions which reason ministered, and we also assigned regions for the blessed, which we called the elysian fields; and we believed that the soul was a human effigy or appearance, but of a fine and delicate nature because spiritual. After this the assembly turned to the other stranger, who in the world had been a POLITICIAN; he confessed that he did not believe in a life after death; and that respecting the new information which he had heard about it, he thought it all fable and fiction. In my meditations on the subject I used to say to myself, How can souls be bodies? doth not the all of man lie dead in the grave? is not the eye there, how then can he see? is not the ear there, how then can he hear? whence must he have a mouth wherewith to speak? Supposing any thing of man to live after death, must it not needs resemble a spectre? and how can a spectre eat and drink, or how can it enjoy conjugal delights? whence can it have cloaths, houses, meats, &c.? Besides, spectres, which are mere aërial effigies, appear as if they really existed, and yet they do not really exist. These and such like sentiments I used to entertain in the world concerning the life of men after death; but now, since I have seen all things, and touched them with my hands, I am convinced by my very senses that I am a man as in the world, so that I know no other than that I live now as I lived formerly, with this only difference, that my reason now is sounder; at times I have been ashamed of my former thoughts. The PHILOSOPHER gave much the same account of himself that the politician had done, only differing in this respect, that he considered the new relations which he had heard concerning a life after death, as having reference to opinions and hypotheses which he had collected from the ancients and moderns. When the three strangers had done speaking, the sophi were all in amazement, and they who were of the Socratic school,

school, said, that by the news they had heard from earth it was plain to perceive, that the interiors of human minds had been successively closed, and that in the world at this time a belief in what is false shines as truth, and an insatuated ingenuity as wisdom, and that the light of wisdom, since their times, hath descended from the interiors of the brain into the mouth beneath the nose, where it appears to the eyes as a shining of the lip, whilst the speech of the mouth thence proceeding appears as wisdom. Hereupon one of the young scholars said, How stupid are the minds of the inhabitants of the earth at this day! I wish the disciples of Heraclitus and Democritus were there, who laugh at every thing, and who weep at every thing, and we should hear much laughter and much lamentation. When the assembly broke up, they gave to the three novitiates the insignia of their authority, which were copper plates, on which were engraven some hieroglyphic characters, with which they took their leave and departed.

183. THE SECOND MEMORABLE RELATION. There appeared to me in the eastern quarter a grove of palm-trees and laurels set in winding rows, which I approached and entered, and walking in the winding paths I saw at the end a garden, which formed the center of the grove; there was a little bridge dividing between the grove and the garden, and at the bridge two gates, one on the side next the grove, and the other on the side next the garden; as I drew near, the gates were opened by the keeper, and I asked him what was the name of the garden? He said, *ADRAMANDONI*, which is the delight of conjugal love. I entered, and lo! there were olives, and between olive and olive there ran pendulous vines, and underneath them and amongst them were shrubs in flower; in the midst of the garden was a grassy circus, on which were seated husbands and wives, and youths and virgins, pairs and pairs; and in the midst of the circus was an elevated piece of ground, where was a little fountain, which, from the strength of it's spring, jetted up it's water to a considerable height. On approaching the circus I saw two angels clad in purple and scarlet, discoursing with those who were seated on the grass, and the subject of their discourse was concerning the origin of conjugal love, and concerning it's delights; and this being the subject of their discourse, the attention was eager, and the reception full, and hence there was an exaltation in the speech of the angels as from the fire of love. I collected the following summary of what was said. They began with the difficulty of investi-

gating and the difficulty of perceiving the origin of conjugal love, because it's origin is divinely celestial, it being divine love, divine wisdom, and divine use, which three principles proceed as one from the Lord, and thence flow as one into the souls of men (*homines*), and through their souls into their minds, and there into the interior affections and thoughts, and through these into the desires next to the body, and from these through the breast into the genital region, where all principles derived from their first origin exist together, and in union with successive principles constitute conjugal love. After this the angels said, Let us communicate in discourse together by questions and answers, inasmuch as the perception of a thing, imbibed by hearing only, flows in indeed, but doth not remain, unless the hearer also thinks of it from himself, and asks questions concerning it. Then some of that conjugal assembly said to the angels, We have heard that the origin of conjugal love is divinely celestial, because it is by virtue of influx from the Lord into the souls of men; and inasmuch as it is from the Lord, that it is love, wisdom, and use, which are three essentials, which together constitute one divine essence, and that nothing but what is of the divine essence can proceed from him, and flow into the inmost principle of man (*homo*) which is called his soul; and that these three essentials are changed into analogous and corresponding principles in their descent into the body: we ask therefore now in the first place, What is meant by the third proceeding divine essential which is called use? The angels replied, Love and wisdom without use are only abstract ideas of thought, which also after some continuance in the mind pass away like the wind; but in use they are collected together, and therein become one principle, which is called real; love cannot rest unless it is at work, for love is the essential active principle of life; neither can wisdom exist and subsist unless when it is at work from love and with love, and to work is use; wherefore we define use to be the doing good from a principle of love by wisdom, use being essential good. Inasmuch as these three essentials, love, wisdom, and use, flow into the souls of men, it may appear from what ground it is said, that all good is from God; for every thing done from a principle of love by wisdom is called good; and use is also somewhat done. What is love without wisdom but a somewhat infatuated? and what is love with wisdom without use but a puff of the mind? Whereas love and wisdom with use not only constitute man (*homo*), but also are man; yea, what possibly ye will be surprised.

prized at, they propagate man, for in the seed of man (*vir*) is his soul in a perfect human form, covered with substances from the purest principles of nature, whereof a body is formed in the womb of the mother; this use is the supreme and ultimate use of the divine love by the divine wisdom. Finally the angels said, We will hence come to this conclusion, that all fructification, all propagation, and all proliferation, is originally derived from the influx of love, of wisdom, and of use from the Lord, from immediate influx into the souls of men, from a mediate influx into the souls of animals, and from an influx still mediate in the inmost principles of vegetables; and all these effects are wrought in ultimate from first principles. That fructifications, propagations, and proliferations, are continuations of creations, is evident; for creation cannot be from any other source, than from the divine love by divine wisdom in divine use; wherefore all things in the universe are procreated and formed from use, in use, and for use. Afterwards they who were seated on the grassy couches, asked the angels, Whence are the delights of conjugal love, which are innumerable and ineffable? The angels replied, They are from the uses of love and wisdom, as may be plain from this consideration, that so far as any one loves to grow wise for the sake of genuine use, so far he is in the vein and potency of conjugal love, and so far as he is in these two, so far he is in the delights thereof; use effects this, because love and wisdom are delighted with each other, and as it were sport together like little children; and as they grow up, they enter into genial conjunction, which effect is wrought by a kind of betrothing, nuptial solemnity, marriage, and propagation, and this with continual variety to eternity. These operations have place between love and wisdom inwardly in use, so that whereas those delights in their first principles (or beginnings) are imperceptible, they become more and more perceptible as they descend thence by degrees and enter the body; they enter by degrees from the soul into the interiors of man's mind, and from these into it's exteriors, and from these into the bosom, and from the bosom into the genital region; and those celestial nuptial sports in the soul are not the least perceived by man, but they thence insinuate themselves into the interiors of the mind under a species of peace and innocence, and into the exteriors of the mind under a species of blessedness, of satisfaction and delight, and in the bosom under a species of delights of inmost friendship, and in the genital region, by virtue of continual influx even from the soul with the essential sense of conjugal love.

love, as the delight of delights; these nuptial sports of love and wisdom in use in the soul, in proceeding towards the bosom, become permanent, and present themselves sensible therein under an infinite variety of delights, and by reason of the wonderful communication of the bosom with the genital region, the delights therein become the delights of conjugal love, which are exalted above all the delights in heaven and in the world, inasmuch as the use of conjugal love is the most excellent of all uses, the procreation of the human race being thence derived, and from the human race the angelic heaven. To this the angels added, that they, who are not principled in the love of wisdom for the sake of use from the Lord, do not know any thing concerning the variety of the innumerable delights appertaining to love truly conjugal; for with those, who do not love to grow wise by virtue of genuine truths, but love to be insane in consequence of false principles, and by this insanity perform evil uses from some particular love, the way to the soul is closed; hence it is, that the celestial nuptial sports of love and wisdom in the soul, being more and more intercepted, cease, and together with them conjugal love ceaseth with it's vein, it's potency, and delights. On hearing these words the audience said, We now perceive that conjugal love is according to the love of growing wise for the sake of uses from the Lord. The angels replied, that it was so. And instantly upon the heads of some of the audience there appeared wreaths of flowers; and they asked, Why is this? The angels said, Because they have understood more profoundly; and immediately they departed from the garden, and these latter in the midst of them.

Concerning the CHANGE of the STATE of LIFE, which takes Place with MEN and with WOMEN by MARRIAGE.

184: **W**HAT is meant by states of life, and by their changes, is very well known to the learned and the wise, but unknown to the unlearned and the simple; wherefore it may be expedient to premise somewhat on the subject. The state of the life of man (*homo*) is the quality thereof; and whereas there are in every man two faculties which constitute life, and which are called understanding and will, the state of the life of man is the quality thereof as to understanding

derstanding and will; hence it is evident, that by changes of the state of life are meant changes of quality as to the things appertaining to the understanding, and as to the things appertaining to the will. That every man is continually changing as to those two principles, but with a distinction of variations before marriage and after it, is the point proposed to be proved in this section, which shall be done in the following order of propositions: I. *That the state of the life of man (homo) from infancy even to the end of life, and afterwards to eternity, is continually changing.* II. *That in like manner the internal form, which is that of his spirit, is continually changing.* III. *That these changes differ in the case of men and in the case of women, inasmuch as men from creation are forms of science, of intelligence, and of wisdom, and women are forms of the love of those principles as existing with men.* IV. *That with men there is an elevation of the mind into superior light, and that with women there is an elevation of the mind into superior heat; and that the woman is made sensible of the delights of her heat in the man's light.* V. *That both with men and women, the states of life before marriage differ from the states of life after marriage.* VI. *That with conjugal partners the states of life after marriage are changed and succeed each other according to the conjunctions of their minds by conjugal love.* VII. *That marriages also induce other forms in the souls and minds of conjugal pairs.* VIII. *That the woman is actually formed into the man's wife according to the description given in the book of creation.* IX. *That this formation is effected on the part of the wife by secret means, and that this is meant by the woman's being created whilst the man slept.* X. *That this formation on the part of the wife is effected by the conjunction of her will with the internal will of the man.* XI. *That the end herein is, that the will of each may become one, and that thus both may become one man (homo).* XII. *That this formation on the part of the wife is effected by an appropriation of the affections of the husband.* XIII. *That this formation on the part of the wife is effected by a reception of the propagations of the soul of the husband with the delight arising from this consideration, that she is willing to be the love of her husband's wisdom.* XIV. *That thus a virgin is formed into a wife, and a youth into a husband.* XV. *That in the marriage of one man with one wife, between whom there exists love truly conjugal, the wife becomes more and more a wife, and the husband more and more a husband.* XVI. *That thus also their forms are successively perfected and ennobled from an interior principle.* XVII. *That children born of parents who are principled in love*

love truly conjugal, derive from their parents the conjugal principle of good and truth, by virtue whereof they have an inclination and faculty, if sons, to perceive the things appertaining to wisdom, and if daughters, to love those things which wisdom teaches. XVIII. That the reason of this is, because the soul of the offspring is from the father, and it's cloathing from the mother. We proceed to the explication of each article.

185. I. THAT THE STATE OF THE LIFE OF MAN (*homo*), FROM INFANCY EVEN TO THE END OF LIFE, AND AFTERWARDS TO ETERNITY, IS CONTINUALLY CHANGING. The common states of the life of man are called infancy, childhood, youth, manhood, and old age; that every man, whose life is continued in the world, successively passes from one state into another, thus from the first to the last, is a known thing; the transitions into those ages do not appear, unless by intervening spaces of time; that nevertheless they are progressive from one moment to another, thus continual, is obvious to reason; for the case is similar with man as with a tree, which grows and increases every instant of time, even the most minute, from the seed cast into the earth. These momentaneous progressions are also changes of state, for the subsequent addeth somewhat to the antecedent, which perfects the state. The changes which take place in man's internal principles, are more perfectly continuous than those which take place in his external principles; the reason is, because man's internal principles, by which are meant the things appertaining to his mind or spirit, are elevated in a superior degree above his external principles, and in those principles which are in a superior degree, a thousand effects have place in the same instant in which one effect is wrought in external principles. The changes, which take place in internal principles, are changes of the state of the will as to affections, and changes of the state of the understanding as to thoughts; the successive changes of state of the latter and former principles are specifically meant in the proposition. The ground and reason why the changes of these two lives or faculties are perpetual with man from infancy even to the end of his life, and afterwards to eternity, is, because there is no end to science, still less to intelligence, and still least of all to wisdom; for there is infinity and eternity in the extent of these principles, by virtue of the infinite and eternal One, from whom they are. Hence comes the philosophical tenet of the ancients, that every thing is divisible *in infinitum*, to which may be added, that in like manner it is multiplicable. The angels assert, that by wisdom from the Lord they

they are perfected to eternity, which means also to infinity, because eternity is the infinity of time.

186. II. THAT IN LIKE MANNER THE INTERNAL FORM OF MAN (*homo*), WHICH IS THAT OF HIS SPIRIT, IS CONTINUALLY CHANGING. The reason why this form is continually changing as the state of man's life is changed, is, because there is not any thing exists but in a form, and state induces that form; wherefore it is the same thing whether it be said that the state of the life of man is changed, or that the form thereof is changed. All the affections and thoughts of man are in forms, and thence from forms, for forms are their subjects; affections and thoughts, in case they were not in subjects, which are formed, might exist also in skulls void of brain, which would be the same thing as to suppose sight without the eye, hearing without the ear, and taste without the tongue: that there are subjects of these senses, and that these subjects are forms, is a known thing. The ground and reason why the state of life and thence the form with man is continually changing, is, because it is a truth which the wise have taught and still teach, that there doth not exist a sameness, or absolute identity of two things, still less of several things; as there are not two human faces the same, and still less several; the case is similar in things successive, in that no subsequent state of life is the same as the past (or prior) state; whence it follows, that there is a perpetual change of the state of life with man, consequently also a perpetual change of form, especially of his internals. But inasmuch as these considerations do not teach any thing respecting marriages, but only prepare the way for knowledges concerning them, and since also they are mere philosophical inquiries of the understanding, which are of difficult apprehension with some persons, we shall therefore pass them by without further discussion.

187. III. THAT THESE CHANGES DIFFER IN THE CASE OF MEN AND IN THE CASE OF WOMEN, INASMUCH AS MEN FROM CREATION ARE FORMS OF SCIENCE, OF INTELLIGENCE, AND OF WISDOM, AND WOMEN ARE FORMS OF THE LOVE OF THOSE PRINCIPLES AS EXISTING WITH MEN. That men were created forms of understanding, and that women were created forms of the love of the understanding of men, may be seen explained above, n. 90. That the changes of state, which succeed both with man and woman from infantile to mature age, are for the perfecting of forms, the intellectual form with men, and the voluntary (or will) form with women, follows as a consequence; hence it is clear, that the changes

C c

with

with men and the changes with women differ from each other; nevertheless with both, the external form which is of the body is perfected, according to the perfecting of the internal form which is of the mind; for the mind acts upon the body, and not *vice versa*; this is the reason why infants in heaven become men of stature and comeliness according to the increments of intelligence appertaining to them, otherwise than infants on earth, inasmuch as these latter are encompassed with a material body like the animals; nevertheless they agree in this, that they first grow in inclination to such things as allure their bodily senses, and afterwards by little and little to such things as affect the internal thinking sense, and by degrees to such things as tincture the will with affection; and when they arrive at an age which is in the mid-way between mature and immature, the conjugal inclination accedes, which is that of a virgin to a youth, and of a youth to a virgin; and whereas virgins in the heavens, like virgins on earth, from an innate prudence conceal their inclinations to marriage, therefore the youths in the heavens know no other than that they affect virgins with love, and this also appears to them in consequence of their masculine eagerness; but this eagerness is also derived to them from an influx of love from the fair sex, concerning which influx we shall professedly speak elsewhere. From these considerations the truth of the proposition is evident, that changes of state differ in the case of men and in the case of women, inasmuch as men from creation are forms of science, of intelligence, and of wisdom, and women are forms of the love of those principles as existing with men.

188. IV. THAT WITH MEN THERE IS AN ELEVATION OF THE MIND INTO SUPERIOR LIGHT, AND THAT WITH WOMEN THERE IS AN ELEVATION OF THE MIND INTO SUPERIOR HEAT; AND THAT THE WOMAN IS MADE SENSIBLE OF THE DELIGHTS OF HER HEAT IN THE MAN'S LIGHT. By the light into which men are elevated, is meant intelligence and wisdom, because spiritual light, which proceeds from the sun of the spiritual world, which sun in its essence is love, acts in equality or unity with those two principles; and by the heat into which women are elevated, is meant conjugal love, because spiritual heat, which proceeds from the sun of that world, in its essence is love, and with women it is love conjoining itself with intelligence and wisdom appertaining to men, which love in its complex is called conjugal love, and by determination becomes that love. It is called elevation into superior light and heat,

Heat, because it is elevation into the light and heat which the angels of the superior heavens enjoy; it is also an actual elevation, as from a thick mist into pure air, and from an inferior region of the air into a superior, and from thence into æther; wherefore elevation into superior light with men is elevation into superior intelligence, and from intelligence into wisdom; into which latter also there is given elevation higher and higher; but elevation into superior heat with women is an elevation into chaster and purer conjugal love, and continually to the conjugal principle, which from creation lies concealed in their inmost principles. These elevations, considered in themselves, are openings of the mind; for the human mind is distinguished into regions, like as the world is distinguished into regions as to the atmospheres, the lowest of which is watery, the next above is aerial, and the next above ætherial, above which there is also a highest; into similar regions the mind of man is elevated as it is opened, with men by wisdom, and with women by love truly conjugal.

189. It is said, that the woman is made sensible of the delights of her heat in the man's light; but this is to be understood thus, that the woman is made sensible of the delights of her love in the man's wisdom, inasmuch as wisdom is the receptacle, and wheresoever love finds such receptacle corresponding to itself, it is in the enjoyment of its delights; but it is not meant, that heat with its light is delighted out of forms, but within forms; and spiritual heat is delighted with spiritual light in their forms to a greater degree, inasmuch as those forms by virtue of wisdom and love are vital, and thereby susceptible. This may in some sort be illustrated by the sports so called of heat with light in the vegetable kingdom; out of the vegetable there is only a simple conjunction of heat and light, but within the vegetable there is a kind of sport of the two principles one with the other, inasmuch as they are in forms or receptacles, for they pass through astonishing meandering ducts, and in the inmost principles therein aspire after use in bringing forth fruit, and also expire (breathe forth) their satisfactions far and wide into the atmosphere which they replenish with fragrance. The delight of spiritual heat with spiritual light is in a still more living manner perceivable in human forms, in which forms the spiritual heat is conjugal love, and the spiritual light is wisdom.

190. V. THAT BOTH WITH MEN AND WOMEN, THE STATES OF LIFE BEFORE MARRIAGE DIFFER FROM THE STATES OF LIFE AFTER MARRIAGE.

Before marriage, with each sex, two states have place, one previous to the inclination for marriage, another when the inclination for marriage begins to discover itself; the changes both of the latter and former state, and the consequent formations of minds, proceed in successive order according to their continual increments; but the time would fail to describe these changes, for they are various and diverse in their several subjects; the inclinations to marriage, previous to marriage, are only imaginary in the mind, and become more and more sensible in the body; but the states thereof after marriage are states of conjunction and also of proliferation, which, it is evident, differ from the foregoing states, as effects differ from intentions.

191. VI. THAT WITH CONJUGIAL PARTNERS THE STATES OF LIFE AFTER MARRIAGE ARE CHANGED AND SUCCEED EACH OTHER ACCORDING TO THE CONJUNCTIONS OF THEIR MINDS BY CONJUGIAL LOVE. The reason why changes of state and the successions thereof after marriage, both with the man and the wife, are according to conjugal love with each, and thus are either conjunctive or disjunctive of their minds, is, because conjugal love is not only various but also diverse with conjugal pairs; various, with those who love each other interiorly, for with such it has it's intermissions, notwithstanding it's being inwardly in it's heat regular and permanent; but it is diverse with those who love each other only exteriorly, for with such it's intermissions do not proceed from similar causes, but from alternate cold and heat; the true ground of distinction of these differences is, that with these latter the body is the principal agent, and the ardour thereof spreads itself around, and forcibly draws into communion with it the inferior principles of the mind, whereas with the former, who love each other interiorly, the mind is the principal agent, and gently draws the body into communion with it. It appears as if love ascended out of the body into the soul, because as soon as the body catches the allurements, it enters through the eyes, as through doors, into the mind, and thus through the sight, as through an outer court, into the thoughts, and instantly into the love; nevertheless it descends out of the mind, and acts upon the inferior principles according to their orderly arrangement; wherefore the lascivious mind acts lasciviously, and the chaste mind chastely, and this latter arranges the body, whereas the former is arranged from the body.

192. VII. THAT MARRIAGE INDUCES OTHER FORMS IN THE SOULS AND MINDS OF CONJUGIAL PAIRS. That marriage hath this effect, cannot be
 3 observed.

observed in the natural world, because in this world souls and minds are encompassed with a material body, through which the mind is rarely seen translucent; the men (*homines*) also of modern times, more than the ancients, are taught from their infancy to assume feigned countenances, whereby they hide in deep concealment the affections of the mind; and this is the reason why the forms of minds are not known and distinguished according to their different quality, as existing before marriage and after it: nevertheless that the forms of souls and minds differ after marriage from what they were before marriage, is very manifest from the appearance of those forms in the spiritual world; for they are then spirits and angels, who are nothing else but minds and souls in a human form, stripped of their outward coverings, which had been composed of watery and earthy elements, and of aerial vapours, thence arising, on the casting off which, the forms of minds are seen visibly, such as they had been inwardly in their bodies, and then it is clearly perceived, that there is a difference in regard to those forms with those who live in marriage, and with those who do not live in marriage. In general, conjugal partners have an interior comeliness of countenance, the man deriving from the wife the ruddy bloom of her love, and the wife from the man the fair splendor of his wisdom; for two conjugal partners in the spiritual world are united as to their souls; and moreover there appears in each a human fulness. This is the case in heaven, because there are no marriages (*conjugia*) in any other place; beneath heaven there are only nuptial connections (*connubia*), which are tied and loosed.

193. VIII. THAT THE WOMAN IS ACTUALLY FORMED INTO A WIFE, ACCORDING TO THE DESCRIPTION GIVEN IN THE BOOK OF CREATION. In this book it is said, that the woman was created out of the man's rib, and that the man said, when she was brought to him, This is bone of my bones, and flesh of my flesh, and she shall be called Eve (*Ischab*) because she was taken out of man (*Isch*), Gen. chap. ii. 21, 22. 23; by rib of the breast, in the Word, nothing else is signified in the spiritual sense but natural truth; this is signified by the ribs which the bear carried between his teeth, Dan. vii. 5; for by bears are signified those, who read the Word in a natural sense, and see truths therein without understanding; by the breast of man is signified that essential and proper principle, which is distinguished from the breast of woman; that this is wisdom, may be seen, n. 197; for truth sustains wisdom, as the rib sustains

tains the breast; these things are signified, because the breast is that part of man in which all his principles are as in their center. From these considerations it is evident, that the woman was created out of the man by transcription of his proper wisdom, which is the same thing as to be created out of natural truth, and that the love thereof was translated from the man into the woman, to the end that conjugal love might have place; and that this was done in order that the love of the wife and not self-love might be in the man; for the wife, in consequence of her innate disposition, cannot do otherwise than convert self-love, as existing with the man, into his love to herself; and I have been informed, that this is effected by virtue of the wife's love itself, neither the man nor the wife being conscious of it; hence it is, that no man can possibly love his wife with true conjugal love, who from a principle of self-love is vain and conceited of his own intelligence. When this arcanum, relating to the creation of the woman from the man, is understood, it may then be seen, that the woman in like manner is as it were created or formed from the man in marriage, and that this is effected of the wife, or rather by the wife from the Lord, who infuseth inclinations into women to produce such effect; for the wife receiveth in herself the image of the man, whereby she appropriates to herself his affections, as may be seen above, n. 183; and whereby she conjoins the internal will of the man with her own, of which we shall treat presently; and whereby also she claims to herself the propagated forms (*propagines*) of his soul, of which also we shall speak elsewhere. From these considerations it is evident, that according to the description in the book of Genesis interiorly understood, a woman is formed into a wife by such principles as she taketh out of the husband and his breast, and inscribeth in herself.

194. IX. THAT THIS FORMATION IS EFFECTED ON THE PART OF THE WIFE BY SECRET MEANS, AND THAT THIS IS MEANT BY THE WOMAN BEING CREATED WHILST THE MAN SLEPT. It is written in the book of Genesis, that Jehovah God caused a deep sleep to fall upon Adam, so that he slept, and that then he took one of his ribs, and builded it into a woman, chap. ii. 21, 22; that by the man's sleep and sleeping is signified his entire ignorance that the wife is formed and as it were created from him, appears from what was shewn in the preceding chapter, and also in this, concerning the innate prudence and circumspection of wives, not to divulge any thing concerning their love, neither concerning the assumption of the affections of the man's life, and thereby the transcription

transcription of his wisdom into themselves; that this is effected on the part of the wife without the husband's knowledge, and whilst he as it were sleepeth, thus by secret means, is evident from what was explained above, n. 166, 167, 168; where also it is clearly shewn, that the prudence, with which women are influenced herein, was implanted in them from creation, and in consequence thereof from their birth, for reasons of necessity, to the intent that conjugal love, friendship, and confidence, and thereby blessedness of cohabitation, and felicity of life, may be secured; wherefore for the right accomplishing of this end, it is enjoined the man to *leave father and mother, and cleave unto his wife*, Gen. ii. 24. Matt. xix. 4, 5; by father and mother, whom the man is to leave, in a spiritual sense is meant his propriety of will and propriety of understanding, and the propriety of man's (*homo*) will is to love himself, and the propriety of his understanding is to love his own wisdom; and by cleaving to his wife is signified to give up himself to the love of his wife; that those two proprieties are deadly evils to man, in case they remain with him, and that the love of those two proprieties is changed into conjugal love, so far as man cleaves to his wife, that is, receives her love, may be seen above, n. 193, and elsewhere. That by sleeping is signified to be in ignorance and unconcern; that by father and mother are signified the two proprieties of man (*homo*), one of the will and the other of the understanding; and that by cleaving to is signified to give up one's self to the love of any one, might be abundantly confirmed from passages in other parts of the Word; but this would be foreign to our present subject.

195. X. THAT THIS FORMATION ON THE PART OF THE WIFE IS EFFECTED BY THE CONJUNCTION OF HER OWN WILL WITH THE INTERNAL WILL OF THE MAN. That to the man appertains rational wisdom and moral wisdom, and that the wife conjoins herself with those things which have relation to his moral wisdom, may be seen above, n. 163, 164, 165; the things which relate to rational wisdom constitute the understanding of man, and the things which relate to moral wisdom constitute his will; the wife conjoins herself with those things which constitute the will of the man. It is the same thing whether it be said that the wife conjoins herself, or that she conjoins her will to the man's will, because the wife is born under the influence of the will-principle (*voluntaria*), and consequently in all her actions acts from the will. The reason why it is said *with the internal will of the man*, is, because the will

will of the man hath it's seat in his understanding, and the intellectual principle of the man is the inmost principle of the woman, according to what was observed above concerning the formation of the woman from the man, n. 32, and in other places. The man hath also an external will, but this frequently takes it's tincture from simulation and dissimulation; this will falls under the wife's notice, but she doth not conjoin herself with it except pretendedly, or in the way of sport.

196. XI. THAT THE END HEREIN IS, THAT THE WILL OF BOTH MAY BECOME ONE, AND THAT THUS BOTH MAY BECOME ONE MAN (*homo*); for whosoever conjoins to himself the will of another, conjoins also to himself his understanding; for the understanding considered in itself is nothing but the ministering and serving principle of the will; that this is the case, appears evidently from the affection of love, in that it moves the understanding to think as it directs; all affection of love is the will's propriety, for what a man loves, that he also wills; from these considerations it follows, that whosoever conjoins to himself the will of a man, conjoins to himself the whole man; hence it is, that it is implanted as a principle in the wife's love to unite the will of her husband to her own will, for hereby the wife becomes the husband's, and the husband the wife's; thus both become one man (*homo*).

197. XII. THAT THIS FORMATION IS EFFECTED BY APPROPRIATION OF THE AFFECTIONS OF THE HUSBAND. This article makes one with the two preceding articles, because affections are of the will; for affections, which are nothing else but derivations of the love, form the will, and make and compose it; but these affections with men are in the understanding, whereas with women they are in the will.

198. XIII. THAT THIS FORMATION IS EFFECTED BY A RECEPTION OF THE PROPAGATIONS OF THE SOUL OF THE HUSBAND, WITH DELIGHT ARISING FROM THIS CONSIDERATION, THAT SHE IS WILLING TO BE THE LOVE OF HER HUSBAND'S WISDOM. This coincides with what was explained above, n. 172, 173, wherefore any further explication is needless. Conjugal delights with wives arise solely from this source, that they desire to be one with their husbands, as good is one with truth in spiritual marriage; that conjugal love descends from this spiritual marriage, hath been proved above in the chapter which treats particularly on that subject; hence may be seen, as in an effigy, that the wife conjoins the man to herself, as good conjoineth truth to itself; and that the man reciprocally conjoineth himself to the wife, according to the reception

tion of her love in himself, as truth reciprocally conjoineth itself to good, according to the reception of good in itself; and that thus the love of the wife forms itself by the wisdom of the husband, as good forms itself by truth; for truth is the form of good. From these considerations it is also evident, that conjugal delights with the wife originate principally in this, that she desires to be one with the husband, consequently that she wills to be the love of her husband's wisdom; for in such case she is made sensible of the delights of her own heat in the man's light, according to what was explained in article iv. n. 188.

199. XIV. THAT THUS A VIRGIN IS FORMED INTO A WIFE, AND A YOUTH INTO A HUSBAND. This flows as a consequence from what hath been said above in this chapter, and in the foregoing chapter concerning the conjunction of conjugal partners into one flesh. The reason why a virgin becomes or is made a wife, is, because in a wife there are principles taken out of the husband, and thereby adventitious, which were not heretofore in her as a virgin; the reason too why a youth becomes or is made a husband, is, because in a husband there are principles taken out of the wife, which exalt the receptibility of love and wisdom in him, and which were not heretofore in him as a youth; but this is the case with those who are principled in love truly conjugal; that these are they who feel themselves an united man (*homo*), and as it were one flesh, may be seen in the preceding chapter, n. 178; from these considerations it is evident, that with females the virgin [life or principle] is changed into that of a wife, and with men the youthful [life or principle] is changed into that of a husband. That this is the case, was experimentally confirmed to me in the spiritual world, as follows: Certain men asserted, that conjunction with a female before marriage is like unto conjunction with a wife after marriage; on hearing this assertion, the wives were very indignant, and said, There is no likeness at all in the two cases, the difference between them is like the difference between what is fancied and what is real. Hereupon the men rejoined, Are ye not females as before? To this the wives replied with a louder voice, We are not females, but wives; ye are in fancied and not in real love, wherefore ye talk fancifully. Then the men said, If ye are not females (*feminae*), ye are however women (*mulieres*); and they replied, In the first states of marriage we were women (*mulieres*), but now we are wives.

200. XV. THAT IN THE MARRIAGE OF ONE MAN WITH ONE WIFE, BETWEEN WHOM THERE SUBSISTS LOVE TRULY CONJUGIAL, THE WIFE BECOMES MORE AND MORE A WIFE, AND THE HUSBAND MORE AND MORE A HUSBAND. That love truly conjugal more and more conjoins two into one man (*homo*), may be seen above, n. 178, 179; and whereas a wife becomes a wife by virtue of and according to conjunction with the husband, and in like manner the husband with the wife; and whereas love truly conjugal endures to eternity, it follows, that the wife becomes more and more a wife, and the husband more and more a husband: the true reason is, because in the marriage of love truly conjugal, each conjugal partner becomes a more and more interior man, for that love opens the interiors of their minds, and as these are opened, man becomes more and more a man (*homo*), and to become more a man (*homo*) in the case of the wife is to become more a wife, and in the case of the husband to become more a husband. I have heard from the angels, that the wife becomes more and more a wife as the husband becomes more and more a husband, but not *vice versa*; because it rarely if ever happens, that a chaste wife is wanting in love to the husband; but the husband is wanting in a return of love to the wife; and that this return of love is wanting because there is no elevation of wisdom, which alone receives the love of the wife; concerning which wisdom see above, n. 130, 163, 164, 165. But these things they said in regard to marriages on earth.

201. XVI. THAT THUS ALSO THEIR FORMS ARE SUCCESSIVELY PERFECTED AND ENNOBLED FROM AN INTERIOR PRINCIPLE. The most perfect and most noble human form results from the conjunction of two forms by marriage so as to become one form, thus from two fleshs becoming one flesh, according to creation; that in such case the mind of the man is elevated into superior light, and the mind of the wife into superior heat, and that in such case they germinate, and bear flowers and fruits, like trees in the time of spring, may be seen above, n. 188, 189. That from the nobleness of this form are produced noble fruits, in the heavens spiritual, and on earth natural, will be seen in the article which next follows.

202. XVII. THAT CHILDREN BORN OF PARENTS, WHO ARE PRINCIPLED IN LOVE TRULY CONJUGIAL, DERIVE FROM THEIR PARENTS THE CONJUGIAL PRINCIPLE OF GOOD AND TRUTH, BY VIRTUE WHEREOF THEY HAVE

HAVE AN INCLINATION AND FACULTY, IF SONS, TO PERCEIVE THE THINGS APPERTAINING TO WISDOM, AND IF DAUGHTERS, TO LOVE THOSE THINGS WHICH WISDOM TEACHES. That children derive from their parents inclinations to such things as had been objects of love and of life with the parents, is a truth most perfectly agreeable to the testimony of history in general, and of experience in particular; but that they do not derive or inherit from their parents the affections themselves, and thence the lives of those affections, but only inclinations and also faculties thereto, hath been evinced to me by the wise in the spiritual world, concerning whom see the TWO MEMORABLE RELATIONS above adduced. That children to the latest posterity, by virtue of innate inclinations, if they are not broken, are led into affections, thoughts, speech, and life, similar to those of their parents, is clearly manifest from the Jewish nation, in that at this day they are like unto their fathers in Egypt, in the wilderness, in the land of Canaan, and in the Lord's time; and that this likeness is not confined to their minds only, but extends to their countenances; for who doth not know a Jew by his look? The case is the same with the descendants of others: from which considerations it may infallibly be concluded, that children are born with inclinations to such things as their parents were inclined to. But it is of the divine providence that thought and act should not follow inclination, to the intent that perverse inclinations may be rectified; it is also of the divine providence that a faculty hath been implanted for this purpose, by virtue whereof parents and masters have the power of amending the morals of children, and children may afterwards amend their own morals when they come to years of discretion.

203. It is said that children derive from their parents the conjugal principle of good and truth, because this is implanted from creation in the soul of every one, for it is that principle which flows into man from the Lord, and constitutes his human life. But this conjugal principle passes into derivative principles from the soul even to the ultimates of the body; in its passage through these ultimates and those derivative principles, it is changed by man himself in various ways, and sometimes into the opposite principle, which is called the conjugal (oo) or connubial principle of what is evil and false; when this is the case, the mind is closed from beneath, and is sometimes twisted as a spire into the adverse principle; but with some that principle is not closed, but remains half-open above, and with some open. The latter and the former

D d 2

mer

mer conjugal principle is the source of those inclinations which children inherit from their parents, a son after one manner, and a daughter after another. The ground and reason why such inclinations are derived from the conjugal principle, is, because conjugal love is the foundation love of all loves, as was proved above, n. 65.

204. The reason why children born of parents, who are principled in love truly conjugal, derive inclinations and faculties, if a son, to perceive the things appertaining to wisdom, and if a daughter, to love the things which wisdom teaches, is, because the conjugal principle of good and truth is implanted from creation in every soul, and also in the principles derived from the soul; for that this conjugal principle filleth the universe from first principles to last, and from a man even to a worm, was shewn above; and that the faculty to open the inferior principles of the mind even to conjunction with it's superior principles, which are in the light and heat of heaven, is also implanted in every man from creation, was also shewn above; hence it is evident, that a superior suitability and facility to conjoin good to truth, and truth to good, and thus to grow wise, is inherited by those who are born from such marriage; consequently they have a superior suitability and facility also to imbibe the things appertaining to the church and heaven; for that conjugal love is conjoined with these things, hath been frequently shewn above. From these considerations reason may clearly discover the end for which the Lord the Creator hath provided, and still provides, marriages of love truly conjugal.

205. I have been informed by the angels, that they, who lived in the most ancient times, live at this day in the heavens, houses and houses, families and families, nations and nations, in like manner as they had lived on earth, and that scarce any one of a house is wanting; and that the reason is, because they were principled in love truly conjugal; and that hence their children inherited inclinations to the conjugal principle of good and truth, and that they were easily initiated into it more and more interiorly by education received from their parents, and afterwards as from themselves, when they became capable of judging for themselves, were introduced into it by the Lord.

206. XVIII. THAT THE REASON OF THIS IS, BECAUSE THE SOUL OF THE OFFSPRING IS FROM THE FATHER, AND IT'S CLOATHING FROM THE MOTHER. That the soul is from the father, is doubted by no wise man; it is also manifestly conspicuous from minds, and likewise from faces which

which are types of minds, in descendants who proceed from fathers of families in a regular series; for the father returns as in effigy, if not in his sons, yet in his grandsons and great grandsons; and this by reason that the soul constitutes the inmost principle of man (*homo*), and this inmost principle may be covered and concealed by the offspring nearest in descent, but nevertheless it comes forth and manifests itself in the more remote issue. That the soul is from the father, and the cloathing from the mother, may be illustrated by things analogous in the vegetable kingdom; in this kingdom the earth or ground is the common mother, which in itself, as in a womb, receives and cloathes seeds, yea, as it were conceives, bears, brings forth, and educates them, as a mother her offspring from the father.

* * * * *

207. To the above I will add TWO MEMORABLE RELATIONS. FIRST: After some time I was looking towards the city Athenæum, of which mention was made in a former memorable relation, and I heard thence an unusual clamour; there was in it something of laughter, and in the laughter something of indignation; and in the indignation something of sadness; still however the clamour was not thereby dissonant, but consonant, because one tone was not together with the other, but one was within another: in the spiritual world a variety and commixture of affections is distinctly perceived in sound. I inquired from afar, what was the matter? They said, A messenger is arrived from the place, where the new-comers from the christian world first appear, bringing information of what he hath heard there from three persons, that in the world whence they came they had believed with the generality, that the blessed and happy after death enjoy absolute rest from labours; and whereas administrations, offices, and employments, are labours, that they enjoy rest from these: and inasmuch as those three persons are now conducted hither by our emissary, and stand at the gate waiting for admission, a clamour was made, and it was deliberately resolved that they should not be introduced into the palladium in Parnassium, as the former were, but into the great auditory, to communicate the news they brought from the christian world; accordingly some deputies were sent to introduce them in form. Being at that time myself in the spirit, and distances with spirits being according to the states of their affections, and having in myself at that time an affection to see and hear them, I seemed

seemed to myself to be present there, and saw them introduced, and heard what they said. The seniors or wiser part of the audience sat at the sides of the auditory, and the rest in the midst, and before these latter was an elevated piece of ground; hither the three strangers were conducted, with the messenger, and a train of inferior attendants, through the middle of the auditory; and when silence was made, they were addressed by a kind of president of the assembly, and asked, WHAT NEWS FROM EARTH? And they replied, There is a variety of news; but pray tell us what kind of news do you want, or in regard to what subject? The president answered, WHAT NEWS FROM EARTH CONCERNING OUR WORLD, AND CONCERNING HEAVEN? And they replied, When we came first into this world, we were informed, that here and in heaven there are administrations, offices, employments, trades, studies relating to all sciences and professions, together with wonderful mechanical arts; and yet we believed that after our removal or translation from the natural world into the spiritual, we should enter upon an eternal rest from labours; and what are employments but labours? To this the president replied, By eternal rest from labours did ye understand eternal inactivity, in which ye should be continually sitting and lying down, with your bosoms and mouths open, attracting and sucking in delights and joys? We conceived something of this sort, said the three strangers, smiling courteously. Then answer was made to them, What connection have joys and delights, and the happiness thence resulting, with a state of inactivity? By inactivity the mind is enfeebled and contracted, instead of being strengthened and expanded; or in other words, the man is reduced to a state of death, instead of being quickened to life. Suppose a person to sit still in the most complete inactivity, with his hands hanging down, his eyes fixed on the ground, and withdrawn from all other objects, and suppose him at the same time to be encompassed with an atmosphere of gladness, must it not needs happen that a lethargy would seize both his head and body, whilst the vital expansion of his countenance would be contracted, and at length with relaxed fibres he would nod and totter, till he fell to the earth? What keeps the whole bodily system in it's due expansion and tension, but the tension of the mind? and whence comes the tension of the mind, but from administrations and employments, whilst the discharge of them is attended with delight? Wherefore I will tell you news from heaven, that administrations, offices, judiciary proceedings both in greater and lesser cases, also mechanical

chanical arts and employments, are therein. The strangers, on hearing of judiciary proceedings in heaven, said, To what purpose are such proceedings? are not all in heaven inspired and led of God, and in consequence thereof taught what is just and right? what need then of judges? The president replied, In this world we are instructed and learn what is good and true, also what is just and equitable, in like manner as in the natural world, and these things we learn, not immediately from God, but mediately by others; and every angel, as every man, thinks what is true, and doeth what is good, as from himself, and this, according to the state of the angel, is mixed and not pure; and moreover, there are amongst the angels some of a simple, and some of a wise character, and it is the part of the wise to judge, whilst the simple, by reason of their simplicity and ignorance, are doubtful about what is just, or through mistake wander from it. But whereas ye are as yet strangers in this world, if it be agreeable to you to attend me into our city, ye shall see all that is contained therein. Then they quitted the auditory, and some of the elders also accompanied them; and first they were introduced into a large library, which was divided into classes arranged according to the sciences. The three strangers, on seeing so many books, were astonished, and said, There are books also in this world! whence have ye parchment and paper? whence pens and ink? The elders replied, We perceive that ye believed in the former world, that this world is empty and void, because it is spiritual; and the reason why ye believed so is, because ye have conceived an idea of what is spiritual abstracted from what is material; and that which is abstracted from what is material appeared to you as nothingness, thus as empty and void, when nevertheless in this world there is a fulness of all things; here all things are SUBSTANTIAL, and not material, and material things derive their origin from things substantial; we who live here are spiritual men, because we are substantial and not material; hence it is that all things contained in the natural world are given in this world in their perfection, even books and writings, and many things besides which are not in the natural world. The three strangers, when they heard mention made of things SUBSTANTIAL, conceived that it must be so, as well because they saw written books, as because they heard it asserted that material things originate in substantial. For their further confirmation in these particulars, they were conducted to the houses of the scribes, who transcribed the writings written by the wise ones of the city, and they

they inspected the writings, and wondered to see them so neat and elegant. After this they were conducted to the musæums, schools, and colleges, and to the places where they had their literary sports; some of which they called sports of the Heliconides, some sports of the Parnassides, some sports of the Athenæides, and some sports of the virgins of the fountain; they said that the latter were so called, because virgins signify affections of the sciences, and every one hath intelligence according to his affection of the sciences; the sports so called were spiritual exercises and trials of skill. Afterwards they were led about the city to see the rulers, administrators, and their officers, by whom they were conducted to see several wonderful works executed in a spiritual manner by the artificers. When they had taken a view of all these things, the president again discoursed with them concerning the eternal rest from labours, into which the blessed and happy enter after death, and said, Eternal rest is not inactivity, inasmuch as inactivity occasions an universal languor, dullness, stupor, and drowsiness of the mind and thence of the body, and these things are death and not life, still less eternal life which the angels of heaven enjoy; wherefore eternal rest is a rest which dispels such mischiefs, and causes man to live; and this is nothing else but what elevates the mind, consequently it is some employment and work whereby the mind is stirred up, is vivified and delighted; and these effects are wrought according to the use, from which, in which, and to which the mind operates; hence it is that the universal heaven is regarded by the Lord as containing uses; and every angel is an angel according to use; the delight of use carries him along, as a prosperous gale doth a ship, and causeth him to be in eternal peace, and the rest of peace; this is the meaning of eternal rest from labours. That an angel is alive according to the application of his mind from a principle of use, is evident from this consideration, that every one hath conjugal love with it's virtue, ability, and delights, according to his application to the genuine use in which he is. When the three strangers were confirmed that eternal rest is not inactivity, but the delight of some employment which is of use, there came some virgins with pieces of needle-work and net-work, wrought with their own hands, which they presented to them; and the virgins, when the novitiate spirits were gone, sung an ode, wherein they expressed with angelic melody the affection of works of use with the pleasantness attending it.

208. THE SECOND MEMORABLE RELATION. Whilst I was in meditation concerning the arcana of conjugal love stored up with wives, there again appeared a GOLDEN SHOWER as described above; and I recollected that it fell over a hall in the east where there lived three conjugal loves, that is, three conjugal pairs, who loved each other tenderly; on seeing it, as if invited by the sweetness of meditation on that love, I hastened towards it, and as I approached, the shower from golden became purple, afterwards scarlet, and when I came near, it was sparkling like dew; so I knocked at the door, and it was opened; and I said to the keeper of the door, Tell the husbands, that the person, who before came with an angel, is come again, and begs the favour of being admitted into their company; and presently the keeper of the door returned with a message of assent from the husbands, and I entered in. The three husbands with their wives were together in an open gallery, and as I paid my respects to them, they returned the compliment. Then I asked the wives, Whether the white dove in the window afterwards appeared? They said, Yes, and to-day also, and that it likewise expanded it's wings, from which circumstance we concluded that thou wast near at hand, and wast solicitous to have one further arcanum discovered to thee concerning conjugal love. And I asked, Why do ye say *one* (arcanum), when yet I came hither to learn several? They replied, They are arcana, and some of them transcend your wisdom to such a degree, that the understanding of your thought cannot comprehend them; ye glory over us by reason of your wisdom, but we do not glory over you by reason of our's, and yet our's is eminently distinguished above your's, inasmuch as it enters your inclinations and affections, and sees, perceives, and is sensible of them; ye know nothing at all of the inclinations and affections of your own love, and yet these are the principles from which, and according to which, your understanding thinks, consequently from which, and according to which, ye are wise; and yet wives are so well acquainted with those principles in their husbands, that they see them in their faces, and hear them from the tone of their voices in discourse, yea, they feel them on their breasts, their arms, and their cheeks: but we, by reason of the zeal of our love for your happiness, and at the same time for our own, pretend not to know them, and yet we govern them so prudently, that wheresoever the fancy, good pleasure, and will of our husbands leads, we follow by permitting and suffering, bending the direction thereof only when it is possible, but in no case forcing it. I

E e

asked,

asked, Whence have ye this wisdom? They replied, It is implanted in us by virtue of creation and consequent birth; our husbands liken it to instinct, but we say that it is of the divine providence, in order that the men may be rendered happy by their wives. We have heard from our husbands, that the Lord willeth that the male man (*homo masculus*) should act from a free principle according to reason, and that on this account the Lord himself governs from within his free principle, so far as respects the inclinations and affections, and governs it from without by means of his wife, and that thus he forms a man with his wife into an angel of heaven; and moreover love changes it's essence, and doth not become conjugal love, if it be compelled. But we will be more explicit on this subject; we are moved thereto, that is, to prudence in governing the inclinations and affections of our husbands, so that they may seem to themselves to act from a free principle according to their reason, from this motive, because we are delighted with the love of them, and we love nothing more than that they should be delighted with our delights, which, in case of being lightly esteemed by our husbands, become insipid also to us. Having spoken these words, one of the wives entered into a bed-chamber, and on her return said, My dove still vibrates it's wings, which is a sign that we may communicate further arcana; and they said, We have observed various changes of the inclinations and affections of the men, as that they grow cold towards their wives, whilst they [the husbands] entertain vain thoughts against the Lord and the church; that they grow cold whilst they are conceited of their own intelligence; that they grow cold whilst they look at the wives of others from a principle of concupiscence; that they grow cold whilst their love is adverted to by their wives, not to mention other occasions; and that the degrees of their coldness are various; this we discover from a drawing back of the sense from their eyes, ears, and bodies, on the presence of our senses. From these few observations thou mayest see, that we know better than the men, whether it be well or ill with them; if they are cold towards their wives, it is ill with them, but if they are warm towards their wives, it is well with them; wherefore the wives are continually devising means whereby the men may become warm and not cold towards them, and these means they devise with a sagacity inscrutable to the men. As they spake these words, the dove was heard to make a sort of moaning, and immediately the wives said, This is a token to us, that we have a wish to communicate greater arcana,

arcana, but that it is not allowable; probably you will discover to the men what you have heard. And I replied, I intend to do so; what harm can come from it? Hereupon the wives discoursed among themselves on the subject, and then said, Discover if you please, we are well aware of the power of persuasion which wives possess, for they will say to their husbands, The man is not in earnest; he tells idle tales; he is but joking from appearances, and from strange fancies usual with men; believe not him, but believe us; we know that ye are loves, and that we are obediences; wherefore discover if you please, but still the husbands will have no dependence on what comes from your lips, but on what comes from the lips of their wives which they kiss.

UNIVERSALS concerning MARRIAGES.

209. **T**HERE are many things relating to marriages, which, if particularly treated of, would swell this little work into a large volume; for we might treat particularly of the similitude and dissimilitude subsisting amongst conjugal partners; of the elevation of natural conjugal love into spiritual conjugal love, and of their conjunction; of the increments of the one, and of the decrements of the other; of the varieties and of the diversities of each; of the intelligence of wives; of the universal conjugal sphere proceeding from heaven, and of its opposite from hell; and of their influx and reception; with many other particulars, which, if singularly enlarged upon, would render this work so bulky as to tire out the reader. For this reason, and to avoid useless prolixity, those particulars are contracted into universals concerning marriages. But these universals, like the foregoing subjects, must be considered distinctly as arranged under the following articles: I. *That the sense proper to conjugal love is the sense of touch.* II. *That with those who are principled in love truly conjugal, the faculty of growing wise increases, but that it decreases with those who are not principled in conjugal love.* III. *That with those who are principled in love truly conjugal, the satisfaction of cohabitation increases, but that it decreases with those who are not principled in conjugal love.* IV. *That with those who are principled in love truly conjugal, conjunction of minds increases, and*

therewith friendship, but that both friendship and conjunction of minds decreases with those who are not principled in conjugal love. V. That they, who are principled in love truly conjugal, continually desire to be one man (homo); but that they, who are not principled in conjugal love, desire to be two. VI. That they, who are principled in love truly conjugal, in marriage have respect to what is eternal; but that the case is reversed with those who are not principled in conjugal love. VII. That conjugal love resides with chaste wives, but that still their love depends on the husbands. VIII. That the intelligence of women is in itself modest, elegant, pacific, yielding, soft, tender; but that the intelligence of men is in itself grave, harsh, hard, daring, fond of licentiousness. IX. That wives love the bonds of marriage, if so be the men love them. X. That wives are in no excitation as men, but that they have a state of preparation for reception. XI. That men have abundant store (copia) according to the love of propagating the truths of their wisdom, and according to the love of doing uses. XII. That determination is in the good pleasure of the husband. XIII. That the conjugal sphere is what flows from the Lord through heaven into all and singular the things of the universe, even to it's ultimates. XIV. That this sphere is received by the female sex, and through that sex is transferred into the male sex; and not vice versa. XV. That where love truly conjugal is, this sphere is received by the wife, and only through the wife by the husband. XVI. That where love not conjugal is, this sphere is received indeed by the wife, but not by the husband through her. XVII. That love truly conjugal may have place with one of the conjugal partners, and not at the same time with the other. XVIII. That there are various similitudes and dissimilitudes, as well internal as external, with conjugal partners. XIX. That various similitudes are capable of being conjoined, but not with dissimilitudes. XX. That the Lord provides similitude for those who desire love truly conjugal, and that if it is not given in the earths, he provides it in the heavens. XXI. That man, according to the defect and loss of conjugal love, accedes to the nature of a beast. We proceed to the explication of each article.

210. I. THAT THE SENSE PROPER TO CONJUGIAL LOVE IS THE SENSE OF TOUCH. Every love hath it's own proper sense; the love of seeing, grounded in the love of understanding, hath the sense of seeing, and the gratifications proper to it are the various kinds of symmetry and beauty; the love of hearing, grounded in the love of harkening to and obeying, hath the sense of hearing, and the gratifications proper to it are the various

various kinds of harmony; the love of knowing those things which float about in the air, grounded in the love of perceiving, is the sense of smelling, and the gratifications proper to it are the various kinds of fragrance; the love of self-nourishment, grounded in the love of imbibing goods and truths, is the sense of tasting, and the delights proper to it are the various kinds of delicate foods; the love of knowing objects, grounded in the love of circumspection and self-preservation, is the sense of touching, and the gratifications proper to it are the various kinds of titillation. The ground and reason why the love of conjunction with a partner, grounded in the love of uniting good and truth, hath the sense of touch proper to it, is, because this sense is common to all the senses, and hence borrows from them somewhat of support and nourishment; that this latter love brings all the above-mentioned senses into communion with it, and ascribes to itself their gratifications, is a known thing. That the sense of touch is ascribed to conjugal love, and is proper to it, is manifest from all the sports thereof, and from the exaltation of its subtleties to the highest degree of what is exquisite. But the further consideration of this subject is left to lovers.

211. II. THAT WITH THOSE WHO ARE PRINCIPLED IN LOVE TRULY CONJUGIAL, THE FACULTY OF GROWING WISE INCREASES; BUT THAT IT DECREASES WITH THOSE WHO ARE NOT PRINCIPLED IN CONJUGIAL LOVE. The reason why the faculty of growing wise increases with those who are principled in love truly conjugal, is, because this love appertains to conjugal partners by virtue of wisdom, and according to wisdom, as hath been fully proved in the preceding treatise; also, because the sense of that love is the touch, and the touch is common to all the senses, and full of delights, in consequence whereof it opens the interiors of minds, as it opens the interiors of the senses, and therewith the organical principles of the whole body: hence it follows, that they who are principled in that love, love nothing better than to grow wise; for man grows wise in proportion as the interiors of his mind are opened; for by such opening, the thoughts of the understanding are elevated into superior light, and the affections of the will into superior heat, and superior light is wisdom, and superior heat is the love thereof; spiritual delights conjoined to natural delights, which are the portion of those who are principled in love truly conjugal, constitute loveliness, and hence the faculty of growing wise. From this ground it is that
angels

angels have conjugal love according to wisdom, and the increments of that love and at the same time of it's delights are according to the increments of wisdom; and that spiritual offsprings, which are the product of their marriages, are such things as are of wisdom from the father, and of love from the mother, which they love from a spiritual *force*; which love adds itself to their conjugal love, and continually elevates it, and joins them together.

212. The contrary is the case with those, who are not principled in any conjugal love, by reason of not being principled in any love of wisdom; these enter into marriage with no other end but that of lasciviousness, and in this end there is also the love of growing insane; for every end considered in itself is a love, and lasciviousness in it's spiritual origin is insanity; by insanity is meant a delirium occasioned in the mind by false principles, and an eminent degree of delirium is what is occasioned by falsified truths, until they are believed to be wisdom. That these persons are contrary to conjugal love, is confirmed or evinced by manifest proof in the spiritual world, where, on perceiving the first scent of conjugal love, they fly into caverns, and shut the doors; and if these are opened, they grow insane like madmen in the world.

213. III. THAT WITH THOSE WHO ARE PRINCIPLED IN LOVE TRULY CONJUGIAL, THE SATISFACTION OF COHABITATION INCREASES; BUT THAT IT DECREASES WITH THOSE WHO ARE NOT PRINCIPLED IN CONJUGIAL LOVE. The reason why the satisfaction of cohabitation increases with those who are principled in love truly conjugal, is, because they mutually love each other with every sense; the wife seeth nothing more lovely than the husband, and the husband seeth nothing more lovely than the wife; neither do they hear, smell, or touch any thing more lovely; hence the satisfaction they enjoy of cohabiting together in the same house, bed-chamber, and bed. That this is the case, ye husbands may confirm yourselves from the first delights of marriage, which are in their fulness, because at that time the wife alone of all the sex is loved. That the reverse is the case with those who are not principled in conjugal love, is a known thing.

214. IV. THAT WITH THOSE WHO ARE PRINCIPLED IN LOVE TRULY CONJUGIAL, CONJUNCTION OF MINDS INCREASES, AND THERewith FRIENDSHIP; BUT THAT BOTH FRIENDSHIP AND CONJUNCTION OF MINDS DECREASE WITH THOSE WHO ARE NOT PRINCIPLED IN CONJUGIAL LOVE. That conjunction of minds increases with those who are principled in love

love truly conjugal, was proved in the chapter treating of the conjunction of souls and minds by marriage, which conjunction is meant by the Lord's words, that they are no longer two but one flesh, see n. 156 to 191. But the reason why that conjunction increases as friendship conjoins itself to love, is, because friendship is as the face of that love, and also is as it's raiment, for it not only adjoins itself to love as raiment, but also conjoins itself thereto as a face; love preceding friendship is like the love of the sex, which love after the marriage vow takes it's leave and departs, whereas love conjoined to friendship after the marriage vow remains, and is also strengthened; it likewise enters more interiorly into the breast, friendship introducing it, and making it truly conjugal; and in this case the love makes this it's friendship also conjugal, which differs greatly from the friendship of other love, for it is full. That the case is reversed with those, who are not principled in conjugal love, is a known thing; with these latter, the first friendship, which was insinuated during the time of courtship, and afterwards during the period immediately succeeding marriage, recedes more and more from the interiors of the mind, and thence successively at length retires to the cuticles; and with those who think of separation, it entirely departs; but with those who do not think of separation, love remains in the externals, yet is cold in the internals.

215. V. THAT THEY, WHO ARE PRINCIPLED IN LOVE TRULY CONJUGIAL, ARE CONTINUALLY DESIROUS TO BE ONE MAN; BUT THAT THEY WHO ARE NOT PRINCIPLED IN CONJUGIAL LOVE, ARE DESIROUS TO BE TWO. Conjugal love in it's essence is nothing else but the willingness of two to be one, that is, their willingness that two lives may become one life; this will is the perpetual *conatus* of that love, from which flow all it's effects. That *conatus* is the very essence of motion, and that will is living *conatus* appertaining to man, is confirmed by the researches of philosophers, and is also evident to such as take a view of the subject from refined reason; hence it follows, that they who are principled in love truly conjugal, continually endeavour, that is, will to be one man. That the contrary is the case with those who are not principled in conjugal love, they themselves well know, who, inasmuch as they continually think themselves two by reason of the disunion of souls and minds, therefore neither do they comprehend what is meant by the Lord's words, that they are no longer two, but one flesh, Matt. xix. 6.

216. VI.

216. VI. THAT THEY, WHO ARE PRINCIPLED IN LOVE TRULY CONJUGIAL, IN MARRIAGE HAVE RESPECT TO WHAT IS ETERNAL; BUT THAT THE CASE IS REVERSED WITH THOSE WHO ARE NOT PRINCIPLED IN CONJUGIAL LOVE. The reason why they, who are principled in love truly conjugial, have respect to what is eternal, is, because in that love there is eternity; and it's eternity is grounded in this, that that love with the wife, and wisdom with the husband, increases to eternity, and in the increase or progression the conjugial partners enter more and more interiorly into the blessednesses of heaven, which their wisdom and it's love have stored up together in themselves; wherefore if the idea of what is eternal was to be plucked away, or by any casualty was to slip out of their minds, it would be as if they were cast down from heaven. What is the state of conjugial partners in heaven, whilst the idea of what is eternal falls out of their minds, and the idea of what is temporal succeeds in it's place, hath been made manifest to me from the following case: On a certain time two conjugial partners, in consequence of leave granted them, were present with me from heaven, and at that instant the idea of what is eternal respecting marriage was taken away from them by a certain idle disorderly spirit who discoursed with craft and subtlety; hereupon they began to bewail themselves, saying, that they could not live any longer, and that they felt a misery which they never felt before; this being perceived by their co-angels in heaven, the disorderly spirit was removed and cast down, whereupon the idea of what is eternal instantly returned to them, by which they were gladdened with gladness of heart, and most tenderly embraced each other. Besides this, I have heard two conjugial partners, who at an instant entertained an idea of what is eternal respecting their marriage, and the next instant the idea of what is temporal; the reason was, because there was in them internal dissimilitude; when they were in the idea of what is eternal, they had mutual gladness, but when in the idea of what is temporal, they said, there is no longer marriage; and the wife, I am no longer a wife, but a concubine, and the husband, I am no longer a husband, but a whoremonger; wherefore whilst their internal dissimilitude was open to them, the man departed from the woman, and the woman from the man; but afterwards, inasmuch as each had an idea of what is eternal respecting marriage, they were consociated with companions of similitude. From these instances it may be clearly seen, that they who are principled in love truly conjugial, have respect to what is eternal,

eternal, and that if this idea slips down from inmost principles out of the thought, they are disunited as to conjugal love, though not at the same time as to friendship, for friendship dwells in external principles, but conjugal love in internal. The case is similar with marriages on the earths, where conjugal partners, whilst they tenderly love each other, think of what is eternal respecting the marriage-covenant, and not at all concerning it's end by death; and in case this latter enters their thoughts, they are grieved; nevertheless they are cherished again by hope grounded in the thought of it's continuation after their decease.

216.* VII. THAT CONJUGIAL LOVE RESIDES WITH CHASTE WIVES, BUT THAT STILL THEIR LOVE DEPENDS ON THE HUSBANDS. The reason is, because wives are born loves, and hence it is innate to them to will to be one with their husbands, and from this thought of their will they continually tuck (up) their love; wherefore to recede from the *conatus* of uniting themselves to their husbands, would be to recede from themselves: it is otherwise with the husbands, who are not born loves, but recipient of that love from their wives, and on this account, so far as they receive it, so far the wives enter with their love; but so far as they do not receive it, so far the wives stand abroad with their love, and are in expectation: this is the case with chaste wives, but it is otherwise with the unchaste. From these considerations it is evident, that conjugal love resides with the wives, but that their love depends on the husbands.

217. VIII. THAT THE INTELLIGENCE OF WOMEN IS IN ITSELF MODEST, ELEGANT, PACIFIC, YIELDING, SOFT, TENDER; AND THAT THE INTELLIGENCE OF MEN IN ITSELF IS GRAVE, HARSH, HARD, DARING, FOND OF LICENTIOUSNESS. That such is the characteristic distinction of the woman and the man, is very manifest from the body, the face, the tone of voice, the discourse, the gesture, and the manners of each; from the BODY, in that there is more of hardness in the skin and flesh of men, and more of softness in that of women; from the FACE, in that it is harder, more fixed, harsher, of darker complexion, also bearded, thus less beautiful in men, whereas in women it is softer, more yielding, more tender, of fairer complexion, and thence more beautiful; from the TONE OF VOICE, in that it is deeper with men, and softer with women; from the DISCOURSE, in that with men it is given to licentiousness and daring, but with women it is modest and pacific; from the GESTURE, in that with men it is stronger and firmer, whereas with wo-

F f

men

men it is more weak and feeble; from the MANNERS, in that with men they are more unrestrained, but with women more elegant. How far from the very cradle the genius of men differs from the genius of women, was discovered to me clearly from seeing a number of boys and girls met together; I saw them at times through a window in a great city in the street, where more than twenty assembled every day; the boys, agreeable to the disposition born with them, in their pastimes were tumultuous, vociferous, apt to fight, to strike, and to cast stones at each other; whereas the girls sat peaceably at the doors of the houses, some playing with little children, some dressing dolls, some at work on bits of linen, some kissing each other, and what surprized me, they still looked with satisfaction at the boys whose pastimes were so different from their own. Hence I could see plainly, that man is by birth understanding, and the woman love; and what the quality of understanding is, and what the quality of love in their principles; and thereby what the quality of the understanding of the man would be without conjunction with female love, and afterwards with conjugal love.

218. IX. THAT WIVES LOVE THE BONDS OF MARRIAGE, IF SO BE THE MEN LOVE THEM. This follows from what was said in the foregoing article: add to this, that wives from an inherent principle are willing to be wives, and to be called wives, this being to them a name of respect and honour, wherefore they love the bonds of marriage. And whereas chaste wives, not in name only, but in reality, are willing to be wives, and this is effected by a closer and closer binding with their husbands, therefore they love the bonds of marriage from a principle of establishing the marriage-covenant, and this so much the more as they are loved again by their husbands, or what is similar thereto, as the men love those bonds.

219. X. THAT WIVES ARE IN NO EXCITATION LIKE MEN; BUT THAT THEY HAVE A STATE OF PREPARATION FOR RECEPTION. That semination and consequent excitation appertains to the men, and that women have not the latter because they have not the former, is evident; but that women have a state of preparation for reception, and thus for conception, I relate from what has been told me; but what the nature and quality of this state with the women is, it is not allowed to describe, and also it is known to them alone; but whether their love, whilst they are in that state, is in the enjoyment of it's delight, or in what is undelightful, hath not been published by them; this only is generally known,

known, that it is not allowed the husband to say to the wife, that he is able and not willing, for thereby the state of reception is remarkably hurt, which is prepared according to the state of the husband's ability.

220. XI. THAT MEN HAVE ABUNDANT STORE ACCORDING TO THE LOVE OF PROPAGATING THE TRUTHS OF WISDOM, AND ACCORDING TO THE LOVE OF DOING USES. This position is one amongst the arcana which were known to the ancients, and at this day are lost; the ancients knew that all and singular the things which are done in the body are from a spiritual origin, as that from the will, which in itself is spiritual, actions flow; that from the thought, which also is spiritual, speech flows; also that natural sight is grounded in spiritual sight, which is that of the understanding; natural hearing in spiritual hearing, which is attention of the understanding and at the same time accommodation of the will; and natural smelling in spiritual smelling, which is perception, and so forth; that in like manner semination with man is from a spiritual origin, the ancients saw; that it is from the truths of which the understanding consists, they concluded from several documents both of reason and of experience; and they asserted, that nothing else is received by males, from the spiritual marriage which is that of good and truth, and which flows into all and singular things of the universe, but truth, and what hath relation to truth; and that this in it's progress into the body is formed into seed; and that from this ground it is, that seeds spiritually understood are truths. As to formation, they asserted, that the masculine soul, as being intellectual, is thus truth, for the intellectual principle is nothing else, wherefore whilst the soul descends, truth also descends; that this is effected by this circumstance, that the soul, which is the inmost principle of man (*homo*) and of every animal, and which in it's essence is spiritual, by virtue of an implanted tendency to self-propagation, follows in the descent, and is willing to procreate itself, and that when this is the case, the entire soul forms itself, and clothes itself, and becomes seed; and that this may be done a thousand and a thousand times, because the soul is a spiritual substance, which is not a subject of extension but of impletion, (*qq*) and from which no part can be taken away, but the whole may be produced, without any loss thereof; hence it is, that it is fully in the smallest receptacles, which are seeds, as it is in it's greatest receptacle, which is the body. Since therefore the principle of truth in the soul is the origin of seed, it fol-

F f 2

lows,

lows, that men have abundant store according to the love of propagating the truths of their wisdom. The reason why it is also according to the love of doing uses, is, because uses are the goods which truths produce. In the world also it is known to some, that the industrious have abundant store, and not the idle. I asked, How is a feminine principle produced from a male soul? and received for answer, that it was from intellectual good, because this in it's essence is truth; for the intellect can think that this is good, thus that it is true that it is good; it is otherwise with the will, this doth not think what is good and true, but loveth and doeth what is good and true. That therefore by sons in the Word are signified truths, and by daughters goods, may be seen above, n. 120; and that by seed in the Word is signified truth, may be seen in the APOCALYPSE REVEALED, n. 565.

221. XII. THAT DETERMINATION AT ALL TIMES IS IN THE GOOD PLEASURE OF THE HUSBAND. The reason is, because with men is the abundant store above mentioned, and this varies with them both according to states of the mind, and according to states of their bodies; for the understanding is not so constant in it's thoughts, as the will is in it's affections; inasmuch at it is sometimes carried upwards, sometimes downwards, sometimes it is in a serene and clear state, at other times in a turbulent and obscure one, sometimes employed in agreeable objects, sometimes in disagreeable; and whereas the mind, whilst it acts, is also in the body, it follows, that the body hath similar states: hence it is, that the husband at times recedes from conjugal love, and at times accedes to it, and that abundant store is removed in one state, and is restored in the other. These are the reasons why determination at all times is to be left to the good pleasure of the husband; hence it is that wives, from a wisdom implanted in them, in no case suggest any admonition on such subjects.

222. XIII. THAT THE CONJUGIAL SPHERE IS WHAT FLOWS FROM THE LORD THROUGH HEAVEN INTO ALL AND SINGULAR THE THINGS OF THE UNIVERSE, EVEN TO IT'S ULTIMATES. That love and wisdom proceed from the Lord, or what is the same thing, good and truth, was shewn above in a chapter on the subject; those two principles in marriage proceed continually from the Lord, because they are himself, and from him are all things; and the things which proceed from him fill the universe; for unless this was the case, nothing would subsist which exists. There are several spheres which proceed from him, as the sphere of conservation

conservation of the created universe, the sphere of defence of good and truth against what is evil and false, the sphere of reformation and regeneration, the sphere of innocence and peace, the sphere of mercy and grace, with several others; but the universal of all is the conjugal sphere, because this also is the sphere of propagation, and thus the super-eminent sphere of conservation of the created universe by successive generations. That this conjugal sphere fills the universe, and pervades all things from first to last, is evident from what hath been shewn above, that there are marriages in the heavens, and the most perfect in the third or supreme heaven; and that besides having place with men (*homines*) it hath place also with all subjects of the animal kingdom in the earths, even to worms; and moreover with all subjects of the vegetable kingdom, from olives and palm-trees even down to the smallest grasses. That this sphere is more universal than the sphere of heat and light, which proceeds from the sun of our world, may be evidenced to reason from this consideration, that it operates also in the absence of the sun's heat, as in winter, and in the absence of its light, as in the night, especially with men (*homines*): the reason why it so operates is, because it is from the sun of the angelic heaven, and thence is a constant equation of heat and light, that is, conjunction of good and truth, for it is in a continual spring; the changes of good and truth, or of the heat and light thereof, are not variations thereof, as are the variations in the earths arising from changes of the heat and light proceeding from the natural sun, but they arise from the recipient subjects.

223. XIV. THAT THIS SPHERE IS RECEIVED BY THE FEMALE SEX, AND THROUGH THAT SEX IS TRANSFERRED INTO THE MALE SEX. That there is not any conjugal love appertaining to the male sex, but that it appertains solely to the female sex, and from this sex is transferred into the male, I have seen evidenced by experience, concerning which see above, n. 161; a further proof of this is supplied from this consideration, that the male form is the intellectual form, and the female is the voluntary (or will) form; and the intellectual form cannot grow warm with conjugal heat from itself, but from the conjunctive heat of some one, into whom it was implanted from creation; consequently it cannot receive that love except by the voluntary (or will) form of the woman adjoined to itself, because this also is a form of love. This same position might be further confirmed by the marriage of good and truth; and to the natural man by the marriage of the heart and lungs, inas-
much

much as the heart corresponds to love, and the lungs to understanding; but whereas the generality of mankind are wanting in the science of these subjects, confirmation thereby would tend rather to overshadow than to illustrate. It is in consequence of the translation of this sphere from the female sex to the male, that the mind is also inflamed solely from thinking about the sex; that hence also comes propagative formation and thereby excitation, follows of course, for unless heat accedes to light on earth, nothing flourishes and is excited to cause any fructification therein.

224. XV. THAT WHERE LOVE TRULY CONJUGIAL IS, THIS SPHERE IS RECEIVED BY THE WIFE, AND ONLY THROUGH THE WIFE BY THE HUSBAND. That this sphere, with those who are principled in love truly conjugal, is received by the husband only through the wife, is an arcanum at this day, and yet in itself it is not an arcanum, because the bridegroom and new-married husband may know this; is he not affected conjugially by whatever proceeds from the bride and new-married wife, but not at that time by what proceeds from others of the sex? The case is the same with those who live together in love truly conjugal. And whereas every one, both man and woman, is encompassed by his own sphere of life, densely on the breast, and less densely on the back, it is manifest whence it is that husbands, who are very fond of their wives, turn themselves to them, and in the day-time look at them with a look of complacency; and on the other hand, they who do not love their wives turn themselves away from them, and in the day-time look at them with a look of reluctance (*acie retracta*). By the reception of the conjugal sphere by the husband only through the wife, love truly conjugal is known and distinguished from spurious, false, and cold conjugal love.

225. XVI. THAT WHERE LOVE NOT CONJUGIAL IS, THAT SPHERE IS RECEIVED INDEED BY THE WIFE, BUT NOT BY THE HUSBAND THROUGH HER. This conjugal sphere flowing into the universe is in it's origin divine, in it's progress in heaven with the angels it is celestial and spiritual, with men natural, with beasts and birds animal, with worms merely corporeal, with vegetables it is void of life; and moreover in singular it's subjects it is varied according to their forms. Now whereas this sphere is received immediately by the female sex, and mediately by the male, and whereas it is received according to forms, it follows, that this sphere, which is holy in it's origin, may be turned into what is
not

not holy in the subjects, yea may be even inverted into what is opposite; the sphere opposite to it is called meretricious with such women, and scortatory with such men; and whereas such men and women are in hell, this sphere is from thence; but this sphere is also of much variety, and hence there are several species of it, but such a species is attracted and subtracted by man as is agreeable to him, and is conformable to and corresponds with his peculiar temper and disposition. From these considerations it may appear, that the man, who doth not love his wife, receives that sphere from another source than from his wife: nevertheless it is a fact, that it is also inspired by the wife, but without the husband knowing it, and whilst he grows warm.

226. XVII. THAT LOVE TRULY CONJUGIAL MAY HAVE PLACE WITH ONE OF THE CONJUGIAL PARTNERS, AND NOT AT THE SAME TIME WITH THE OTHER. For one may from the heart devote himself to chaste marriage, but the other knows not what marriage is; one may love the things which are of the church, but the other the things which are of the world alone; one may as to mind be in heaven, the other as to his mind be in hell; hence with one there may be conjugal love, and not with the other: the minds of such, inasmuch as they are turned in a contrary direction, are inwardly in collision with each other; and if not outwardly, still he, who is not principled in conjugal love, regards his covenanted comfort as a tiresome old woman; and so in other cases.

227. XVIII. THAT THERE ARE VARIOUS SIMILITUDES, AND VARIOUS DISSIMILITUDES, AS WELL INTERNAL AS EXTERNAL, WITH CONJUGIAL PARTNERS. It is a known thing, that between conjugal partners there are similitudes, and that there are dissimilitudes, and that the external appear, but not the internal, except after some time of cohabitation, to the conjugal partners themselves, and by indexes to others: but to enumerate each so that they might be known, is a vain thing, since several pages might be filled with an account and description of their varieties. Similitudes may in part be deduced and concluded from the dissimilitudes, by reason of which conjugal love is changed into cold, whereof we shall speak in the subsequent chapter. Similitudes and dissimilitudes in general derive their birth from connate inclinations, varied by education, connections, and imbibed persuasions.

228. XIX. THAT VARIOUS SIMILITUDES MAY BE CONJOINED, BUT NOT WITH DISSIMILITUDES. The varieties of similitudes are very numerous, and are more or less distant from each other; but still those which are distant

distant may in time be conjoined by various things, especially by accommodations to desires, by mutual offices, by civilities, by abstaining from what is unchaste, by the common love of infants, and the care of children; but particularly by conformity in things appertaining to the church; for by things appertaining to the church is effected a conjunction of similitudes distant interiorly, by other things only exteriorly. But with dissimilitudes no conjunction can be effected, because they are antipathic.

229. XX. THAT THE LORD PROVIDES SIMILITUDES FOR THOSE, WHO DESIRE LOVE TRULY CONJUGIAL, AND THAT IF THEY ARE NOT GIVEN IN THE EARTHS, HE PROVIDES THEM IN THE HEAVENS. The reason is, because all marriages of love truly conjugal are provided by the Lord; that they are from him, may be seen above, n. 130, 131; but how they are provided in the heavens, I have heard described by the angels thus: That the divine providence of the Lord is most singular and most universal concerning marriages and in marriages, inasmuch as all the delights of heaven spring from the delights of conjugal love, as sweet waters from the fountain head; and that on this account it is provided that conjugal pairs be born; and that these pairs are continually educated to their several marriages under the Lord's auspices, neither the boy nor the girl knowing any thing of the matter; and after a stated time, when both of them become marriageable, they meet in some place or other as by chance, and see each other, and that in this case they instantly know, as by a kind of instinct, that they are pairs, and by a kind of inward dictate think within themselves, the youth, that she is mine, and the virgin, that he is mine; and when this thought hath had place some time in the minds of each, they accost each other from a deliberate purpose, and betroth themselves. It is said, as by chance, instinct, and dictate, and the meaning is by divine providence, inasmuch as whilst the divine providence is unknown, it hath such an appearance; for the Lord opens internal similitudes, that they may see themselves.

230. XXI. THAT MAN (*homo*), ACCORDING TO THE DEFECT AND LOSS OF CONJUGIAL LOVE, ACCEDES TO THE NATURE OF A BEAST. The reason is, because man (*homo*), so far as he is principled in conjugal love, so far is spiritual, and so far as he is spiritual, so far he is man (*homo*); for man is born to a life after death, and attains the possession thereof in consequence of having in him a spiritual soul, and is capable of being elevated thereto by the faculty of his understanding; if in this case
his

his will, by virtue of the faculty granted also to it, is elevated at the same time, he lives after death the life of heaven. The contrary comes to pass, if he is principled in a love contrary to conjugal love; for so far as he is in this contrary love, so far he is natural, and man merely natural is like unto a beast as to lusts, appetites, and the delights thereof, with this difference only, that he hath the faculty of elevating his understanding into the light of wisdom, and also the faculty of elevating his will into the heat of celestial love; these faculties are never taken away from any man (*homo*); wherefore the mere natural man, although as to concupiscences, appetites, and their delights, he is like unto a beast, still lives after death, but in a state corresponding to his past life. From these considerations it may appear, that man, according to the defect of conjugal love, accedes to the nature of a beast. This position may seem to be contradicted by the consideration, that the defect and loss of conjugal love have place with those, who yet are men (*homines*); but the position is meant to be confined to those, who make light of conjugal love from a principle of scortatory love, and who thereby are in the defect and loss thereof.

* * * * *

231. To the above I shall add THREE MEMORABLE RELATIONS. FIRST. I once heard loud exclamations, which issued forth out of the hells, with a noise as if they bubbled up through waters; one to the left hand, in these words, O HOW JUST! another to the right, in these words, O HOW LEARNED! and a third from behind, in these words, O HOW WISE! and whereas a surmise occurred, whether there are also in hell persons of justice, of learning, and of wisdom, I was strongly impressed with a desire of seeing what was the real case; and a voice from heaven said to me, Thou shalt see and hear; and I went out from the house in spirit, and saw before me an aperture, to which I approached, and looked down; and lo! there was a ladder, whereby I descended: and when I was got down, I observed a champion country set thick with shrubs, intermixed with thorns and nettles; and I asked, whether this was hell, and was told it was the lower earth next above hell. I then continued my course in a direction according to the exclamations in order; to the first, O HOW JUST! and I saw a company consisting of such as in the world had been judges influenced by friendship and gifts; then to the second exclamation, O HOW LEARNED! and I saw a company consisting

G g

of

of such as in the world had been reasoners ; and lastly to the third exclamation, O HOW WISE ! and I saw a company consisting of such as in the world had been confirmators. But from these I turned back again to the first exclamation, where were judges influenced by friendship and gifts, and who were proclaimed just ; and I saw on one side as it were an amphitheatre built of brick, and covered with black slates ; and I was told that they called it a tribunal ; there were three ways of entrance into it on the north side, and three on the west side, but none on the south and east side ; a proof, that their decisions were not decisions of justice, but arbitrary determinations. In the midst of the amphitheatre was seen a lighted fire, into which the servants who attended cast torches of sulphur and pitch, the light whereof, by it's vibrations on the plaistered walls, presented pictured images of birds of the evening and of the night ; but both the fire, and the vibrations of light thence issuing, together with the forms of images thereby produced, were representations of their decisions, in that they could illuminate the matter of any debate with coloured dyes, and give it a form according to their own interest. In about half an hour I saw old men and youths in robes and cloaks, entering the amphitheatre, who laying aside their caps took their seats at the tables, about to sit in judgment ; and I heard and perceived with what cunning and ingenuity, under the impulse of prejudice in favour of their friends, they warped and inverted judgment so as to give it an appearance of justice, and this to such a degree, that they themselves saw what was unjust as just, and on the other hand what was just as unjust ; such persuasions respecting the points to be decided upon, appeared from their countenances, and were heard from their discourses. On this occasion there was given me illustration from heaven, whereby I perceived how far each point was grounded in right or not ; and I saw how industriously they covered over what was unjust, and gave it the semblance of what was just ; and how they selected some particular statute which favoured their own side of the question, and warped the rest to the same side by cunning reasonings. After judgment given, the decrees were conveyed to their clients, their friends and favourers, who, to recompense them for their services, shouted along the way, O HOW JUST, O HOW JUST ! After this I discoursed concerning them with the angels of heaven, and related to them some of the things which I had seen and heard ; and the angels told me, that such judges appear to others to be endowed with a most extraordinary acuteness.

ness of intellect, when yet they do not see the least of what is just and equitable; if you remove the prejudices of friendship in favour of particular persons, they sit mute in judgment like so many statues, and only say, "I acquiesce, and am entirely of your opinion in this point;" the reason is, because all their judgments are prejudices, and prejudice with partiality influences the case in question from beginning to end; hence they see nothing else but what is connected with their friend's interest, and whatever is contrary thereto, they set aside, or if they pay any attention to it, they involve it in intricate reasonings, as a spider wrappeth up it's prey in a web, and make an end of it; hence it is, that unless they follow the web of their prejudice, they see nothing of right: they were examined whether they were able to see, and it was discovered that they were not able. That this is the case, will seem wonderful to the inhabitants of thy world; but tell them, that it is a truth explored by the angels of heaven. Inasmuch as they see nothing of what is just, they are viewed by us in heaven not as men, but as monsters, whose heads are constituted of those things which appertain to friendship, their breasts of those things which appertain to injustice, their feet of those things which appertain to confirmation, and the soles of the feet of those things which appertain to justice, which they supplant and trample under foot, in case they are unfavourable to the interest of their friend. But in what quality they appear to us from heaven, thou wilt soon see, for their end is at hand; and lo! at that instant the ground was cleft asunder, and the tables fell one upon another, and they were swallowed up together with the whole amphitheatre, and were cast into caverns, and imprisoned; and it was then said to me, Art thou willing to see them where they now are? And lo! they appeared, as to the face, as of polished steel, as to the body from the neck to the loins as graven images of stone cloathed with leopards skins, and as to the feet like snakes: and I saw the law books, which they had arranged in order on the tables, changed into packs of cards; and now, instead of sitting in judgment, the office appointed them was to prepare vermilion, and mix it up into a paint, to bedaub the faces of harlots, and thereby turn them into beauties.

After seeing these things, I was desirous to visit the two other assemblies, one of which consisted of mere reasoners, and the other of mere confirmators; and instantly it was said to me, Stop awhile, and there shall be given thee attendant angels from the society next above them;

G g 2

by

by these light will be communicated to thee from the Lord, and thou wilt see what will surprize thee.

232. THE SECOND MEMORABLE RELATION. After some time I heard again from the lower earth voices as before; O HOW LEARNED! O HOW WISE! and I looked round to see what angels were present, and lo! they were from the heaven immediately above those who cried out, O HOW LEARNED! and I discoursed with them concerning the cry, and they said, that those learned ones were such as only reason *whether a thing be so, or be not so*, and seldom think *that it is so*; wherefore they are as winds which blow and pass away, and as barks about trees which are without sap, or as shells about almonds without kernel, or like the outward rind about fruit without pulp; for their minds are void of interior judgment, and are only united with the bodily senses; wherefore unless the senses themselves decide, they can conclude nothing; in a word, they are merely sensual, and by us are called REASONERS; we give them this name, because they never conclude any thing, and make whatever they hear a matter of argument, and dispute whether it be so, with perpetual contradiction; they love nothing more than to attack essential truths, and thereby to pull them in pieces by making them a subject of dispute; these are they who believe themselves learned above the rest of the world. On hearing this account, I intreated the angels to conduct me to them; and they led me to a cave, from which there was a flight of steps leading to the earth below; we descended, and followed the shout, O HOW LEARNED! and lo! there were some hundreds standing in one place, beating the ground with their feet: being at first surprized at this sight, I inquired the reason of their standing in that manner, and beating the ground with the soles of their feet, and said, They may thus by their feet make holes in the floor; at this the angels smiled, and said, They appear to stand in this manner, because they never think on any matter, that it is so, but only whether it is so, and dispute about it; and when the thinking principle proceeds no further than this, they appear only to tread and trample on a single clod, and not to advance. Upon this I approached the congregation, and lo! they appeared to me like men not unhandsome, and well dressed; but the angels said, This is their appearance when viewed in their own proper light, but if light from heaven flows in, their faces are changed, and their cloaths also; and so it came to pass, and then they appeared with faces of a dark hue, and clad in black sackcloth; but when this light

was

was withdrawn, they were seen as before. I presently entered into discourse with some of them, and said, I heard the shout of a croud about you, *O how learned!* wherefore may I be allowed to have a little conversation with you on subjects of the highest learning; and they replied, *Mention any subject, and we will give thee satisfaction; and I asked, What must be the nature of that religion by which man is saved? And they said, We will divide this subject into several others, and we cannot answer it until we have concluded on it's subdivisions; and the first inquiry shall be, Whether religion be any thing? the second, Whether there is such a thing as salvation or not? the third, Whether one religion be more efficacious than another? the fourth, Whether there be a heaven and a hell? the fifth, Whether there be eternal life after death? and many more inquiries besides. Then I desired to know their opinion concerning the first article of inquiry, Whether religion be any thing? and they began to discuss the subject with abundance of arguments, whether there be any such thing as religion, and whether what is called religion be any thing? And I requested them to refer it to the congregation, and they did so; and the general answer was, that the proposition required so much investigation, that it could not be finished within the evening; I asked, Can it be finished by you within the year? and one of them said, Not within a hundred years: and I observed, In the mean while ye are without religion; and he replied, Shall it not be first demonstrated whether there be such a thing as religion, and whether what is called religion be any thing? if there be such a thing, it must be also for the wise; if there be no such thing, it must be only for the vulgar; it is a known thing that religion is called a bond, but it is asked, for whom? if it be only for the vulgar, it is not any thing in itself; if it be likewise for the wise, it is something. On hearing these arguments, I said to them, There is no character ye deserve less than that of being learned, because all your thoughts are confined to the single inquiry, whether a thing be, and to canvass each side of the question; and who can become learned, unless he knows something for certain, and progressively advanceth into it, as a man in walking progressively advanceth from step to step, and thereby successively arrives at wisdom? if ye follow any other rule, ye do not even touch truths with the nail, but remove them more and more out of sight; to reason only whether a thing be, is it not like reasoning about a cap or a shoe, whether they fit or not, before they are put on? and what must be the consequence*

consequence of such reasoning, but that ye will not know whether any thing exists, yea, whether there be any such thing as salvation, or any such thing as eternal life after death, whether one religion be more efficacious than another, and whether there be a heaven and a hell? On these subjects ye cannot possibly think at all, so long as ye halt at the first step, and beat the sand at setting out, instead of setting one foot before another, and advancing forward; take heed to yourselves, left your minds, standing thus without in a state of indetermination, should inwardly harden, and become statues of salt, and yourselves friends of Lot's wife. With these words I took my leave, and they in indignation cast stones after me; and instantly they appeared to me as graven images of stone, without any thing of human reason in them. And I asked the angels concerning their lot, and they said, Their lot is, that they are cast down into the deep, and there into a wilderness, and are forced to carry burdens; and in this case, because they are no longer capable of rational discourse, they give themselves up to idle prattle and talk, and appear at a distance like asses heavy laden.

233. THE THIRD MEMORABLE RELATION. After this one of the angels said, Follow me to the place where they exclaim, O how wise! and he added, Thou shalt see prodigies of men; thou shalt see faces and bodies, which are the faces and bodies of a man, and yet they are not men; and I said, Are they then beasts? he replied, They are not beasts, but beasts-men; for they are such as cannot at all see whether truth be truth, or not, and yet they can make whatsoever they will to be truth; such persons with us are called CONFIRMATORS. And we followed the vociferation, and came to the place; and lo! there was a company of men, and around the company a crowd, and in the crowd some of noble blood, who, on hearing that they confirmed whatsoever they said, and favoured themselves with so manifest consent, turned themselves, and said, O how wise! But the angel said to me, Let us not go to them, but let us call one out of the company; and we called him, and went aside with him, and discoursed on various subjects; and he confirmed every one of them, so that they appeared altogether as true; and we asked him, whether he could also confirm the contrary? he said, As well as the former; then he spake openly, and from the heart, and said, What is truth? is there any thing else true in the nature of things, but what a man makes true? advance any proposition you please, and I will make it to be true; and I said, Make this true, that faith is the all of the church; and he did it
so

so dexterously and cunningly, that the learned who stood by admired and applauded him. I afterwards requested him to make it true, that charity is the all of the church, and he did so; and afterwards that charity is the nothing of the church; and he dressed up each side of the question, and adorned it so with appearances, that the by-standers looked at each other, and said, Is not this a wise man? But I said, Do not you know that to live well is charity, and that to believe well is faith? doth not he who liveth well, also believe well? and consequently, is not faith of charity, and charity of faith? do not you see that this is true? He replied, I will make it true, and will see; and he did so, and said, Now I see; but presently he made the contrary to be true, and then said, I see also that this is true. At this we smiled, and said, Are not they contraries? how can two contraries be seen as true? To this he replied with indignation, Ye are mistaken, each is true, inasmuch as truth is nothing else but what man maketh true. There was a certain person standing near, who in the world had been a legate of the first rank; he was surprized at this assertion, and said, I acknowledge that in the world somewhat like this method of reasoning prevails, but still you are out of your senses; try if you can make it to be true, that light is darkness, and darkness light; and he replied, I will easily do this; what is light and darkness but a state of the eye? Is not light changed to shade when the eye comes out of sun-shine, and also when it is kept intensely fixed on the sun? Who doth not know, that the state of the eye in such case is changed, and that in consequence thereof light appears as shade, and on the other hand, when the state of the eye is restored, that shade appears as light? Doth not an owl see the darkness of night as the light of day, and the light of day as the darkness of night, and also the sun itself as an opaque and dusky globe? If any man had eyes as an owl, what would he call light, and what darkness? What then is light but a state of the eye? and if it be a state of the eye, is not light darkness, and darkness light? wherefore both the one and the other proposition is true. Afterwards the legate asked him to make this true, that a raven is white and not black; and he replied, I will do this also with ease; and he said, Take a needle or razor, and lay open the feathers or quills of a raven, are not they white within? Also remove the feathers and quills, and look at the skin of the raven, and is it not white? What is the blackness then which envelopes it, but a shade, which ought not to determine the colour of the crow? That blackness is merely a shade, I appeal

appeal to the skilful in the science of optics, who will tell you, that if you pound a black stone or glass into fine powder, you will see that the powder is white. But the legate replied, Doth not the raven appear black to the sight? The confirmator answered, Will you, who are a man, think in any case from appearance? you may indeed speak from appearance, that a crow is black, but you cannot think so; as for example, you may speak from appearance, and say that the sun rises, advances to it's meridian altitude, and sets, but, inasmuch as you are a man, you cannot think so, because the sun stands unmoved, and the earth only changes it's position; the case is the same with the raven; appearance is appearance, and say what you will, a raven is altogether and entirely white; it grows white also as it grows old, and this I have seen. We next requested him to tell us from his heart, whether he was in joke, or whether he really believed that nothing is true but what a man makes true? and he replied, I swear that I believe it. Afterwards the legate asked him, whether he could make it true that he was out of his senses; and he said, I can, but I do not choose it; who is not out of his senses? When the discourse was thus ended, this universal confirmator was sent to the angels, to be examined as to his true quality; and the report they made after examination was, that he did not possess even a grain of understanding, because all that which is above the rational principle was closed in him, and that alone was open, which is below the rational principle; above the rational principle is heavenly light, and below the rational principle is natural light, and this latter light is such, that it can confirm whatsoever it pleases; but if heavenly light doth not flow into natural light, man doth not see whether any thing true be true, and consequently neither doth he see that any thing false is false; to see in either case is by virtue of heavenly light in natural light, and heavenly light is from the God of heaven, who is the Lord; wherefore this universal confirmator is not a man, nor a beast, but is a beast-man. I questioned the angel concerning the lot of such persons, and whether they can be together with those who are alive, inasmuch as man hath life from heavenly light, and from this light hath understanding; and he said, that such persons, when they are alone, can neither think nor express their thoughts, but stand mute like machines, and as in a deep sleep; but that they awake, as soon as any sound strikes their ears; and he added, that they become such, who are inmost wicked; into these no heavenly light can flow from above, but only somewhat spiritual through the world,

world, whence they derive the faculty of confirming. As he spake these words, I heard a voice from the angels, who explored the confirmator, saying to me, From what thou hast now heard form an universal conclusion; and I formed the following, "That intelligence doth not consist in being able to confirm whatsoever a man pleases, but that intelligence consists in being able to see that what is true is true, and that what is false is false." After this I looked towards the company, where the confirmators stood, and where the crowd about them shouted, *O how wise!* and lo! a dusky cloud covered them, and in the cloud were owls and bats on the wing; and it was said to me, The owls and bats flying in the dusky cloud are correspondences, and consequent appearances of their thoughts, inasmuch as confirmations of falsities so as to make them appear like truths, are represented in this world under the forms of birds of night, whose eyes are inwardly illuminated by a false light, in consequence whereof they see objects in the dark, as in the light; by such a false spiritual light are they influenced, who confirm falses until they are seen as truths, and afterwards are said and believed to be truths: all such are principled in posterior vision, and not in any prior vision.

Concerning the CAUSES of COLDNESSES, of SEPARATIONS, and of DIVORCES in MARRIAGES.

234. **I**N treating here on the causes of coldnesses in marriages, we shall treat also at the same time on the causes of separations, and likewise of divorces; the reason is, because they cohere together; for separations come from no other source than from coldnesses, which are successively inborn after marriage, or from causes discovered after marriage, from which also coldness springs: but divorces come from adulteries, inasmuch as these are altogether opposite to marriages, and opposites induce coldness, if not in both parties, at least in one. This is the reason why the causes of coldnesses, of separations, and of divorces, are brought together into one chapter. But the coherence of the causes is more clearly discerned from viewing them in a series: the

H h

series

series of them is as follows: I. *That there is spiritual heat, and that there is spiritual cold; and that spiritual heat is love, and spiritual cold the privation thereof.* II. *That spiritual cold in marriages is disunion of souls, and disjunction of minds, whence come indifference, discord, contempt, disdain, aversion, from which, in several cases, at length comes separation as to bed, bed-chamber, and house.* III. *That the causes of cold in their successions are several, some internal, some external, and some accidental.* IV. *That internal causes of cold are from religion.* V. *That the first of these causes is the rejection of religion by each of the parties.* VI. *The second is, that one hath religion, and the other hath not.* VII. *The third is, that one hath one religion, and the other another.* VIII. *The fourth is, falsity of religion imbibed.* IX. *That these are causes of internal cold, but not at the same time of external, in several cases.* X. *That there are also several external causes of cold; and that the first of them is dissimilitude of minds (animorum) and of manners.* XI. *The second is, that conjugal love is believed to be one with scortatory love, only with this difference, that the latter is disallowed by law, but the former allowed.* XII. *The third is, emulation of pre-eminence between conjugal partners.* XIII. *The fourth is, no determination to any study or business, whence comes wandering cupidity.* XIV. *The fifth is, inequality of state and condition in externals.* XV. *That there are also some causes of separation.* XVI. *The first of them is a vitiated principle (vitium) of mind.* XVII. *The second is a vitiated principle of body.* XVIII. *The third is impotence before marriage.* XIX. *That adultery is the cause of divorce.* XX. *That there are also several accidental causes of cold, and that the first of these is the consideration of enjoyment being common (or cheap) in consequence of being continually allowed.* XXI. *The second is, that cohabitation with a conjugal partner, grounded in a covenant and law, seems to be forced and not free.* XXII. *The third is, affirmation on the part of the wife, and discourse on her part concerning love.* XXIII. *The fourth is, the man's thought both by day and night concerning his wife that she is willing; and on the other hand the wife's thought concerning the man that he is not willing.* XXIV. *That as cold is in the mind, it is also in the body; and that according to the increments of that cold, the externals also of the body are closed.* We proceed to an explication of each article.

235. I. THAT THERE IS SPIRITUAL HEAT, AND THAT THERE IS SPIRITUAL COLD; AND THAT SPIRITUAL HEAT IS LOVE, AND SPIRITUAL COLD IS THE PRIVATION THEREOF. Spiritual heat is from no other
source

source than from the sun of the spiritual world; for there is in that world a sun proceeding from the Lord, who is in the midst of it; and inasmuch as it is from the Lord, it is in it's essence pure love; this sun appears fiery before the angels, altogether as the sun of our world appears before men; the reason of it's appearing fiery is, because love is spiritual fire. From that sun proceeds both heat and light, but whereas that sun is pure love, the heat thence derived in it's essence is love, and the light thence derived in it's essence is wisdom; hence it is manifest what is the source of spiritual heat, and that spiritual heat is love. But what is the source of spiritual cold, shall also be briefly unfolded; it is from the sun of the natural world, and from it's heat and light; the sun of the natural world was created to the intent that it's heat and light might receive in them spiritual heat and light, and by means of the atmospheres might convey spiritual heat and light even to ultimates in the earth, in order to effect effects of ends, which are of the Lord in his sun, and also to cloathe spiritual principles with adequate garments, that is, with material principles, to operate ultimate ends in nature; these effects are produced when spiritual heat is injoined to natural heat: but the contrary comes to pass when natural heat is separated from spiritual heat, as is the case with those who love natural things, and reject spiritual; with such, spiritual heat becomes cold; the reason why these two loves, which from creation are concordant, become thus opposite, is, because in such case the lord-heat (*calor dominus*) becomes the servant-heat (*calor servus*), and *vice versa*; and to prevent this effect, spiritual heat recedes, which by reason of it's lineage is lord; and in this case, in those subjects, spiritual heat grows cold, because it becomes opposite. From these considerations it is manifest what spiritual cold is, and that it is the privation of spiritual heat. In what is here said, by heat is meant love, because that heat living in subjects is felt as love. I have heard in the spiritual world, that spirits merely natural grow intensely cold whilst they apply themselves to the side of some angel who is in a state of love; and that the case is similar in regard to the infernal spirits, whilst heat flows into them out of heaven; and that nevertheless amongst themselves, when the heat of heaven is secluded from them, they burn with great heat.

236. II. THAT SPIRITUAL COLD IN MARRIAGES IS DISUNION OF SOULS, AND DISJUNCTION OF MINDS, WHENCE COME INDIFFERENCE, DISCORD, CONTEMPT, DISDAIN, AVERSION, FROM WHICH, IN SEVERAL CASES, AT

H h 2

LENGTH

LENGTH COMES SEPARATION AS TO BED, BED-CHAMBER, AND HOUSE. That these effects have place with conjugal partners, whilst their primitive love is on the decline, and becomes cold, is too well known to need any comment; the reason is, because conjugal cold resides above all other colds in human minds; for the essential conjugal principle is inscribed on the soul, to the end that soul may be propagated from soul, and the soul of the father into the offspring; hence it is that this cold takes it's beginning there, and successively goes downward into the principles thence derived, and infects them, and thus changes the gladnesses and delights of the primitive love into what is sad and undelightful.

237. III. THAT THE CAUSES OF COLDS IN THEIR SUCCESSIONS ARE SEVERAL, SOME INTERNAL, SOME EXTERNAL, AND SOME ACCIDENTAL. That there are several causes of colds in marriages, is known in the world; also that they arise from many external causes; but that the origins of the causes lie concealed in the inmost principles, and that from these they descend into the principles thence derived, until they appear in externals, is not known; in order therefore that it may be known that external causes are not causes in themselves, but derived from causes in themselves, which, as was said, are in inmost principles, the causes are first generally distributed into internal and external, and afterwards are particularly explored.

238. IV. THAT INTERNAL CAUSES OF COLDS ARE FROM RELIGION. That the very origin of conjugal love resides in the inmost principles appertaining to man, that is, in his soul, is demonstrable to every one from the following considerations alone, that the soul of the offspring is from the father, and that this circumstance is known from the similitude of inclinations and affections, and also from the general character of the countenance derived from the father and remaining with very remote posterity; also from the propagative faculty implanted in souls from creation; and moreover by what is analogous thereto in the subjects of the vegetable kingdom, in that there lies hid in the inmost principles of germination the propagation of the seed itself, and thence of the whole, whether it be a tree, or a shrub, or a plant. This propagative or plastic force in seeds in this latter kingdom, and in souls in the other, is from no other source than from the conjugal sphere, which is that of good and truth, and which perpetually flows forth and flows in from the Lord the creator and supporter (*Patator*) of the universe, concerning

concerning which sphere see above, n. 222 to 225 ; and from the endeavour of those two principles, good and truth, therein, to join themselves together into one ; this conjugal endeavour remains implanted in souls, and conjugal love hath it's existence by derivation from it as it's origin. That this same marriage, from which the above universal sphere is derived, constitutes the church with man, hath been abundantly shewn above in the chapter concerning the MARRIAGE OF GOOD AND TRUTH, and frequently elsewhere. Hence there is all the evidence of rational demonstration, that the origin of the church and the origin of conjugal love are in one place of abode, and that they are in a continual embrace ; but on this subject see further particulars above, n. 130, where it was proved, that conjugal love is according to the state of the church with man, thus is grounded in religion, because religion constitutes this state. Man (*homo*) also was created with a capacity of becoming more and more interior, and thereby of being introduced or elevated nearer and nearer to that marriage, and thus into love truly conjugal, and this even to perceive a state of it's blessedness. That religion is the only means of introduction and elevation, appears clearly from what was said above, viz. that the origin of the church and the origin of conjugal love are in the same place of abode, and in mutual embrace there, and that hence they must needs be conjoined.

239. From what hath been above said it follows, that where religion is not, there neither is conjugal love given ; and that where conjugal love is not, there cold is ; that conjugal cold is the privation of that love, may be seen above, n. 235 ; consequently that conjugal cold is also a privation of a state of the church, or of religion. Sufficient evidence of the truth of this may be deduced from the general ignorance prevailing at this day concerning love truly conjugal ; who knows at this day, and who at this day is willing to acknowledge, and who at this day will not be surprized to hear, that the origin of conjugal love is deduced hence ? But the only cause and source of this ignorance is, that, notwithstanding there is religion, still there are not truths of religion, and what is religion without truths ? That truths of religion are wanting, is fully shewn in the APOCALYPSE REVEALED ; see also the MEMORABLE RELATION, n. 566 of that work.

240. V. THAT OF INTERNAL CAUSES OF COLDS THE FIRST IS REJECTION OF RELIGION BY EACH OF THE PARTIES. With those who reject the holy things of the church from the face to the hinder part of the head,

head, or from the breast to the back, there is not given any good love, if any proceeds apparently from the body, still there is not any given in the spirit; with such persons goods place themselves on the outside of evils, and veil over the evils, as raiment glittering with gold veils a putrid body; the evils which reside within, and are veiled over, are in general hatreds, and thence intestine combats against every thing spiritual; for all things of the church, which they reject, are in themselves spiritual; and whereas love truly conjugal is the fundamental love of all spiritual loves, as was shewn above, it is evident that intrinsic hatred is contrary to it, and that the intrinsic or proper love with such is in favour of the opposite, which is the love of adultery; wherefore such persons, more than others, will be disposed to ridicule this truth, that every one hath conjugal love according to the state of the church; yea, they will possibly laugh at the very mention of love truly conjugal; but be it so; nevertheless they are to be pardoned, because it is as impossible for them to distinguish in thought between the marriage embrace and the scortatory embrace, as it is for a camel to go through the eye of a needle. Such persons, as to conjugal love, are starved with cold more than others; if they adhere to their conjugal partners, it is only on account of some of the external causes above enumerated, n. 153, which withhold and bind them. The interiors of the soul and derivative mind are more and more closed, and in the body are stopped up, and in this case even the love of the sex grows vile, or becomes infamously lascivious in the interiors of the body, and thence in the lowest principles of their thought; these also are they who are meant in the MEMORABLE RELATION, n. 79, which they may read if they please.

241. VI. THAT OF INTERNAL CAUSES OF COLDS THE SECOND IS, THAT ONE (OF THE PARTIES) HATH RELIGION, AND NOT THE OTHER. The reason is, because their souls must needs disagree; for the soul of one is open for the reception of conjugal love, but the soul of the other is closed to the reception of that love; it is closed with the party where religion is not, and it is open where religion is; hence no cohabitation can possibly have place in their souls; and when conjugal love is banished thence, there ensues cold, but this with the party who hath no religion. This cold is not dissipated except by the reception of religion agreeing with that of the other party, if this latter religion be true; otherwise with the party who hath no religion, cold ensues, which descends from the soul into the body, even to the cuticles, in consequence whereof

whereof he no longer endures to look his conjugal partner directly in the face, nor to accost her in a communion of respirations, nor to speak to her at all but in a retracted [drawn back] tone of voice, (*rr*) nor to touch her with the hand, and scarce with the back ; not to mention the insanities which proceeding from that cold make their way into the thoughts, which they do not publish abroad : and this is the reason why such marriages dissolve of themselves. Moreover, it is a known thing, that an impious man thinks meanly of a conjugal partner, and all who are without religion are impious.

242. VII. THAT OF INTERNAL CAUSES OF COLDS THE THIRD IS, THAT ONE OF THE PARTIES IS OF ONE RELIGION, AND THE OTHER OF ANOTHER. The reason is, because with such good cannot be conjoined with it's corresponding truth, for the wife is the good of the husband's truth, and he is the truth of the wife's good, as was shewn above ; hence of two souls there cannot be made one soul ; and hence the stream of that love is closed, in consequence whereof a conjugal principle is acceded to, which hath a lower place of abode, and which is that of good with another truth, or of truth with another good than it's own, between which a concordant love cannot subsist ; hence with the conjugal partner, who is in false principles of religion, there commences a cold, which grows more intense in proportion as he differs in such principles from the other party. On a time in a great city I was wandering through the streets with the purpose of inquiring out a habitation, and I entered a house inhabited by conjugal partners of a different religion ; being ignorant of this circumstance, the angels instantly accosted me, and said, We cannot remain with thee in that house, because the conjugal partners who inhabit it are principled in discordant religion ; this they perceived from the internal disunion of their souls.

243. VIII. THAT OF INTERNAL CAUSES OF COLDS THE FOURTH IS FALSITY OF RELIGION. The reason is, because falsity in spiritual things either takes away religion, or defiles it ; it takes away with the party where genuine truths are falsified ; it defiles, where there are indeed falsities, but not genuine truths, which therefore could not be falsified ; in the latter case there may be given goods with which those false principles may be conjoined by applications from the Lord ; for these false principles are like various discordant tones, which by artful arrangements and combinations are brought into harmony, and communicate to harmony it's agreeableness ; in this latter case some conjugal love is communicable,

communicable, but with those who have falsified with themselves the genuine truths of the church, it is not communicable. The prevailing ignorance concerning love truly conjugal, or a negative doubting respecting the possibility of the existence of such love, is from persons of this latter description; and from the same source also comes the wild imagination which hath place in the minds of the generality, that adulteries are not evils of religion.

244. IX. THAT THE ABOVE-MENTIONED CAUSES ARE CAUSES OF INTERNAL COLD, BUT NOT AT THE SAME TIME OF EXTERNAL COLD, IN SEVERAL CASES. If the causes above pointed out and confirmed, which are the causes of cold in internal principles, produced like cold in external principles, in such case as many separations would ensue as there are internal colds; and there are as many internal colds, as there are marriages of those who are in false principles of religion, who are in a different religion, and who are in no religion, of whom we have already treated; and yet it is a known thing, that many such cohabit as if they mutually loved and were friendly to each other; but whence this originates with those who are in internal cold, will be shewn in the following chapter concerning the causes of apparent love, friendship, and favour between conjugal partners. There are several causes which conjoin minds (*animos*), but still do not conjoin souls; amongst these causes some are of those enumerated above, n. 183; but still cold lies interiorly concealed, and makes itself to be continually observed and felt; with such conjugal partners the affections depart from each other, but the thoughts, whilst they come forth into speech and behaviour, for the sake of apparent friendship and favour, accede; wherefore such know nothing of the pleasantness and delight, and still less of the satisfaction and blessedness of love truly conjugal, accounting these things to be little else than fables. These are of the number of those, who deduce the origin of conjugal love from the same causes with the nine companies of wise ones gathered together from the several kingdoms of Europe, concerning whom see the MEMORABLE RELATION above, n. 103 to 114.

245. It may be urged as an objection to what hath been above proved, that still the soul from the father is propagated, although it is not conjoined to the soul of the mother, yea although cold residing therein causes separation; but the reason why souls or offspring are nevertheless propagated is, because the understanding of the man is not closed, but is capable of being elevated into the light in which the soul is; but the love

love of his will is not elevated into the heat corresponding to the light there, except by the life, which from natural makes him spiritual; hence it is, that the soul is still procreated, but is veiled over in the descent, whilst it becomes seed, by such things as appertain to his natural love; from this springs hereditary evil. To these considerations I shall add an arcanum which is from heaven, viz. that between the disjoined souls of two persons, especially of conjugal partners, there is effected conjunction in a middle love, and that otherwise no conceptions would have place with men. Besides what is here said concerning conjugal cold, and it's place of abode, as being in the supreme region of the mind, see the LAST MEMORABLE RELATION of this chapter, n. 270.

246. X. THAT THERE ARE ALSO SEVERAL EXTERNAL CAUSES OF COLD; AND THAT THE FIRST OF THESE IS DISSIMILITUDE OF MINDS (*animorum*) AND MANNERS. There are internal similitudes and dissimilitudes, and there are external; the internal derive their origin from no other source than from religion; for religion is implanted in souls, and by souls is traduced from parents to their offspring as the supreme inclination; for the soul of every man derives life from the marriage of good and truth, and from this marriage is the church; and whereas the church is various and diverse in the several parts of the orb of the universe, therefore also the souls of all men are various and diverse; wherefore internal similitudes and dissimilitudes are from this source, and according to them the conjugal conjunctions of which we have been treating; but external similitudes and dissimilitudes are not of souls, but of minds; by minds (*animos*) are meant the affections and thence external inclinations, which are principally insinuated after birth by education, social intercourse, and consequent habits of life; for it is usual to say, I have a mind (*animus*) to do this or that, by which is perceived an affection and inclination to it; persuasions conceived respecting this or that kind of life are wont also to form those minds (*animos*); hence come inclinations to enter into marriage even with such as are unfuitable, and likewise to refuse consent to marriage with such as are suitable; but still these marriages, after a certain time of cohabitation, vary according to the similitudes and dissimilitudes contracted hereditarily and at the same time by education; and dissimilitudes induce cold. In like manner dissimilitudes of manners; as for example, a man or woman of no breeding joined with a well-bred woman or man; a clean man or clean woman, joined with an unclean woman or an un-

I i

clean

clean man; a litigious man or a litigious woman, joined with a woman or man peaceably disposed; in a word, an immoral man or immoral woman, joined with a moral woman or a moral man. Marriages of such dissimilitudes are not unlike the conjunctions of diverse species of animals with each other, as of sheep and goats, of stags and mules, of turkies and geese, of sparrows and the more noble kinds of birds, yea as of dogs and cats, which by reason of their dissimilitudes do not consociate with each other; but in the human kind faces do not indicate these dissimilitudes, but habits of life; wherefore external colds are from this source.

247. XI. OF EXTERNAL CAUSES OF COLD THE SECOND IS, THAT CONJUGIAL LOVE IS BELIEVED TO BE ONE WITH SCORTATORY LOVE, ONLY THAT THE LATTER IS DISALLOWED BY LAW, BUT THE FORMER ALLOWED. That this is a source of cold, is obvious to reason, whilst it is considered that scortatory love is diametrically opposite to conjugal love; wherefore when it is believed that conjugal love is one with scortatory love, each love becomes alike in idea, and in such case a wife is looked at as a harlot, and marriage as uncleanness; the man himself also is an adulterer, if not in body, still in spirit. That hence ensues contempt, disdain, and aversion, between the man and his woman, and thereby intense cold; is an unavoidable consequence; for nothing doth more store up in itself conjugal cold than scortatory love; and whereas scortatory love also goes off into such cold, it may not undeservedly be called essential conjugal cold.

248. XII. THAT OF EXTERNAL CAUSES OF COLD THE THIRD IS, EMULATION OF PRE-EMINENCE BETWEEN CONJUGIAL PARTNERS. The reason is, because conjugal love hath a principal respect to union of wills, and to freedom of decision therein grounded, both which are ejected from the married state by emulation of pre-eminence, or emulation respecting superiority; for this divides and tears wills into pieces, and changes freedom of decision into servitude. During the influence of such emulation, the spirit of one of the parties meditates violence against the other; if in such case their minds were opened and viewed by spiritual sight, they would appear like two boxers engaged in combat, and as if they looked at each other with hatred and favour alternately, with hatred whilst in the vehemence of emulation, and with favour whilst in the hope of dominion, and whilst under the influence of lust. This contention, after victory obtained by one over the other, recedes from the external principles,

principles, but betakes itself into the internals of the mind, and there abides with it's restlessness stored up and concealed; hence cold ensues both to the subdued party or servant, and to the victorious party or mistress; the reason why this latter also suffers cold is, because conjugal love no longer hath place, and the privation of this love is cold, see n. 235; in the place of conjugal love succeeds heat derived from pre-eminence, but this heat is utterly discordant with conjugal heat, yet it can accord exteriorly by means of lust. After a tacit agreement between the parties, it appears as if conjugal love was made friendship, but the difference between conjugal friendship and servile friendship in marriages, is as the difference between light and shade, between living fire and an *ignis fatuus*, yea, as between a man full of flesh and a man consisting only of bone and skin.

249. XIII. OF EXTERNAL CAUSES OF COLD THE FOURTH IS, NO DETERMINATION TO ANY STUDY OR BUSINESS, WHENCE COMES WANDERING CUPIDITY. Man (*homo*) was created for use, because use is the continent of good and truth, from the marriage of which principles proceeds creation, and also conjugal love, as was shewn above. By study and business is meant all application to uses; whilst therefore man is in any study and business, or in use, in such case his mind is limited and circumscribed as in a circle, within which it is successively co-arranged into a form truly human, from which form as from a house he sees various concupiscences out of himself, and by soundness of reason within exterminates them, consequently also he exterminates the wild insanities of scortatory lust; hence it is that conjugal heat remains better and longer with such than with others. The reverse happens with those who give themselves up to sloth and ease; in such case the mind is unlimited and undetermined, and hence man (*homo*) admits into the whole of it every thing vain and ludicrous which flows in from the world and the body, and leads to the love thereof: that in this case conjugal love also is driven into banishment, is evident; for in consequence of sloth and ease the mind grows stupid and the body torpid, and the whole man becomes insensible to every vital love, especially to conjugal love, from which as from a fountain the activities and alacrities of life flow forth. But conjugal cold with such is different from that cold with others; it is indeed the privation of conjugal love, but grounded in defect.

250. XIV. THAT OF EXTERNAL CAUSES OF COLD THE FIFTH IS, INEQUALITY OF STATE AND OF CONDITION IN EXTERNALS. There are several

inequalities of state and condition, which in time of cohabitation divide afunder the conjugal love, which commenced before marriage; but they may all be referred to inequalities as to age, as to dignity, and as to opulence. That unequal ages induce cold in marriage, as in the marriage of a boy with an old woman, and of a young virgin with a decrepit old man, hath no need of proof. That unequal dignities have a similar effect, as in the marriage of a prince with a servant maid, and of an illustrious matron with a servant man, is also acknowledged without further proof. That the case is the same in regard to opulence, unless a similitude of minds (*animorum*) and manners, and an application of one party to the inclinations and native desires of the other, consociate them, is evident. But both in the latter and former cases, the compliance of one party on account of the pre-eminence of station and condition of the other, effects only a servile conjunction, which conjunction is a frigid conjunction; for in such case the conjugal principle is not of the spirit and heart, but only of the mouth and name, in consequence whereof the inferior party is given to boasting, and the superior is put to the blush of shamefacedness. But in the heavens there doth not exist any inequality of age, or of dignity, or of opulence; in regard to age, all are there in the flower of youth, and continue therein to eternity; in regard to dignity, all in heaven respect others according to the uses which they yield, the more eminent in condition respect inferiors as brethren, neither do they prefer dignity to the excellence of use, but the excellence of use to dignity; and also when virgins are given in marriage, they do not know from what stock their descent is; for no one in heaven knows his earthly father, but the Lord is the father of all. The case is the same in regard to opulence, which is in heaven the faculty of growing wise, according to which faculty wealth is given in sufficiency: how marriages are there entered into, may be seen above, n. 229.

251. XV. THAT THERE ARE ALSO SOME CAUSES OF SEPARATIONS. (*ss*) There are separations from the bed, and separations from the house; the causes of separations from the bed are several, in like manner of separations from the house; but we are here treating of legitimate causes. Inasmuch as the causes of separation coincide with the causes of concubinage, which are treated of in a subsequent part of this work in their own proper chapter, the reader is referred thither that he may see the

the causes in their order. Legitimate causes of separation are the following.

252. XVI. THAT THE FIRST CAUSE OF LEGITIMATE SEPARATION IS A VITIATED STATE OF MIND. The reason is, because conjugal love is conjunction of minds, wherefore if the mind of one of the parties takes a direction different from that of the other, such conjunction is dissolved, and with the conjunction the love vanishes; the states of vitiation of mind, which cause separation, may appear from enumerating them, and which for the most part are as follow: madness, frenzy, furious wildness, actual foolishness and idiotism, loss of memory, violent hysterics, extreme simpleness so as to admit of no perception of good and truth, an high degree of stubbornness in refusing to obey what is just and equitable; an high degree of pleasure in talkativeness and discoursing only on insignificant and trifling subjects; an unbridled desire to publish family secrets, also to quarrel, to strike, to take revenge, to do evil, to steal, to tell lies, to deceive, to blaspheme; carelessness about the children, intemperance, luxury, excessive prodigality, drunkenness, uncleanness, immodesty, application to magic and witchcraft, impiety, with several other causes. By legitimate causes are not here meant judicial causes, but such as are legitimate in regard to the other conjugal partner; separations from the house are also seldom ordained in a court of justice.

253. XVII. THAT THE SECOND CAUSE OF LEGITIMATE SEPARATION IS A VITIATED STATE OF BODY. By vitiated states of body are not meant accidental diseases, which befall one or other conjugal partner within the time of their marriage, and pass away; but by vitiated states of body are meant inherent diseases, which do not pass away. The science of pathology teaches what these are; they are manifold, as diseases whereby the whole body is so far infected, that the contagion may prove fatal; of this nature are malignant and pestilential fevers, leprosy, the venereal disease, gangrenes, cancers, and the like; also diseases whereby the whole body is so far weighed down, as to admit of no sociability, and from which exhale dangerous effluvia and noxious vapours, whether from the surface of the body, or from its inward parts, in particular from the stomach and lungs: from the surface of the body proceed malignant pocks, warts, pustules, scorbutic phthisic, virulent scab, especially if the face be defiled hereby: from the stomach proceed foul, stinking, rank, and crude eructations: from the lungs, filthy and putrid exhalations

exhalations arising from imposthumes, ulcers, abscesses, or from vitiated blood, or from vitiated lymph therein. Besides these there are also other diseases of various names, as the lipothamia, which is a total faintness of body and defect of strength; the paralysis, which is a loosening and relaxation of the membranes and ligaments which serve for motion; certain chronical diseases, arising from a loss of the sensibility and elasticity of the nerves, or from too great a spissitude, tenacity, and acrimony of the humours; the epilepsy; fixed weakness arising from the apoplexy; certain phthysical complaints, whereby the body is wasted; the cholic, cæliac affection, the rupture, and other like diseases.

254. XVIII. THAT THE THIRD CAUSE OF LEGITIMATE SEPARATION IS IMPOTENCE BEFORE MARRIAGE. The reason why this is a cause of separation is, because the end of marriage is the procreation of children, and this cannot have place where this cause of separation operates; and whereas this is foreknown by the parties, they are deliberately deprived of the hope of it, which hope nevertheless nourishes and strengthens their conjugal love.

255. XIX. THAT ADULTERY IS THE CAUSE OF DIVORCE. The reasons are several, and they are discernible in rational light, and yet are at this day concealed; from rational light it may be seen that marriages are holy, and that adulteries are profane; and thus that marriages and adulteries are diametrically opposite to each other; and that when an opposite acts upon an opposite, one destroys the other even to the last spark of it's life; this is the case with conjugal love, whilst a married person commits adultery from a confirmed principle, and thus from a deliberate purpose. With these who know any thing concerning heaven and hell, these things come more into the distinguishing light of reason; for such persons know that marriages are in heaven and from heaven, and that adulteries are in hell and from hell, and that these two cannot be conjoined, as heaven cannot be conjoined with hell, and that instantly, if they are conjoined with man (*homo*), heaven recedes, and hell enters. Hence then it is, that adultery is the cause of divorce; wherefore the Lord saith, that *whosoever shall put away his wife, except for whoredom, and shall marry another, committeth adultery*," Matt. xix. 9. He saith, if he shall put away, and marry another, except for whoredom, he committeth adultery, because putting away for this cause is a plenary separation of minds, which is called divorce; whereas other kinds of putting

putting away grounded in their particular causes are separations, of which we have just now treated above ; after these latter, if another wife is married, adultery is committed ; but not after a divorce.

256. XX. THAT THERE ARE ALSO SEVERAL ACCIDENTAL CAUSES OF COLD ; AND THAT THE FIRST OF THESE IS THE CONSIDERATION OF ENJOYMENT BEING COMMON (OR CHEAP) IN CONSEQUENCE OF BEING CONTINUALLY ALLOWED. The reason why this consideration is an accidental cause of cold is, because it hath place with those who think lasciviously concerning marriage and concerning a wife, but not with those who think holily concerning marriage, and securely concerning a wife ; that from the consideration of enjoyment being common (or cheap) in consequence of being continually allowed, even joys become indifferent, and also tiresome, is evident from the case of pastimes and public shows, of musical entertainments, of dancing, feasting, and the like, which in themselves are agreeable, because vivifying ; the case is the same with the intimacy and connection subsisting between conjugal partners, especially between those, who have not removed the unchaste love of the sex from the love which they bear to each other, and when they think concerning enjoyment being common (or cheap) in consequence of being continually allowed, they think vainly in absence of the faculty of enjoyment. That this consideration of enjoyment being common (or cheap) is to such a cause of cold, is self-evident. This is called accidental, because it adds itself to inward cold as a cause, and ranks on it's side as a reason. To remove the cold arising from this circumstance, it is usual with wives, by virtue of the prudence implanted in them, to make what is allowable not allowable by various repugnances. But the case is altogether otherwise with those, who judge chastely concerning wives ; wherefore with the angels the consideration of enjoyment being common in consequence of being continually allowed, is the very delight of their souls, and is the continent principle of their conjugal love ; for they are continually in the delight of that love, and in it's ultimates according to the presence of their minds not interrupted with cares, thus as grounded in the decisions of judgment abiding with the husbands.

257. XXI. THAT OF ACCIDENTAL CAUSES OF COLD THE SECOND IS, THAT COHABITATION WITH A CONJUGIAL PARTNER, GROUNDED IN A COVENANT AND LAW, SEEMS FORCED AND NOT FREE. This cause operates with those alone, with whom conjugal love in the inmost principles is cold ;

cold; and whereas it adds itself to intestine cold, it becomes an acceding or accidental cause; with such persons, extra-conjugal-love, arising from consent and the favour thereof, is intrinsically in heat, for the cold of the one is the heat of the other, which, if it is not sensibly felt, is still within, yea, in the midst of cold; and unless it was also within in such case, there would be no reparation. This heat is what constitutes the principle of force or compulsion, which is increased in proportion as on one part (or by one of the parties) the covenant grounded in agreement, and the law grounded in what is just, are regarded as bonds not to be violated; it is otherwise if those bonds are loosed by each of the parties. The case is reversed with those, who have rejected extra-conjugal love as detestable, and think of conjugal love as of what is heavenly and heaven, and the more so if they perceive it to be so; with such, that covenant with it's articles of agreement, and that law with it's sanctions, are inscribed in their hearts, and are continually inscribing therein more and more; in this case the bond of that love is not secured in consequence of a covenant agreed upon, nor by a law enacted, but both covenant and law are from creation implanted in the love itself, which influences the parties; from these latter (viz. the covenant and the law implanted from creation in the love itself) are derived the former (viz. the covenant and law) in the world, but not *vice versa*: hence it is that whatever appertains to that love is felt as free; neither is there given any freedom but what is of love; and I have heard from the angels, that the freedom of love truly conjugal is most free, because love truly conjugal is the love of loves.

258. XXII. THAT OF ACCIDENTAL CAUSES OF COLD THE THIRD IS, AFFIRMATION ON THE PART OF THE WIFE, AND DISCOURSE ON HER PART CONCERNING LOVE. With the angels in heaven there is no refusal and repugnance on the part of the wives, as there is with some (wives) on earth; with the angels in heaven also there is discourse concerning love on the part of the wives, and not such silence as with some (wives) on earth; but the causes of these differences it is not allowed me, because it does not become me, to declare; nevertheless they may be seen declared in four MEMORABLE RELATIONS at the close of the chapters, by the angels' wives, who freely speak of them to their husbands, by the three in the hall over which was seen a golden shower, and by the seven who sat in the rosary; which memorable relations were adduced, to the end that all things may be opened that have relation to conjugal

jugial love, which is the subject here treated of both in general and in particular.

259. XXIII. THAT OF ACCIDENTAL CAUSES OF COLD THE FOURTH IS, THE MAN'S THOUGHT BOTH BY DAY AND NIGHT CONCERNING HIS WIFE THAT SHE IS WILLING, AND ON THE OTHER HAND THE WIFE'S THOUGHT CONCERNING THE MAN THAT HE IS NOT WILLING. That this latter circumstance is a cause of love ceasing with wives, and that the former is a cause of cold with men, is too obvious to need any comment. For that the man, in case he thinks concerning his wife, when she is in his sight by day, and when she lies at his side by night, that she is desirous or willing, should grow cold to the extremities; and on the other hand that the wife, in case she thinks concerning the man, that he is able and not willing, should lose her love, are circumstances amongst many others known unto husbands, who apply themselves to the consideration of arcana concerning conjugal love. These circumstances are adduced also, to the end that this work may be perfected, and the delights of wisdom respecting conjugal love may be complete.

260. XXIV. THAT AS COLD IS IN THE MIND, IT IS ALSO IN THE BODY; AND THAT ACCORDING TO THE INCREMENTS OF THAT COLD, THE EXTERNALS ALSO OF THE BODY ARE CLOSED. It is believed at this day that the mind of man (*homo*) is in the head, and nothing of it in the body, when yet both the soul and mind are both in the head and in the body, for the soul and mind are the man (*homo*), inasmuch as both constitute the spirit which lives after death; and that this spirit is in a perfect human form, hath been fully shewn in the tracts which we have published: hence it is that as soon as man (*homo*) thinks any thing, he can in an instant utter it by means of his bodily mouth, and at the same time effigy it in gesture; and as soon as he wills any thing, he can in an instant bring it into act and effect by his bodily members, which could not be the case, unless the soul and mind were together in the body, and constituted his spiritual man. From these considerations it may be seen, that whilst conjugal love is in the mind, it is like to itself in the body; and whereas love is heat, that it opens the externals of the body from the interiors; but on the other hand, that the privation thereof, which is cold, closes the externals of the body from the interiors: hence it is manifest what is the cause of the faculty (of conjugal love) with the angels enduring for ever, and what is the cause of its defect with men who are cold.

* * * * *

261. To the above I shall add THREE MEMORABLE RELATIONS. FIRST. In the northern superior quarter near to the east in the spiritual world, there are places of instruction for boys, and for youths, and for men, and also for old men; into these places are sent all who die infants, and are educated in heaven; in like manner all who arrive fresh from the world, and desire knowledges concerning heaven and hell, are sent to the same places. This tract is near the east, to the intent that all may be instructed by influx from the Lord, for the Lord is the east, because he is in the sun there, which from him is pure love; hence the heat from that sun in it's essence is love, and the light from it in it's essence is wisdom; these are inspired into them from the Lord out of that sun, and they are inspired according to reception, and reception is according to the love of growing wise. After times of instruction, they who are made intelligent are sent forth thence, and these are called disciples of the Lord. They are sent forth first into the west, and they who do not abide there, into the south, and some through the south into the east, and are introduced into the societies where their mansions are to be. On a time, whilst I was meditating concerning heaven and hell, I began to desire an universal knowledge concerning the state of each, being aware, that whosoever knoweth universals, may afterwards comprehend singulars, because the latter are in the former, as parts in a whole. In this desire I looked to the above tract in the northern quarter to the east, where were the places of instruction, and by the way then open to me I went thither, and entered into one of the colleges, where were men, youths; and I accosted the chief teachers there who gave instruction, and asked them, whether they were acquainted with the universals respecting heaven and hell; and they replied, that they knew some little; but if we look, said they, towards the east to the Lord, we shall receive illustration and knowledge; and they did so, and said, The universals of hell are three, but the universals of hell are diametrically opposite to the universals of heaven; the universals of hell are these three loves, the love of dominion grounded in self-love; the love of possessing the goods of others grounded in the love of the world; and scortatory love. The universals of heaven opposite to these are the three following loves, the love of dominion grounded in the love of use; the love of possessing worldly goods grounded in the love of doing uses thereby; and love truly

truly conjugal. Hereupon, after expressing my good wishes towards them, I departed, and returned home. When I was come home, it was said to me from heaven, Examine those three universals above and beneath, and afterwards we shall see them in thy hand; it was said in the hand, because whatsoever a man examines intellectually, appears to the angels as if inscribed on his hands.

262. After this I examined the first universal love of hell, which was the love of dominion grounded in self-love, and afterwards the universal love of heaven corresponding to it, which was the love of dominion grounded in the love of uses; for it was not allowed me to examine one love without the other, because the understanding doth not perceive the one without the other, inasmuch as they are opposites; wherefore that each may be perceived, they must be set in opposition, the one against the other; for a beautiful and handsome face is rendered conspicuous by contrasting it with an ugly and deformed one. Whilst I was pondering the love of dominion grounded in self-love, it was given to perceive, that this love was in the highest degree infernal, and consequently prevailed with those who are in the deepest hell; and that the love of dominion grounded in the love of uses was in the highest degree celestial, and consequently prevailed with those who are in the highest heaven. The reason why the love of dominion grounded in self-love is in the highest degree infernal, is, because to exercise dominion from a principle of self-love, is to exercise dominion from propriety (or selfhood), and man's propriety from his birth is essential evil, and essential evil is diametrically against the Lord; wherefore persons under the influence of such evil, the more they advance therein, do but the more deny a God and the holy things of the church, and adore themselves and nature; let such persons examine, I intreat them, that evil in themselves, and they will see this to be the case: this love also is of such a nature, that in proportion as it is left unrestrained, which is the case whilst it is not checked by impossibility, in the same proportion it rusheth impetuously from step to step, even to the highest, and even there findeth no bounds, but is sad and sorrowful because there is no higher step given it to ascend. This love with statesmen ascends to such a degree, that they wish to be kings and emperors, and if it were possible, to have dominion over all things of the world, and to be called kings of kings and emperors of emperors; whereas the same love with the clergy ascends to such a degree, that they wish to be gods, and as

far as is possible, to have dominion over all things of heaven, and to be called gods of gods. That neither the latter nor the former acknowledged any God, will be seen in what follows. They on the other hand, who desire to exercise dominion from the love of uses, do not desire to exercise it from themselves, but from the Lord, inasmuch as the love of uses is from the Lord, and is the Lord himself; these latter regard dignities no otherwise than as means to do uses, setting uses far above dignities, whereas the former set dignities far above uses.

263. Whilst I was meditating on these things, it was said to me by an angel from the Lord, Thou shalt now in an instant see, and be convinced by ocular demonstration, what is the nature and quality of that infernal love. And suddenly the earth opened to the left, and I saw a devil ascending out of hell, who had a square cap on his head let down over his forehead even to his eyes, a face full of pimples as of a burning fever, his eyes fierce and fiery, his breast swelling into [the form of] a rhombus; (11) from his mouth he belched fire like a furnace, his loins seemed all in a blaze, instead of feet he had boney ankles without flesh, and from his body exhaled a stinking and filthy heat. On seeing him I was terrified, and cried out, Approach no nearer, tell me whence art thou? he replied in a hoarse tone of voice, I am from below, and am there in a society with two hundred, which is the most super-eminent of all societies; we are all emperors of emperors, kings of kings, dukes of dukes, and princes of princes; no one in our society is barely an emperor, nor barely a king, duke, and prince; we sit there on thrones of thrones, and dispatch thence mandates through the whole world, and beyond it. I then said to him, Dost not thou see that thou art insane by reason of the phantasy of super-eminence? and he replied, How canst thou say so, when we absolutely seem to ourselves, and are also acknowledged by each other, to have such distinction? On hearing this, I was not willing to repeat my charge of insanity, inasmuch as he was insane by reason of phantasy: and it was given me to know, that this devil, during his abode in the world, had been only a house-steward, and that at that time he was so lifted up in his own spirit, that he despised all mankind in comparison with himself, and indulged a phantasy, that he was more worthy than a king, and even than an emperor; in consequence of which proud conceit, he had denied God, and had regarded all the holy things of the church as of no concern to himself, but of some concern to the stupid multitude. At length I asked him, How long

long do ye two hundred thus glory amongst yourselves? he said, To eternity; but such of us as torture others for denying our super-eminence, sink under ground; for it is allowed us to glory, but not to bring evil upon any one. I asked again, Dost thou know what befalleth those who sink under ground? he said, They sink down into a certain prison, where they are called viler than the vile, or the vilest, and are set to work. Then I said to that devil, Take thou heed therefore, lest thou also shouldest sink down.

264. After this the earth again opened, but to the right, and I saw another devil rising out, who had on his head a kind of turban, wrapped about with spires as of a snake, the head of which stood out from the crown; his face was leprous from the forehead to the chin, and also each hand; the loins were naked and black as soot, through which was discernible in dusky transparence the fire as of a furnace; and the ankles of the feet were like two vipers. The former devil, on seeing him, fell on his knees, and adored him; I asked, why he did so; he said, He is the God of heaven and earth, and is omnipotent. I then asked the other, What sayest thou to this? he replied, What shall I say? I have all power over heaven and hell, the lot of all souls is in my hand. I asked again, How can he, who is emperor of emperors, so submit himself, and how canst thou receive adoration? he answered, He is still my servant; what is an emperor before God? the thunder of excommunication is in my right hand. I then said to him, How canst thou be so insane? in the world thou wast only a canon, and because thou wast infected with a phantasy, that thou also hadst the keys of heaven, and thence the power of binding and loosing, thou hast inflamed thy spirit to such a degree of madness, that thou now believest thyself to be very God. Upon this he swore with indignation that it was so, and that the Lord had not any power in heaven, because he hath transferred it all upon us; we need only give the word of command, and heaven and hell obey with reverence; if we send any one into hell, the devils immediately receive him; in like manner the angels receive him whom we send to heaven. I asked further, How many are ye in your society? he said, Three hundred, and we are all gods there, but I am god of gods. After this the earth opened beneath the feet of each, and they sunk down deep into their respective hells; and it was given to see, that beneath their hells were work-houses, into which they would fall down, who do hurt to others; for every one in hell is left to his phantasy, and is also permitted

mitted to glory in it, but he is not allowed to do evil to another. The reason why such are there, is, because man is then in his spirit, and the spirit, after that it is separated from the body, comes into full liberty of acting according to it's affections and consequent thoughts. It was afterwards given to look into their hells; and the hell, which contained emperors of emperors, and kings of kings, was full of all uncleanness, and the inhabitants appeared like various kinds of wild beasts, with fierce eyes: in like manner in the other hell, which contained gods and the god of gods, and in this latter there appeared direful birds of night, which are called *ochim* and *ijim*, flying about them; the images of their phantasies were presented to me under this appearance. From these circumstances it was manifest, what is the nature and quality of political self-love and of ecclesiastical self-love, that the latter would make it's votaries desirous of being gods, but the former would make them desirous of being emperors; and that under the influence of such loves men wish and strive to attain the objects of their desires, so far as they are left without restraint.

265. Afterwards hell was opened, where I saw two, one sitting upon a bench, holding his feet in a basket full of serpents, which were seen creeping upwards through the breast even to the neck; and the other sitting on a blazing as, at whose sides red serpents were creeping, lifting up their heads and necks, and pursuing the rider. I was told that they were popes, who had compelled emperors to resign their dominions, and had behaved ill to them both in word and deed at Rome, whither they came to supplicate and adore them; but that the basket in which were seen serpents, and the blazing as with snakes at his sides, were representations of their love of dominion grounded in self-love, and that the like do not appear to any but such as look thither from a distance. There were some canons present, whom I asked whether those same were popes? They said, that they were acquainted with them, and knew them to be the same.

266. After beholding these sad and hideous spectacles, I looked around, and saw two angels standing not far from me, and discoursing together; one was clad in a woollen robe that shone bright with flaming purple, and under it he wore a vest of fine bright linen; the other had on like garments of a scarlet colour, together with a turban beset on the right side with some carbuncles; I approached them, and greeting them with a salutation of peace, I reverently asked them, For what purpose are ye
here

here below? and they replied, We have let ourselves down hither from heaven by the Lord's command, to speak with thee concerning the blessed lot of those, who are desirous to have dominion from the love of uses; we are worshippers of the Lord, one a prince of a society, the other a high priest of the same; and the prince said, that he was the servant of his society, because he served it in doing uses; and the other said, that he was a minister of the church there, because in serving them he ministered holy things to the uses of their souls; and that both are in perpetual joys grounded in the eternal happiness which is in them from the Lord; and that all things in that society are splendid and magnificent, splendid in consequence of gold and precious stones, and magnificent in consequence of palaces and paradises; the reason is, because our love of dominion is not grounded in self-love, but in the love of uses, and whereas the love of uses is from the Lord, therefore all good uses in the heavens are splendid and refulgent; and whereas all in our society are principled in this love, therefore the atmosphere appears golden by virtue of the light which partakes of the sun's flame-principle, and the sun's flame-principle corresponds to that love. As they spake these words, they appeared also to me encompassed with a like sphere, from which an aromatic odour issued so as to be perceivable to the senses; I mentioned this circumstance to them, and intreated them to continue their discourse concerning the love of uses; and they proceeded thus: The dignities which we enjoy were indeed sought after and courted by us, but for no other end than that we might be enabled more fully to do uses, and extend them more widely; we are also encompassed about with honour, and we accept it, not for ourselves, but for the good of the society; for the brethren and consociates, who form the commonalty of the society, scarce know any other than that the honours of our dignities are in ourselves, and consequently that the uses which we do are from ourselves; but we feel otherwise, being sensible that the honours of dignities are out of ourselves, and that they are as the garments with which we are cloathed, but that the uses which we perform, by virtue of the love of them, are within us from the Lord, and this love receives it's blessedness from communication by uses with others; and we know from experience, that so far as we do uses from the love thereof, so far that love increases, and with love wisdom, whereby communication is effected; but so far as we retain uses in ourselves, and do not communicate, so far blessedness perishes; and in such case use be-
comes

comes like food stored up in the stomach, which not being dispersed affords no nourishment to the body and it's parts, but remains undigested, and thereby causeth loathing: in a word, the whole heaven is nothing but a continent of use from first principles to last: what is use but actual love of our neighbour, and what containeth (holderth together) the heavens but this love? On hearing this I asked, How can any one know whether he doeth uses from a principle of self-love, or from the love of uses? every man, both good and bad, doeth uses, and doeth them from some love; suppose that in the world there be a society composed of mere devils, and another society composed of mere angels, I am of opinion that the devils in their society, from the fire of self-love, and from the splendor of their own glory, would do as many uses as the angels in their society; who then can know from what love, and from what origin uses flow? To this the two angels replied, Devils do uses for the sake of themselves and for the sake of reputation, that they may be raised to honours, or may gain wealth; but angels do not do uses from such motives, but for the sake of uses from the love thereof; man cannot discern the true quality of those uses, but the Lord discerns it; every one who believes in the Lord, and shuns evils as sins, doeth uses from the Lord; but every one who doth not believe in the Lord, neither shuns evils as sins, doeth uses from self and for the sake of self: this is the difference between uses done by devils and uses done by angels. As they spake these words, the two angels departed, and were seen from afar carried in a fiery chariot like Elias, and conveyed up into their respective heavens.

267. THE SECOND MEMORABLE RELATION. Not long after this intercourse with the angels, I entered a certain grove, and there walked in meditation concerning those, who are in the concupiscence and consequent phantasy of possessing the things of the world; and instantly at some distance from me I saw two angels discoursing with each other, and by turns looking at me; wherefore I went nearer to them, and as I approached they thus accosted me, We have perceived in ourselves that thou art meditating on what we are discoursing about, or that we are discoursing on what thou art meditating about, which is a consequence of the reciprocal communication of affections. I asked therefore what they were discoursing about? they said, Concerning phantasy, concerning concupiscence, and concerning intelligence; and at this instant concerning those, who form delight to themselves from the vision and imagination

imagination of possessing whatever the world contains. I then intreated them to favour me with their sentiments on those three subjects, concupiscence, phantasy, and intelligence; and they began their discourse and said, Every one is by birth interiorly in concupiscence, but by education exteriorly in intelligence; and no one is in intelligence, still less in wisdom interiorly, thus as to his spirit, but from the Lord; for every one is withheld from the concupiscence of evil, and is held in intelligence, according as he looks to the Lord, and is at the same time in conjunction with him; without this, man is nothing else but mere concupiscence; yet still in externals, or as to the body, he is in intelligence arising from education; for man lusteth after honours and wealth, or eminence and opulence, and in order to attain them, it is necessary that he appear moral and spiritual, thus intelligent and wise, and he learns so to appear from infancy; which is the reason, why as soon as he comes amongst men, or into company, he inverts his spirit, and removes it from concupiscence, and speaks and acts from the fair and honourable maxims which he hath learnt from infancy, and retains in the bodily memory; and is particularly cautious, lest any thing of the wild concupiscence prevalent in his spirit should discover itself: hence every man, who is not interiorly led of the Lord, is a pretender, a sycophant, an hypocrite, and thereby an apparent man, and yet not a man; of whom it may be said, that his shell or body is wise, and his kernel or spirit is unwise; also that his external principle is human, and his internal bestial; such persons with the hinder part of the head look upwards, and with the fore part downwards, thus they walk as if oppressed with heaviness, with the head pendent, and the countenance prone to the earth; and when they put off the body, and become spirits, and are thereby set at liberty from external restraints, they become the mad-nesses of their respective concupiscences; for they who are principled in self-love, are desirous to domineer over the universe, yea, to extend it's limits in order to enlarge their dominion, of which they see no end; they who are principled in the love of the world, are desirous to possess whatsoever the world contains, and are full of grief and envy in case any of it's treasures are hid and concealed from them by others; wherefore to prevent such persons from becoming mere concupiscences, and thereby being no longer men, it is given them in the spiritual world to think from a fear of the loss of reputation, and thereby of honour and gain, and also from a fear of the law and it's penalties, and it is also

L 1

given

given them to apply their mind to some study or work, whereby they are kept in externals and thus in a state of intelligence, howsoever wild and insane they may be in their interiors. After this I asked, whether all they who are in concupiscence, are also in the phantasy thereof; they replied, that they are in the phantasy of their respective concupiscences, who think interiorly in themselves, and too much indulge their imagination, by discoursing with themselves; for these separate their spirit almost from connection with the body, and by vision overflow the understanding, and take a foolish delight as if possessed of the universe and all that it contains: into this delirium every man is immersed after death, who hath abstracted his spirit from the body, and hath not been willing to recede from the delight of the delirium by thinking at all from a religious principle respecting evils and falses, and least of all respecting the unruly love of self, as being destructive of love to the Lord, and respecting the unruly love of the world, as being destructive of neighbourly love.

268. After this the two angels and also myself were seized with a desire of seeing those, who by reason of worldly love are in the visionary concupiscence or phantasy of possessing all wealth; and we perceived that we were inspired with this desire, to the end that such visionaries might be known: their dwellings were under the earth of our feet, but above hell; wherefore we looked at each other, and said, Let us go; and there was seen an opening, and in it a ladder, by which we descended, as it was told us that they must be approached from the east, lest we should enter into the mist of their phantasy, whereby our understanding and at the same time our sight would be beclouded; and lo! there appeared a house built of reeds, and of consequence full of chinks, standing in a mist, which continually flowed forth like smoke through the chinks of three of the walls; we entered, and saw fifty here and fifty there sitting on benches, having their faces turned away from the east and the south, and looking to the west and the north; before each person there was a table, and on the table purses distended, and around the purses abundance of gold coin; and we asked, Is that the wealth of all persons in the world? they replied, Not of all persons in the world, but of all in the kingdom: the sound of their speech was hissing, and they appeared to have round faces, which glistered like the shell of a snail, and the pupil of the eye in a green plane as it were lightened, which was an effect of the light of phantasy. We stood in the midst of them,

them, and said, Ye believe that ye possess all the wealth of the kingdom; they replied, We do possess it. We then asked, Who of you? they said, Every one: and we asked, How every one? ye are many: they said, Every one of us knows that all which another hath is his own; it is not allowed any one to think, and still less to say, mine are not thine; but it is allowed to think and say, thine are mine. The coin on the tables appeared as of pure gold, even in our eyes; but when we let in light from the east, they were little grains of gold, which they had magnified to such a degree by their common united phantasy. They said, that every one who enters ought to bring along with him somewhat of gold, which they cut into small pieces, and these again into little grains, and by the unanimous force of phantasy they enlarge them into coin of a larger form. We then said, Were not ye born men of reason? whence have ye this visionary infatuation? they said, We know that it is an imaginary vanity, but inasmuch as it delights the interiors of our minds, we enter in hither, and are delighted as with the possession of all things; but we continue in this place only for a few hours, at the end of which time we depart, and as often as we do so a sound mind returns to us; yet still our visionary entertainment alternately succeeds, and occasions our alternate entrance into, and departure out of these habitations; thus by turns we are wise and foolish: we know also that a hard lot awaits those, who by cunning rob others of their goods. We asked, What lot? they said, They are swallowed up, and are thrust naked into some infernal prison, where they are kept to hard labour for cloaths and food, and afterwards for some pieces of coin of a trifling value, which they collect, and in which they place the joy of their hearts; but if they do evil to their companions, they are fined a part of their coin.

269. Afterwards we ascended from these hells to the south, where we had been before, and the angels related there several particulars worth remarking concerning concupiscence not visionary or phantastic, in which all men are by birth, viz. that whilst they are in it, they are like persons infatuated, and yet seem to themselves to be most eminently wise; and that from this infatuation they are remitted by turns into the rational principle, which in the case of such persons is in externals; in which state they see, acknowledge, and confess their insanity, but still are very desirous to quit their rational state and enter into their insane state, and also do let themselves into this latter state, as into a free and delightful state succeeding a forced and undelightful one; thus concu-

piscence interiorly pleases them, and not intelligence. There are three universal loves, which form the constituent principles of every man by creation, neighbourly love, which also is the love of doing uses; the love of the world, which also is the love of possessing wealth; and the love of self, which also is the love of bearing rule over others. Neighbourly love, or the love of doing uses, is spiritual love; but the love of the world, or the love of possessing wealth, is material love; whereas the love of self, or the love of bearing rule over others, is corporeal love: man (*homo*) is man (*homo*) whilst neighbourly love, or the love of doing uses, constitutes the head, and the love of the world constitutes the body, and the love of self constitutes the feet; whereas if the love of the world constitutes the head, man is not man otherwise than as bunch-backed; but when the love of self constitutes the head, he is not a man standing on his feet, but on the palms of his hands with his head downwards and his haunches upwards: when neighbourly love constitutes the head, and the two other loves constitute in order the body and feet, that man appears from heaven of an angelic countenance, with a beautiful rainbow around his head; whereas if the love of the world constitutes the head, he appears from heaven of a pale countenance like a corpse with a yellow circle around his head; but if the love of self constitutes the head, he appears from heaven of a dusky countenance, with a white circle around his head. Hereupon I asked, what the circles around the head represented; they replied, They represent intelligence; the white circle around the head of the dusky countenance represents, that his intelligence is in externals, or around him, but insanity is in internals, or in him; man also, who is of such a quality and character, is wise whilst he is in the body, but is insane whilst in the spirit; and no man is wise in spirit but from the Lord, as is the case when he is generated and created again or anew by him. As they spake these words, the earth opened to the left, and through the opening I saw a devil rising with a white lucid circle around his head, and I asked, Who art thou? he said, I am Lucifer, son of the morning, and because I made myself like to the Most High, I was cast down. Nevertheless he was not Lucifer, but believed himself to be so; and I said, Since thou wast cast down, how canst thou rise again out of hell? he replied, I am there a devil, but here I am an angel of light; dost not thou see my head encompassed about with a lucid sphere? thou shalt see also, if thou art willing, that I am super-moral amongst the moral, super-rational amongst the rational,

yea,

yea, super-spiritual amongst the spiritual ; I can also preach, and likewise I have preached. I asked, What hast thou preached ? he said, Against fraudulent dealers, against adulterers, and against all infernal loves ; yea, on this occasion I called myself, who am Lucifer, a devil, and I denounced vengeance against myself as a devil, and on this account I was exalted even to heaven with praises ; hence it is that I am called the son of the morning ; and what I myself was surprized at, whilst I was in the pulpit, I thought no other than that I was speaking rightly and properly ; but I discovered to myself the cause, viz. because I was in externals, and these at that time were separated from my internals ; but although I discovered this to myself, still I was not able to change myself, because through my haughtiness I did not look unto God. I next asked, How couldst thou so speak, when thou art thyself a fraudulent dealer, thyself an adulterer, and thyself a devil ? He answered, I am one character when I am in externals or in the body, and another when I am in internals or in the spirit ; in the body I am an angel, but in spirit a devil, for in the body I am in the understanding, but in the spirit I am in the will, and the understanding carries me upwards, whereas the will carries me downwards ; and when I am in the understanding, a white belt encompasses my head, but when the understanding submits itself entirely to the will, and becomes it's, which is our last lot, in this case the belt grows black, and perishes ; and when this is the case, we cannot any longer ascend into this light. Afterwards he discoursed concerning his twofold state, the external and internal, more rationally than any other person ; but on a sudden, when he saw the angels attendant on me, his face and voice were inflamed, and he became black, even as to the belt around his head, and he sunk down into hell through the opening through which he arose. The bystanders, from what they had seen, made this conclusion, that man (*homo*) is such as his love is, and that he is not such as his understanding is, inasmuch as the love easily draws over the understanding to it's side, and enslaves it. I then asked the angels, Whence have devils such rationality ? And they said, It is from the glory of self-love, for self-love is encompassed with glory, and glory elevates the understanding even into the light of heaven ; for the understanding with every man is capable of being elevated according to knowledges, but not the will except by a life according to the truths of the church and of reason ; hence it is, that atheists themselves, who are in the glory of reputation arising from self-love,

self-love, and thence in an high conceit of their own intelligence, enjoy a more sublime rationality than many others, but only at the time when they are in the thought of the understanding, but not when they are in the affection of the will, and the affection of the will possesses man's internal principle, whereas the thought of the understanding possesses his external principle. The angel further declared the reason why man (*homo*) is composed of the three loves above-mentioned, viz. of the love of use, of the love of the world, and of the love of self, which is, that man may think from God, although as from himself; he said, that the supreme principles in man are turned upwards to God, the middle principles outwards to the world, and the lowest principles downwards to self; and inasmuch as these latter principles are turned downwards, man thinks as from himself, when yet it is from God.

270. THE THIRD MEMORABLE RELATION. One morning after sleep my thought immersed itself deeply into some arcana of conjugal love, and at length into this, *In what region of the human mind doth love truly conjugal reside, and thence in what region doth conjugal cold reside?* I knew that there are three regions of the human mind, one above the other, and that in the lowest region dwells natural love, in the superior region spiritual love, and in the supreme region celestial love, and that in each region there is a marriage of good and truth; and whereas good is of love, and truth is of wisdom, that in each region there is a marriage of love and wisdom; and that this marriage is the same with the marriage of the will and understanding, inasmuch as the will is the receptacle of love, and the understanding the receptacle of wisdom. Whilst I was in the depth of this thought, lo! I saw two swans flying towards the north, and presently two birds of paradise flying towards the south, and also two turtles flying in the east; and as I was attentive to their flying, I saw that the two swans bended their way from the north to the east, in like manner the two birds of paradise from the south, and that they gathered together with the two turtles in the east, and flew together to a certain eminent palace there, around which were olives, palms, and beech trees; in the palace were three rows of windows, one above the other; and whilst I was making my observations, I saw the swans fly into the palace through windows open in the lowest row, the birds of paradise through windows open in the middle row, and the turtles through windows open in the highest row. When I had seen this, an angel presented himself, and said, *Dost thou understand what*

what thou hast seen? And I replied, In a small degree. He said, That palace represents the habitations of conjugal love, such as are in human minds; it's supreme part, into which the turtles betook themselves, represents the highest region of the mind, where conjugal love dwells in the love of good with it's wisdom; the middle part, into which the birds of paradise betook themselves, represents the middle region, where conjugal love dwells in the love of truth with it's intelligence; and the lowest part, into which the swans betook themselves, represents the lowest region of the mind, where conjugal love dwells in the love of what is just and right with it's science; the three pairs of birds also signify these things, the pair of turtles signifies conjugal love of the supreme region, the pair of birds of paradise conjugal love of the middle region, and the pair of swans conjugal love of the lowest region; the like is signified by the three kinds of trees round about the palace, the olives, the palms, and the beech: we in heaven call the supreme region of the mind celestial, the middle spiritual, and the lowest natural; and we perceive them as stories in a house one above another, and an ascent from one to the other by steps as by stairs; and in each part as it were two conclaves, one for love, the other for wisdom, and in front as it were a bedchamber, where love with it's wisdom, or what is the same thing, the will with it's understanding, consociate together in bed; in that palace are presented as in effigy all the arcana of conjugal love. On hearing this, being inflamed with a desire of seeing it, I asked, whether it was granted any one to enter and see it, as it was a representative palace? He replied, that it was granted to none but those who are in the third heaven, because to them every representative of love and wisdom becomes real; from them I have heard what I have related to thee, and also this particular, that love truly conjugal dwells in the supreme region in the midst of mutual love, in the marriage-chamber or conclave of the will, and also in the midst of the perceptions of wisdom in the marriage-chamber or conclave of the understanding, and that they have consociation in bed in the bedchamber which is in front, and in the east. And I asked, Why are there two marriage-chambers? He said, That the husband is in the marriage-chamber of the understanding, and that the wife is in the marriage-chamber of the will. And I asked, When conjugal love dwells there, where in such case doth conjugal cold dwell? He replied, that it dwells also in the supreme region, but only in the marriage-chamber of the understanding, the marriage-chamber of the will

will being closed in that region; for the understanding with it's truths, as often as it pleases, can ascend by a winding stair-case into the supreme region into it's marriage-chamber; but if the will with the good of it's love doth not ascend at the same time into the consociate marriage-chamber, this latter is closed, and cold ensues in the other, and this is *conjugal cold*. The understanding, whilst such cold prevails towards the wife, looks downwards from the highest region to the lowest, and also, if not prevented by fear, descends to warm itself there at a fire not allowable. Having spoken these words, he was willing still to recount further particulars concerning conjugal love from it's effigies in that palace; but he said, Enough at this time, inquire first whether what has been already said is above the level of ordinary understandings; if it is, what need of saying more? but if it is not, more will be discovered.

Concerning the CAUSES of APPARENT LOVE, of FRIENDSHIP, and of FAVOUR in MARRIAGES.

271. **H**AVING treated of the causes of colds and separations, it follows from order that the causes of apparent love, of friendship, and of favour in marriages, ought also to be treated of: for it is a known thing, that although cold separates the minds (*animos*) of conjugal partners at this day, still they cohabit, and procreate; which would not be the case, unless there were also given apparent loves, alternately similar to or emulous of the heat of genuine love. That these appearances are necessary and useful (*necessitates et utilitates*), and that without them houses (*uu*) would not stand, and consequently neither would societies, will be seen in what follows. Moreover, some conscientious persons may be distressed with the idea, that disagreement of mind subsisting between them and their conjugal partners, and internal alienation thence arising, may be their own fault, and may be imputed to them as such, and on this account they are grieved at the heart; but whereas it is not in their power to prevent internal disagreements, it is enough for them, by apparent love and favour,

to

to quiet from a principle of conscience the inconveniences which might arise; hence also friendship may possibly return, in which conjugal love lies concealed on the part of such, although not on the part of the other. But this subject, like the foregoing, by reason of the great variety of it's matter, shall be treated of in distinct articles, which are these: I. *That in the natural world almost all are capable of being joined together as to external affections, but not as to internal, if these latter disagree and appear.* II. *That in the spiritual world all are joined together according to internal affections, but not according to external, unless these act in unity with the internal.* III. *That the affections, according to which wedlock is generally contracted in the world, are external.* IV. *But that in case they are not influenced by internal affections, which conjoin minds, the bonds of wedlock are loosed in the house.* V. *That nevertheless those bonds must continue in the world till the decease of one of the parties.* VI. *That in cases of wedlock, in which the internal affections do not conjoin, there are external affections given, which assume a semblance of internal, and tend to consociate.* VII. *That hence comes apparent love, apparent friendship, and favour between conjugal partners.* VIII. *That these appearances are conjugal semblances assumed, which are commendable, because useful and necessary.* IX. *That these assumed conjugal semblances, in the case of a spiritual man (homo) conjoined to a natural, favour of justice and judgment.* X. *That these assumed conjugal semblances with natural men favour of prudence, for various reasons.* XI. *That they are for the sake of amendment, and for the sake of accommodation.* XII. *That they are for the sake of preserving order in domestic affairs, and for the sake of mutual aid.* XIII. *That they are for the sake of unanimity in the care of infants and the education of children.* XIV. *That they are for the sake of peace in the house.* XV. *That they are for the sake of reputation out of the house.* XVI. *That they are for the sake of various favours expected from a conjugal partner, or from his or her relations; and thus from the fear of losing such favours.* XVII. *That they are for the sake of excusing blemishes, and thereby of avoiding disgrace.* XVIII. *That they are for the sake of reconciliations.* XIX. *That in case favour doth not cease with the wife, whilst faculty ceases with the man, there may exist a friendship resembling conjugal friendship, when the parties grow old.* XX. *That there are given various species of apparent love and friendship between conjugal partners, one of whom is brought under the yoke, and thence subject to the other.* XXI. *That there are given infernal marriages in the world*

M m

between

between conjugal partners, who interiorly are the most inveterate enemies, and exteriorly are as the most bosom friends. We proceed to an explication of each article.

272. I. THAT IN THE NATURAL WORLD ALMOST ALL ARE CAPABLE OF BEING JOINED TOGETHER AS TO EXTERNAL AFFECTIONS, BUT NOT AS TO INTERNAL AFFECTIONS, IF THESE LATTER DISAGREE AND APPEAR. The reason is, because man (*homo*) in the world is cloathed with a material body, and this is overcharged with lusts, and these lusts are in it as dregs which precipitate themselves to the bottom, when the must (*xx*) of the wine (*mustum vini*) is clarified; such are the constituent substances, of which the bodies of men in the world are composed; hence it is that the internal affections, which are of the mind, do not appear, and in many cases scarce a grain of them transpires; for the body either absorbs them, and involves them in it's dregs, or by simulation which has been learnt from infancy conceals them deeply from the sight of others; and hereby man puts himself into the state of every affection which he observes in another, and allures his affection to himself, and thus they conjoin themselves; the reason why they conjoin themselves is, because every affection hath it's delight, and delights tie together minds (*animos*). But it would be otherwise in case the internal affections, as the external, appeared visibly in the face and gesture, and were made manifest to the hearing by the tone of the speech; or if their delights were sensible to the nostrils or smell, as they are in the spiritual world; in such case, if they disagreed so as to be discordant, they would separate minds (*animos*) from each other, and according to the perception of antipathy, minds would remove themselves at a distance. From these considerations it is evident, that in the natural world almost all are capable of being joined together as to external affections, but not as to internal affections, if these latter disagree and appear.

273. II. THAT IN THE SPIRITUAL WORLD ALL ARE CONJOINED ACCORDING TO INTERNAL AFFECTIONS, BUT NOT ACCORDING TO EXTERNAL, UNLESS THESE LATTER ACT IN UNITY WITH THE INTERNAL. The reason is, because in the spiritual world the material body is rejected, which could receive and bring forth the forms of all affections, as hath been just now said above, and man (*homo*) being stripped of that body is in his internal affections, which his body had before concealed; hence it is, that in the spiritual world homogeneities and heterogeneities, or sympathies and antipathies, are not only felt, but appear also in the face,

face, the discourse, and the gesture; wherefore similitudes are there conjoined, and dissimilitudes are separated. This is the reason why the universal heaven is arranged of the Lord according to all the varieties of the affections of the love of good and truth, and on the contrary hell according to all the varieties of the love of what is evil and false. Inasmuch as angels and spirits have internal and external affections, like as men have in the world, and inasmuch as the internal affections cannot in the spiritual world be concealed by the external, they therefore transpire and manifest themselves; hence with angels and spirits both the internal and external affections are reduced to similitude and correspondence, after which their internal affections by the external are effigied in their faces, are perceived in the tone of their speech, and also appear in their behaviour and manners. The ground and reason why angels and spirits have internal and external affections is, because they have mind and body, and affections with thoughts thence derived appertain to the mind, and sensations with pleasures thence derived appertain to the body. It frequently happens in the world of spirits, that friends meet after death, and recollect their friendships in the former world, and on such occasions believe, that they shall live in the associations of friendship as formerly; but when that association is perceived in heaven which is only of the external affections, a separation ensues according to the internal; and in this case some are banished from the place of their meeting into the north, and some into the west, and each to such a distance from the other, that they can no longer see or know each other; for in the places appointed for them to stay at, their faces are changed, so as to become the effigies of their internal affections. From these considerations it is manifest, that in the spiritual world all are conjoined according to internal affections, and not according to external, unless these latter act in unity with the internal.

274. III. THAT THE AFFECTIONS, ACCORDING TO WHICH WEDLOCK IS GENERALLY CONTRACTED IN THE WORLD, ARE EXTERNAL. The reason is, because the internal affections are seldom consulted, and if they are consulted, still their similitude is not seen in the woman, for she, by a peculiar property with which she is gifted from her birth, draws back the internal affections into the inner chambers of her mind. The external affections, which induce the men to engage in wedlock, are several; the first affection of this age is an increase of property by wealth, as well with a view to becoming rich, as for a supply of plentiful stores;

M m 2

the

the second is a thirst after honours, either with a view of being held in high estimation, or with a view of being advanced to an enlarged state of fortune: besides these there are various allurements and concupiscences, but neither do these give an opportunity of exploring the agreement of internal affections. From these few considerations it is manifest, that wedlock is generally contracted in the world according to external affections.

275. IV. BUT THAT IN CASE THEY ARE NOT INFLUENCED BY INTERNAL AFFECTIONS, WHICH CONJOIN MINDS, THE BONDS OF WEDLOCK ARE LOOSED IN THE HOUSE. It is said in the house, because it is done privately between the parties, as is the case when the first heat kindled during courtship, and breaking out into a flame as the nuptials approach, successively deserveth afterwards by reason of the discordance of the internal affections, and at length passes off into cold; that in this case the external affections, which had induced and allured the parties to wedlock, disappear, so that they no longer effect conjunction, is a known thing. That cold arises from various causes internal, external, and accidental, all which originate in dissimilitude of internal inclinations, was proved in the foregoing chapter. From these considerations the truth of what was asserted is manifest, that unless the external affections are influenced by internal, which conjoin minds, the bonds of wedlock are loosed in the house.

276. V. THAT NEVERTHELESS THOSE BONDS MUST CONTINUE IN THE WORLD TILL THE DECEASE OF ONE OF THE PARTIES. This proposition is adduced to the intent, that to the eye of reason may more evidently appear the necessity, utility, and truth, that conjugal love, where it is not genuine, ought still to be affected, or made to appear as if it was genuine; the case would be otherwise if the marriage-contract was not to continue to the end of life, but might be dissolved at pleasure, as was the case with the Israelitish nation, who claimed to themselves the liberty of putting away their wives for every cause, as is evident from the following passage in Matthew: "*The pharisees came, and said unto Jesus, Is it lawful for a man to put away his wife for every cause? And when Jesus answered, that it is not lawful to put away a wife, and to marry another, except on account of whoredom, they replied, that nevertheless Moses commanded to give a bill of divorce, and to put her away; and the disciples said, If the case of a man with his wife be so, it is not expedient to marry,*" xix. 3 to 10. Since therefore the covenant of marriage is a
covenant.

covenant of life, it follows, that appearances of love and friendship between conjugal partners are necessary (*necessitates*). The reason why wedlock contracted must continue till the decease of one of the parties, is grounded in the divine law, and consequently also in rational law, and thence in civil law; in the divine law, because it is not lawful to put away a wife, and marry another, except on account of whoredom, as above; in rational law, because it is founded upon spiritual, for divine law and rational are one law; from the latter and former law together, or by the latter as grounded in the former, may be seen in abundance the enormities, and destructions of societies, resulting from the dissolution of marriage, or the putting away of wives at the good pleasure of the husbands, before death; those enormities and destructions of societies may be seen in some measure in the MEMORABLE RELATION concerning the origin of conjugal love, canvassed by the spirits gathered together out of the nine kingdoms, n. 103 to 115, to which there is no need of super-adding further reasons. (yy) But these causes do not operate to prevent the permission of separations grounded in their proper causes, concerning which see above, n. 252, 253, 254; and also concubinage, concerning which see the second part of this work.

277. VI. THAT IN CASES OF WEDLOCK, IN WHICH THE INTERNAL AFFECTIONS DO NOT CONJOIN, THERE ARE GIVEN EXTERNAL AFFECTIONS, WHICH ASSUME A SEMBLANCE OF INTERNAL, AND TEND TO CONSOCIATE. By internal affections are meant the mutual inclinations which influence the mind of each of the parties from heaven; whereas by external affections are meant the inclinations which influence the mind of each of the parties from the world; these latter affections or inclinations indeed equally appertain to the mind, but they occupy it's inferior region, whereas the former occupy the superior region: but whereas both have their allotted seat in the mind, it may possibly be believed that they are alike and agree; yet although they are not alike, still they can appear as alike, but in some cases they exist as agreements, and in some as insinuating semblances. There is a certain communion implanted in each of the parties from the earliest time of the marriage-covenant, which, notwithstanding their disagreement in minds (*animis*), still remains implanted; as a communion of possessions, and in many cases a communion of uses, and of the various necessities of the house, and thence also a communion of thoughts, and of certain arcana; there is also a communion of bed, and a communion of the love of children;
not.

not to mention several others, which, inasmuch as they are inscribed on the conjugal covenant, are inscribed also on their minds. Hence originate especially the external affections, which resemble the internal; whereas those which only counterfeit them are partly from the same origin, and partly from another; but on the subject of each more will be said in what follows.

278. VII. THAT HENCE COMES APPARENT LOVE, APPARENT FRIENDSHIP, AND FAVOUR BETWEEN CONJUGIAL PARTNERS. Apparent loves, friendships, and favours between conjugal partners, are a consequence of the conjugal covenant being ratified for the term of life, and of the conjugal communion thence inscribed on those who ratify it, whence spring external affections resembling the internal, as was just now pointed at; they are moreover a consequence of their causes, which are usefulness and necessity, from which in part exist external affections conjunctive, or counterfeit, whereby external love appears as internal, and external friendship as internal.

279. VIII. THAT THESE APPEARANCES ARE CONJUGIAL SEMBLANCES ASSUMED, WHICH ARE COMMENDABLE, BECAUSE USEFUL AND NECESSARY. They are called semblances assumed, because they have place amongst those who disagree in mind, and by reason of such disagreement are interiorly in cold; in this case, when they still live a consociate life in externals, as duty and decency require, their consociations of cohabitation may be called assumed semblances, but conjugal, which, as being commendable for the sake of uses, are altogether to be distinguished from hypocritical semblances, for hereby all those good things are provided for, which are enumerated in order below from article XI. to XX.; the reason why they are commendable for the sake of necessity is, because otherwise those good things would be unattained; and yet cohabitation as grounded in covenant and law is enjoined, and hence remains settled with each of the parties under the consideration of a debt.

280. IX. THAT THESE ASSUMED CONJUGIAL SEMBLANCES, IN THE CASE OF A SPIRITUAL MAN (*homo*) CONJOINED TO A NATURAL, SAVOUR OF JUSTICE AND JUDGMENT. The reason is, because the spiritual man acts what he acts from justice and judgment, wherefore he doth not see these assumed semblances alienated from their internal affections, but connected with them; for he acts seriously, and respects amendment as an end, and if he doth not obtain this end, he respects accommodation, for the sake of order in the house, for the sake of mutual aid, for the sake

of the care of children, for the sake of peace and tranquillity ; to these things he is led from a principle of justice, and from a principle of judgment he gives them effect. The reason why the spiritual man so cohabits with the natural is, because the spiritual man acts spiritually, even with the natural. (zz)

281. X. THAT THESE ASSUMED CONJUGIAL SEMBLANCES, WITH NATURAL MEN SAVOUR OF PRUDENCE, FOR VARIOUS REASONS. In the case of two conjugal partners, of whom one is spiritual, but the other natural, (by the spiritual is meant he who loveth spiritual things, and thereby is wife from the Lord, and by the natural is meant he who loveth only natural things, and thereby is wife from himself,) when they are consociated in marriage, conjugal love with the spiritual partner is heat, and with the natural is cold ; that heat and cold cannot abide together, and that heat cannot inflame him who is in cold, unless the cold be first dissipated, nor the cold flow into him who is in heat, unless the heat be first removed, is evident ; hence it is that intestine love cannot have place between conjugal partners, one of whom is spiritual and the other natural ; but that a love emulous of intestine love may have place on the part of the spiritual partner, as was said in the foregoing article ; whereas between two natural conjugal partners no intestine love can have place, inasmuch as each is cold, and if they have heat, it is from an unchaste principle ; nevertheless these latter may cohabit with separate minds (*animis*) in the same house, and also assume looks as of love and friendship between each other, notwithstanding the disagreement of their minds (*mentes*) : in such case, the external affections, which for the most part are affections of wealth and possessions, or of honour and dignities, may as it were be kindled into a flame ; and whereas such enkindling induces fear for the loss of those affections, therefore assumed conjugal semblances are in such cases necessities, which necessities are principally those adduced below in articles xv. xvi. xvii. ; the rest of the causes adduced with these may have somewhat common with the causes appertaining to the spiritual man, concerning which see above, n. 280, but only in case prudence with the natural man favours of intelligence.

282. XI. THAT THEY ARE FOR THE SAKE OF AMENDMENT, AND FOR THE SAKE OF ACCOMMODATION. The reason why assumed conjugal semblances, which are appearances of love and friendship subsisting between conjugal partners who disagree in mind, are for the sake of amendment,

amendment, is, because the spiritual man (*homo*), connected with the natural by the matrimonial covenant, intends nothing else but amendment of life; which he effects by discourses of wisdom and elegance, and by favours which soothe and flatter the temper of the other; but in case these things prove ineffectual, he intends accommodation, for the sake of the preservation of order in domestic things, for the sake of mutual aid, and for the sake of the infants and children, and other things of a like nature; for whatsoever is said and done by the spiritual man (*homo*) favours of justice and judgment, as was shewn above, n. 280. But with conjugal partners, neither of whom is spiritual, but both natural, the like conduct may have place, but for other ends; if for the sake of amendment and accommodation, the end of one of the parties is, either that the other party may be reduced to similitude of manners, and be made subordinate to his desires, or for the sake of some offices that they may be made subservient to his own, or for the sake of peace within the house, or of reputation out of the house, or for the sake of favours hoped for by the conjugal partner or by his relations, not to mention other ends; but these ends with some are grounded in the prudence of their reason, with some in native civility, with some in the delights of cupidities which have been familiar from the cradle, the loss of which is dreaded, besides several ends, which render the assumed kindnesses (*favores*) as of conjugal love more or less counterfeit. Kindnesses also as of conjugal love may have place out of the house, and none within the house, but these respect as an end the reputation of both parties, and if they have not this respect, they are merely sportive.

283. XII. THAT THEY ARE FOR THE SAKE OF PRESERVING ORDER IN DOMESTIC AFFAIRS, AND FOR THE SAKE OF MUTUAL AID. Every house in which there are children, their instructors, and other domestics, is a small society emulating a large one; this latter also consists of the former, as a whole consists of its parts, and thereby it exists; and further, as the security of a large society depends on order, so the security of this small society depends on order; wherefore as it concerns public magistrates to see and provide, that order may exist and be preserved in a compound society, so it concerns conjugal partners in their single society. But this order cannot have place if the husband and wife disagree in their minds (*animis*), for thereby mutual counsels and aids are drawn different ways, and are divided like their minds, and thus the form of the small society is rent asunder; wherefore to preserve

serve order, and by order to take care of themselves and at the same time of the house, or of the house and at the same time of themselves, lest they should come to hurt and fall to ruin, necessity requires that the master and mistress agree, and act in unity; and if this cannot be done, by reason of the difference of their minds (*mentium*), so well as it might, both duty and propriety require that it be done by representative conjugal friendship: that hereby concord is established in houses for the sake of necessity and consequent utility, is a known thing.

284. XIII. THAT THEY ARE FOR THE SAKE OF UNANIMITY IN THE CARE OF INFANTS, AND THE EDUCATION OF CHILDREN. That assumed conjugal semblances, which are appearances of love and friendship resembling such as are truly conjugal, have place with conjugal partners for the sake of infants and children, is a thing very well known; the common love of these latter causes each conjugal partner to regard the other with kindness and favour. The love of infants and of children with the mother and the father conjoin themselves, as the heart and lungs in the breast; the love of them with the mother is as the heart, and the love towards them with the father is as the lungs; the reason of the comparison is, because the heart corresponds to love, and the lungs to understanding, and love grounded in the will appertains to the mother, and love grounded in the understanding appertains to the father. With spiritual men (*homines*) there is conjugal conjunction by means of that love grounded in justice and judgment; in justice, because the mother had borne them in the womb, had brought them forth with pain, and afterwards with unwearied care suckles, nourishes, keeps clean, clothes, and educates them, [and in judgment, because the father provides for their instruction in science, intelligence, and wisdom.] (*aaa*)

285. XIV. THAT THEY ARE FOR THE SAKE OF PEACE IN THE HOUSE. Assumed conjugal semblances, or external friendships for the sake of domestic peace and tranquillity, appertain principally to the men, by reason of their natural characteristic, as acting from the understanding in whatsoever they act; and the understanding, as being exercised in thought, is engaged in a variety of objects which render the mind unquiet, disturbing and distracting it; wherefore if intranquillity prevailed at home, it would come to pass that the vital spirits of the parties would grow faint, and their interior life would as it were expire, and thereby the health both of mind and body would be destroyed; the dreadful ap-

N n

prehenſion

prehension of these and several other dangers would possess the minds of the men, unless they had an asylum with their wives at home for the appeasing the disturbances arising in their understandings. Moreover peace and tranquillity give serenity to their minds, and dispose them to receive agreeably the kindnesses offered by their wives, who spare no pains to disperse the mental clouds which they are very quick-sighted to observe in their husbands; add to this, that the same peace and tranquillity make the presence of their wives agreeable. Hence it is evident, that an assumed semblance of love, as if it was truly conjugal, for the sake of peace and tranquillity at home, is necessary and also useful. It is further to be observed, that with the wives, assumed semblances have not place as with the men, but if they appear to resemble them, they are the effect of real love, because wives are born loves of the understanding of the men, wherefore they accept kindly the favours of their husbands, and if they do not confess it with their lips, still they acknowledge it in heart.

286. XV. THAT THEY ARE FOR THE SAKE OF REPUTATION OUT OF THE HOUSE. The fortunes of the men in general depend on their reputation for justice, sincerity, and uprightness; and this reputation also depends on the wife, who is acquainted with the most familiar circumstances of her husband's life; wherefore if the disagreements of their minds should break out into open enmity, quarrels, and threats of hatred, and these should be noised abroad by the wife and her friends, and by the domestics, they would easily be turned into tales of scandal, which would bring disgrace and infamy upon the husband's name; to avoid such mischiefs, he has no other alternative, than either to shew counterfeit favour to his wife, or that they should be separated as to house.

287. XVI. THAT THEY ARE FOR THE SAKE OF VARIOUS FAVOURS EXPECTED FROM THE CONJUGIAL PARTNER, OR FROM HIS OR HER RELATIONS, AND THUS FROM THE FEAR OF LOSING SUCH FAVOURS. This is the case more especially in marriages where the state and condition of the parties is dissimilar, concerning which see above, n. 250; as when a wealthy wife is married, who stores up her money in purses, or her treasures in coffers; and the more so if she boldly insists, that the husband is bound to support the house out of his own estate and income; that hence come forced likenesses of love as if it was conjugal, is generally known. The case is similar where a wife is married, whose parents, relations, and friends, are in offices of dignity, in lucrative business, and
in

in employments with large salaries, who have it in their power to better her condition; that this also is a ground of counterfeit love, as if it was conjugal, is generally known. That in both cases the fear of the loss of the above favours operates, is evident.

288. XVII. THAT THEY ARE FOR THE SAKE OF HAVING BLEMISHES EXCUSED, AND THEREBY OF AVOIDING DISGRACE. The blemishes, for which conjugal partners fear disgrace, are several, some criminal, and some not criminal; there are blemishes of the mind, and blemishes of the body slighter than those enumerated in the foregoing chapter, n. 252 and 253, which are causes of separation; wherefore those blemishes are here meant, which, to avoid disgrace, are buried in silence by the other conjugal partner. Besides these, in some cases there are contingent crimes, which, if made public, are subject to civil penalties; not to mention a defect of ability, which ability the men are wont to boast of. That excuses of such blemishes, in order to avoid disgrace, are the causes of counterfeit love and friendship with a conjugal partner, is too evident to need further confirmation.

289. XVIII. THAT THEY ARE FOR THE SAKE OF RECONCILIATIONS. That between conjugal partners, who have mental disagreements grounded in various causes, there subsist alternate distrust and confidence, alienation and conjunction, yea dispute and compromise, thus reconciliations; and also that apparent friendships promote reconciliations, is a thing well known in the world. There are reconciliations also which take place after partings (*discessiones*), which are not so alternate and transitory.

290. XIX. THAT IN CASE FAVOUR DOTH NOT CEASE WITH THE WIFE, WHILST FACULTY CEASETH WITH THE MAN, THERE MAY EXIST A FRIENDSHIP RESEMBLING CONJUGIAL FRIENDSHIP WHEN THE PARTIES GROW OLD. The primary cause of the separation of minds (*animorum*) between conjugal partners is a defect of favour on the part of the wife, in consequence of the cessation of ability on the part of the husband, and thence a defect of love; for in like manner as heats communicate with each other, so also do colds. That from a defect of love on the part of each, there ensues a cessation of friendship, and also of favour, if not prevented by the fear of domestic ruin, is evident both from reason and experience. In case therefore the man tacitly imputes the cause to himself, and still the wife perseveres in chaste favour towards him, there may thence result a friendship, which, inasmuch as it subsists be-

tween conjugal partners, appears like love emulating conjugal love. That a friendship, resembling the friendship of that love, may subsist between conjugal partners when old, experience testifies from the tranquillity, security, loveliness, and abundant courtesy with which they dwell, communicate, and consort together.

291. XX. THAT THERE ARE GIVEN VARIOUS SPECIES OF APPARENT LOVE AND FRIENDSHIP BETWEEN CONJUGIAL PARTNERS, ONE OF WHOM IS BROUGHT UNDER THE YOKE, AND THENCE SUBJECT TO THE OTHER. It is no secret in the world at this day, that as the first fervours of marriage begin to abate, there arises a rivalry between the parties respecting right and power; respecting right, in that according to the statutes of the covenant entered into, there is an equality, and each hath dignity in the offices of his or her function; and respecting power, in that it is insisted on by the men, that in all things appertaining to the house, superiority belongs to them, because they are men, and inferiority to the women because they are women. Such rivalships, at this day familiar, flow from no other source than from want of conscience respecting love truly conjugal, and from want of sensible perception respecting the blessednesses of that love; in consequence of which want, lust takes place of that love, and counterfeits it; and from this lust, on the removal of genuine love, flows a grasping for power, in which some are influenced by the delight of the love of domineering, and which is implanted in some by artful women before marriage, and to some is unknown. Where such grasping prevails with the men, and the various turns of rivalryship terminate in the establishment of their sway, they reduce their wives either into a state of possession of their (the wives) right, or into a state of compliance with their own (the men's) arbitrary disposal, or into a state of slavery, every one according to the degree and qualified state of that grasping implanted and concealed in himself; but where such grasping prevails with the wives, and the various turns of rivalryship terminate in establishing their sway, they reduce their husbands either into a state of equality of right with themselves, or into a state of compliance with their arbitrary disposal, or into a state of slavery; but whereas with wives, when they have obtained the scepter of sway, there remains a desire which is a counterfeit of conjugal love, restrained by law and by the fear of legitimate separation, in case they extend their power beyond the rule of right into what is contrary to right, therefore they lead a life in consociation with their husbands.

bands. But what is the nature and quality of that love and friendship, which subsist between a ruling wife and a serving husband, and also between a ruling husband and a serving wife, cannot be described in a few words; yea, if their differences should be specifically pointed out and enumerated, several pages would be required for the purpose; for they are various and diverse, various according to the nature of the grasping for power prevalent with the men, in like manner various with the wives; and diverse in regard to their differences as subsisting in the men and the women; for such men are principled in no friendship of love but what is infatuated, and such wives are principled in the friendship of spurious love grounded in lust. But by what art wives procure to themselves power over the men, will be shewn in the article which next follows.

292. XXI. THAT THERE ARE GIVEN INFERNAL MARRIAGES IN THE WORLD BETWEEN CONJUGIAL PARTNERS, WHO INTERIORLY ARE THE MOST INVETERATE ENEMIES, AND EXTERIORLY ARE AS THE MOST BOSOM FRIENDS. I am forbidden indeed by the wives of this sort, who are in the spiritual world, to present such marriages to public view; for they are afraid lest their art of obtaining power over the men should be divulged at the same time, which yet they are exceedingly desirous to have concealed. But whereas I am urged by the men in that world to lay open the causes of their intestine hatred and as it were fury excited in their hearts against their wives, in consequence of their clandestine arts, I shall be content with adducing only the following particulars. The men said, that unwittingly they contracted a terrible dread of their wives, in consequence of which they could not help but obey their decisions in the most abject manner, and be at their beck more than the vilest servants, so that they became as men without life or spirit; and that this was the case not only with those who were in inferior stations of life, but also with those who were advanced to high dignities, yea with brave and famous generals; and they said, that after they had contracted the above dread, they could not help on every occasion but express themselves to their wives in a friendly manner, and do what was agreeable to their humours, although they cherished in their hearts deadly hatred against them; and further, that their wives still behaved courteously to them both in word and deed, and complaisantly harkened to some of their requests. Now whereas the men themselves greatly wondered, whence such an antipathy could arise in their internals, and such an
apparent

apparent sympathy in their externals, they explored the causes thereof from the women who were acquainted with the above secret art; and they said, that from this source of information they learnt, that women (*mulieres*) are versed in a science which they conceal deeply in their own minds, whereby, if they be so disposed, they can subject the men to the yoke of their authority; and that this is effected, in the case of unpolite wives, sometimes by alternate quarrel and kindness; sometimes by harsh and unpleasant looks on all occasions; and sometimes by other means; but in the case of polite wives, by obstinacy of petition without intermission, and by obstinate resistance to their husbands in case they suffer hardships from them, insisting on their right of equality by law, in consequence whereof they are firm and resolute in their purpose; yea insisting, that if they should be turned out of the house, they would return at their pleasure, and would be urgent as before; for they know that the men by their nature can in no wise resist the positive tempers of their wives, but that after compliance they submit themselves to their disposal; and that in this case the wives make a show of all kinds of civility and tenderness to their husbands subjected to their sway. The genuine cause of the dominion which the wives obtain by this cunning is, that the man acts from understanding, and the woman from will, and that the will can make itself obstinate, but not the understanding. I have been told, that the worst of this sort of women, who are altogether a prey to the desire of dominion, can remain firm in their positive humours even to the last struggle for life. I have heard also the excuses pleaded by such women (*mulieres*), for entering upon the exercise of this art, in which they urged, that they would not have entered upon it, unless they had foreseen supreme contempt, and future rejection, and consequent ruin on their part, if they should be subdued by their husbands, and that thus they had taken up these their arms from necessity. To this excuse they added this admonition for the men, to leave to their wives their own rights, and whilst they are in alternate colds, not to consider them as in a state of vileness below that of hand-maids; they said also, that several of their sex are not in a state of exercising the above art by reason of their connate timidity; but I added, by reason of their connate modesty. From the above considerations it is now made known, what marriages are meant by infernal marriages in the world between conjugal partners, who interiorly are the most inveterate enemies, and exteriorly are as the most bosom friends.

293. To

* * * * *

293. To the above I shall add TWO MEMORABLE RELATIONS. FIRST. Some time ago I was looking through a window to the east, and I saw seven women sitting upon a bed of roses at a certain fountain, drinking water; I strained my eye-sight greatly to see what they were doing, and the straining of my eye-sight affected them; wherefore one of them invited me with a nod, and I quitted the house and came to them with speed; and when I was come, I asked courteously, whence they were; and they said, We are wives, and we are here discoursing together concerning the delights of conjugal love, and from much confirmation we conclude, that those delights are also delights of wisdom; which answer so delighted my mind (*animus*), that I seemed to myself to be in the spirit, and thence in perception more interior and more illustrated than heretofore on other occasions; wherefore I said to them, Give me leave to propose a few questions concerning those satisfactions; and they consented: and I asked, How do ye wives know that the delights of conjugal love are the same with the delights of wisdom? And they replied, We know this from the correspondence of the wisdom appertaining to our husbands with the delights of conjugal love appertaining to ourselves; for the delights of this love appertaining to ourselves are exalted and diminished, and altogether qualified, according to the wisdom appertaining to our husbands. On hearing this, I said, I know that ye are affected by the courteous discourse of your husbands, and by their cheerfulness of mind, and that ye derive thence a bosom delight; but I am surprized to hear you say, that their wisdom produces this effect; but tell me, What is wisdom, and what wisdom [produces this effect]? To this the wives indignantly replied, Dost thou suppose that we do not know what wisdom is, and what wisdom [produces that effect], when yet we are continually reflecting upon it as appertaining to our husbands, and learn it daily from their mouths? for we wives think of the state of our husbands from morning to evening; in the day there scarce intercedes an intercalary hour, (*bbb*) or an hour in which our intuitive thought absolutely recedes from them, or is absent; on the other hand our husbands think very little in the day concerning our state; hence it is, that we know what wisdom of their's causes delight in us; our husbands call that wisdom spiritual rational wisdom, and spiritual moral; spiritual rational wisdom they say is of the understanding

standing and knowledges, and spiritual moral wisdom they say is of the will and life; but both these they join together and make one, and insist that the satisfactions of this wisdom are transcribed from their minds into the delights in our bosoms, and from our bosoms into their's, and thus return to wisdom their origin. I then asked, Do ye know any thing more concerning the wisdom of your husbands which causeth delight in yourselves? They said, We do; there is spiritual wisdom, and thence rational and moral wisdom; spiritual wisdom is to acknowledge the Lord the Saviour as the God of heaven and earth, and from him to procure to itself the truths of the church, which is effected by means of the Word and of preachings derived from the Word, whence comes spiritual rationality; and from him to live according to those truths, whence comes spiritual morality; these two our husbands call the wisdom, which in general operates to produce love truly conjugal. We have heard from them also the reason of this, viz. that by means of that wisdom the interiors of their minds and thence of their bodies are opened, whence there exists a free passage from first principles even to last for the vein of love, on the afflux, sufficiency, and virtue whereof, conjugal love depends and lives. The spiritual rational and moral wisdom of our husbands, specifically in regard to marriage, hath for it's end and scope to love the wife alone, and to put off all concupiscence for other women; and so far as this is effected, so far that love is exalted as to degree, and is perfected as to quality, and also so far we feel more distinctly and exquisitely the delights in ourselves corresponding to the delights of the affections and to the satisfactions of the thoughts of our husbands. I inquired afterwards, whether they knew how communication is effected; they said, In all conjunction by love there must be action, reception, and re-action; the delicious state of our love is acting or action, the state of the wisdom of our husbands is recipient or reception, and also is re-acting or re-action according to perception, and this re-action is perceived by us with delights in the breast according to the state continually expanded and prepared to receive those things, which in any manner cohere with the virtue appertaining to our husbands, thus also with the extreme state of love appertaining to ourselves, and which thence proceed. They said further, Take heed lest by the delights which we have mentioned, thou understandest the ultimate delights of that love; of these we in no case speak at all, but of our bosom delights, of which there is a perpetual correspondence with the

the

the state of the wisdom of our husbands. After this there appeared from afar as it were a dove flying with the leaf of a tree in it's mouth, but as it approached, instead of a dove was seen a little boy with a paper in his hand, and coming to us he held it out to me, and said, Read it before these virgins of the fountain; and I read as follows, Tell the inhabitants of the earth with whom thou art, that there is given a love truly conjugal, the delights whereof are myriads, scarce any of which are as yet known to the world; but they will be known, when the church betrotheth herself to her Lord, and is married. I then asked, Why did that little boy call you virgins of the fountain? they replied, We are called virgins when we sit at this fountain, inasmuch as we are affections of the truths of the wisdom of our husbands, and the affection of truth is called a virgin, a fountain also signifies the true of wisdom, and the bed of roses, on which we sit, the delights thereof. Then one of the seven wove a garland of roses, and sprinkled it with water of the fountain, and placed it on the cap of the boy around his little head, and said, Receive the delights of intelligence, know that a cap signifies intelligence, and a garland from this rose-bed delights; and the boy thus decorated departed, and was again seen from afar as a flying dove, but with a coronet upon his head.

294. THE SECOND MEMORABLE RELATION. After some days I again saw those seven wives in a rosary, but not in the same as before; it was a magnificent rosary, the like to which I had never before seen; it was round, and the roses therein formed as it were a rainbow, the roses or flowers of a purple colour formed it's outermost circle, and others of a yellow golden colour formed the next interior circle, and within this others of a bright blue colour, and the inmost of a prassine or shining green colour; and within this rainbow rosary was a little lake of limpid water. These seven wives, heretofore called the virgins of the fountain, seeing me again in the window, called me to them as they were sitting there, and when I was come they said, Didst thou ever see any thing more beautiful upon earth? and I said, Never; and they said, Such scenery is created instantaneously by the Lord, and represents somewhat new in the earth, for every thing created by the Lord is representative; but what is this? divine if thou canst; we divine the delights of conjugal love. On hearing this I said, What! the delights of conjugal love, concerning which ye heretofore discoursed so largely from a principle of wisdom and also eloquence! when I was departed

O o

from

from you, I related your discourse to the wives dwelling in our region, and I said, I now know from instruction that ye have bosom-delights arising from your conjugal love, which ye can communicate to your husbands according to their wisdom, and that on this account ye look at your husbands with the eyes of your spirit from morning even to evening, and study to bend and draw their minds (*animos*) to become wise, to the end that ye may secure those delights; I mentioned also what ye understand by wisdom, viz. that ye mean spiritual rational and moral wisdom; and in regard to marriage, the wisdom to love the wife alone, and to put off all concupiscence for other women: but to these things the wives of our region answered with laughter, saying, What is all this, but mere idle talk? we do not know what conjugal love is; if our husbands possess any portion of it, still we possess none; whence then come it's delights to us? yea, in regard to the delights which you call ultimate delights, we at times refuse them with violence, for they are unpleasant to us, almost like violations; nor will you see, if you attend to it, the sign of such love in our faces; wherefore you are trifling or jesting, if you also assert with those seven wives, that we think of our husbands from morning to evening, and continually attend to their will and pleasure to the end that we may catch from them such delights. I have retained thus much of what they said, that I might relate it to you, inasmuch as it is repugnant, and also in manifest contradiction to the discourse which I heard from you near the fountain, and which I so greedily imbibed and also believed. To this the wives sitting in the rosary replied, Friend, thou knowest not the wisdom and prudence of wives, inasmuch as they hide it totally from the men, and hide it for no other end than that they may be loved; for every man, who is not spiritually but only naturally rational and moral, is cold towards his wife, and the cold principle lies concealed in his inmost principles; this is exquisitely and acutely observed by a wife and prudent wife, who so far conceals her conjugal love, and draws it into her bosom, and there hides it so deeply that it doth not in the least appear in her face, or in the tone of her voice, or in her behaviour; the reason is, because so far as it appears, so far the conjugal cold of the man diffuses itself from the inmost principles of his mind, where it resides, into it's ultimate principles, and occasions in the body a total coldness, and a consequent endeavour to separate from bed and bed-chamber. I then asked, Whence comes such cold, which ye call conjugal cold? they replied, From the
 insanity

insanity of the men in things spiritual, and every one who is insane in things spiritual, is cold in his inmost principles towards his wife, and is warm in his inmost principles towards harlots; and inasmuch as conjugal love and scortatory love are opposite to each other, it follows that conjugal love becomes cold, when scortatory love is warm; and the man, when cold prevails with him, cannot endure any sense of love, and thus not any breathing thereof, from his wife; wherefore the wife so wisely and prudently conceals that love, and so far as she conceals it by denying and refusing it, so far the man is cherished and recruited by the influent meretricious sphere; hence it is, that the wife of such a man hath no pectoral delights such as we have, but only pleasures, which on the part of the man ought to be called pleasures of insanity, because they are the pleasures of scortatory love. Every chaste wife loves her husband, although he is unchaste, but since wisdom is alone recipient of that love, therefore she exerts all her endeavours to turn his insanity into wisdom, that is, to prevent his lusting after other women besides herself; this she doeth by a thousand methods, being particularly cautious lest any of them should be discovered by the man, for she is well aware that love cannot be forced, but that it is insinuated in a free principle; wherefore it is given to the woman to know from the sight, from the hearing, and from the touch, every state of the mind (*animi*) of their husbands; but on the other hand it is not given to the men to know any state of the mind (*animi*) of their wives. A chaste wife can look at the man with an austere countenance, accost him with a harsh voice, and also be angry and quarrel, and yet in her heart cherish a soft and tender love towards him; but that such anger and dissimulation have for their end wisdom, and thereby the reception of love with the husband, is manifest from this consideration, that she can be reconciled in an instant; besides, wives use such means of concealing the love implanted in their heart and marrows, with a view to prevent conjugal cold bursting forth with the man, and also extinguishing the fire of his scortatory heat, and thus converting him from green wood into a dry stick. When those seven wives had expressed these and many more like sentiments, their husbands came with clusters of grapes in their hands, some of which were of a delicate flavour, and some of a disagreeable flavour; and the wives said, Why have ye brought also bad or wild grapes? the husbands replied, Because we perceived in our souls, with which your's are united, that ye discoursed with that man concerning

love truly conjugal, that it's delights were the delights of wisdom, and also concerning scortatory love, that it's delights were the pleasures of insanity; these latter are the grapes of a disagreeable flavour or wild grapes, but the former are grapes of a delicate flavour; and they confirmed the discourse of their wives, adding that the pleasures of insanity in externals appear like the delights of wisdom, but not in internals, just as the good grapes and bad grapes which we have brought; for both the chaste and unchaste have like wisdom in externals, but altogether unlike in internals. After this the little boy again came with a piece of paper in his hand, and held it out to me, saying, Read; and I read as follows: Know ye that the delights of conjugal love ascend to the highest heaven, and join themselves in the way thither and there with the delights of all heavenly loves, and thereby enter into their happiness, which endures for ever; the reason is, because the delights of that love are also the delights of wisdom. And know ye also, that the pleasures of scortatory love descend even to the lowest hell, and join themselves in the way thither and there with the pleasures of all infernal loves, and thereby enter into their unhappiness, which consists in the wretchedness of all heart-delights; the reason is, because the pleasures of that love are also the pleasures of insanity. After this the husbands departed with their wives, and accompanied the little boy even to the way of his ascent into heaven, and they knew the society from which he was sent, that it was a society of the new heaven, with which the new church in the earths will be conjoined.

Of BETROTHINGS and NUPTIALS.

295. **T**HE subject of betrothings and nuptials, and also of the rites and ceremonies attending them, is here treated of principally from reason of the understanding; for the things written in this book are written to the end, that the reader from his rational principle may see truths, and may thereby give consent, for thus his spirit is convinced; and those things, in which the spirit is convinced, obtain a place above those things which, without consulting reason, enter from authority and the faith of authority, for these latter things enter the head

no.

no further than into the memory, and there mix themselves with fallacies and false principles, thus they are beneath the rational things which appertain to the understanding; every one may discourse from these things as if he discoursed rationally, but he will discourse preposterously; for in such case he thinks as a crab walks, the sight following the tail; it is otherwise if he thinks from the understanding; in this case the rational sight selects from the memory whatsoever is suitable, whereby it confirms truth viewed in itself. This is the reason why in this chapter several particulars are adduced which are received customs, as that election belongs to the men; that parents ought to be consulted; that pledges are to be given; that the conjugal covenant is to be settled previous to the nuptials; that it ought to be consecrated by a priest; also that the nuptials ought to be celebrated; besides several other particulars, which are adduced to the end that man (*homo*) may see from his rational principle, that such things are inscribed on conjugal love as it's requisites, which promote and complete it. The articles into which this lucubration is distinguished, are in their order as follow: I. *That election belongs to the man, and not to the woman.* II. *That the man ought to court and intreat the woman concerning marriage with him, and not the woman the man.* III. *That the woman ought to consult her parents, or those who are in the place of parents, and then deliberate with herself, before she consents.* IV. *That after declaration of consent pledges are to be given.* V. *That consent must be secured and established by solemn betrothing.* VI. *That by betrothing each party is prepared for conjugal love.* VII. *That by betrothing, the mind of the one is conjoined to the mind of the other, so as to effect a marriage of spirit previous to a marriage of body.* VIII. *That this is the case with those who think chastely concerning marriages, but it is otherwise with those who think of them unchastely.* IX. *That within the time of betrothing, it is not allowed to be joined together corporeally.* X. *That when the time of betrothing is completed, the nuptials ought to take place.* XI. *That previous to the celebration of the nuptials, the conjugal covenant is to be ratified in the presence of witnesses.* XII. *That the marriage is to be consecrated by a priest.* XIII. *That the nuptials are to be celebrated with festivity.* XIV. *That after the nuptials, marriage of spirit is made also marriage of body, and thus a full marriage.* XV. *That such is the order of conjugal love with it's modes from it's first heat to it's first torch.* XVI. *That conjugal love precipitated without order and the modes thereof burns up the marrows,*
and

and is consumed. XVII. *That the states of the minds of each of the parties proceeding in successive order flow into the state of marriage; nevertheless after one manner with the spiritual, and after another manner with the natural.* XVIII. *That there is given successive order and simultaneous order, and the latter is from the former, and according to it.* We proceed to an explication of each article.

296. I. THAT ELECTION BELONGS TO THE MAN, AND NOT TO THE WOMAN. The reason is, because man is born to be understanding, but the woman to be love; also because with the men there generally prevails a love of the sex, but with the women a love of one of the sex; and likewise because it is not indecent for the men to speak about love, and to publish it, whereas for the women this is indecent; nevertheless the women have the right of election of one of their suitors. In regard to the first reason why election belongs to the men, viz. because they are born to understanding, it is grounded in the consideration that understanding can examine agreements and disagreements, and discern them, and from judgment choose what is conducive; it is otherwise with women, because they are born to love, and therefore have no such discernment, and consequently their determinations to marriage would proceed only from the inclinations of their love; if they have the skill of discerning between men and men, still their love is carried to appearances. In regard to the other reason why election belongs to the men and not to the women, viz. because with the men there generally prevails a love of the sex, and with the women a love of one of the sex, it is grounded in this consideration, that they, in whom a love of the sex prevails, have free circumspection and also determination; it is otherwise with women, in whom is implanted a love for one of the sex; if you wish for a proof of this, ask, if you please, the men you meet, what their sentiments are respecting monogamical marriage, and respecting polygamical marriage, and you will seldom meet one who will not reply in favour of polygamical marriage, and this also is a love of the sex; but ask the women what their sentiments are respecting such marriages, and almost all, except common prostitutes, will reject polygamical marriages; from which considerations it follows, that with the women there prevails a love of one of the sex, thus conjugal love. In regard to the third reason, viz. because it is not indecent for the men to speak about love, and to publish it abroad, and that this is indecent for the women, it is self-evident; hence also it follows, that de-
claration

claration belongs to the men, and if declaration, election also. That women have the right of election in regard to their suitors, is a known thing; but this species of election is confined and limited, whereas that of the men is extended and unlimited.

297. II. THAT THE MAN OUGHT TO COURT AND INTREAT THE WOMAN CONCERNING MARRIAGE WITH HIM, AND NOT THE WOMAN THE MAN. This is a consequence which follows election; and besides, to court and intreat women concerning marriage is in itself honourable, and becoming the men, but not the women; in case the women were to court and intreat, they would not only be blamed, but also after intreaty would be reputed as vile, or after marriage as libidinous, with whom no association could subsist but what was cold and fastidious; wherefore marriages would thereby be converted into tragic scenes; wives also take it as a compliment to have it said, that being conquered as it were they yielded to the pressing intreaties of the men. Who doth not foresee, that in case the women courted the men, they would seldom be accepted? they would either be indignantly rejected, or would be enticed to lasciviousness, and also would prostitute their modesty? Moreover, the men have not any innate love of the sex, as was evinced above, and without that love there is no interior pleasantness (*ccc*) of life, wherefore to exalt their life by that love, it is incumbent on the men to compliment the women, courting and intreating them with civility, officiousness, and humility, to receive from them this sweet addition to their life: the superior gracefulness of the female countenance, person, and manners, above that of the men, is a further motive thereto, adding the obligation of a debt to the wish of inclination.

298. III. THAT THE WOMAN OUGHT TO CONSULT HER PARENTS, OR THOSE WHO ARE IN THE PLACE OF PARENTS, AND THEN DELIBERATE WITH HERSELF BEFORE SHE CONSENTS. The reason why parents are to be consulted is, because they deliberate from judgment, science, and love; from *judgment*, because they are in an advanced age, which age excels in judgment, and discerns what is suitable and what is unsuitable: from *science*, both in respect to the suitor and to their daughter; in respect to the suitor they procure to themselves knowledges, and in respect to their daughter they already know; wherefore they conclude concerning both together with joint discernment (*juncto oculo*): from *love*, because to consult the good of their daughter, and to provide for her house, is also to consult and provide for their own and for themselves.

299. The

299. The case would be altogether otherwise, if the daughter consents of herself to her client suitor, without consulting her parents, or those who are in the place of parents; for she cannot from judgment, science, and love, make a right estimate of that thing which concerns her future salvation; not from *judgment*, because this principle of her's is as yet in ignorance concerning conjugal life, and not in a state of comparing reasons together, and of discovering the morals of men from their particular tempers: not from *science* or knowledge, because she knows few things beyond the domestic concerns appertaining to her parents, and to some of her companions; and is unqualified to fish out (*ad expiscandum*) such things as are familiar and proper to her suitor: nor from *love*, because this principle with daughters, in their first marriageable age, and also afterwards, obeys the concupiscences originating in the senses, and not as yet the desires originating in a refined mind. The reason why the daughter ought nevertheless to deliberate on the matter with herself, before she consents, is, lest she should be led against her will to form a connection with a man whom she does not love; for in so doing, consent on her part is wanting, and yet consent constitutes marriage, and initiates the spirit into conjugal love; and consent against the will, or extorted, doth not initiate the spirit, but may the body; and thus it converts chastity, which resides in the spirit, into lust, whereby conjugal love in it's first warmth is vitiated.

300. IV. THAT AFTER DECLARATION OF CONSENT, PLEDGES ARE TO BE GIVEN. By pledges are meant presents, which after consent are confirmations, testifications, first favours, and gladnesses. The reason why those presents are *confirmations* is, because they are certificates (*tesseræ*) of consent on each side; wherefore it is said, whilst two parties consent to any thing, Give me a certificate; and concerning two, who have entered into marriage-engagement, and have secured the engagement by presents, that they are pledged, thus confirmed. The reason why they are *testifications* is, because those pledges are continual ocular witnesses of mutual love; hence also they are memorials thereof, especially if they be rings, perfume bottles or boxes (*myrothecæ*), and ribbands, which are worn in sight; in such things there is a sort of representative image of the minds (*animorum*) of the bridegroom and the bride. The reason why those pledges are *first favours* is, because conjugal love engages for itself everlasting favour, whereof those gifts are the first fruits. That they are the *gladnesses* of love, is a known thing; for the mind is exhilarated

larated at the sight of them, and because love is in them, those favours are dearer and more precious than any gifts whatsoever, it being as if hearts were in them. Inasmuch as those pledges are securities of conjugal love, therefore presents after consent were in use with the ancients, and after the accepting such presents the parties were declared bridegroom and bride. But it is to be observed, that it is at the pleasure of the parties to bestow those presents before the act of betrothing, or after it; if before, they are confirmations and testifications of consent to betrothing; if after it, they are also confirmations and testifications of consent to the nuptial tie.

301. V. THAT CONSENT MUST BE SECURED AND ESTABLISHED BY THE CUSTOMARY BETROTHING. The reasons of betrothings are these: 1. That after betrothing the souls of the two parties may incline to each other mutually. 2. That universal love for the sex may be determined to one (man) or one (woman) of the sex. 3. That the interior affections may be mutually known, and by applications in the internal cheerfulness of love may be conjoined. 4. That the spirits of both parties may enter into marriage, and may be more and more consociated. 5. That thereby conjugal love may advance regularly from it's first warmth even to the nuptial flame. Consequently, 6. That conjugal love may advance and grow up in just order from it's spiritual origin. The state of betrothing may be likened to the state of spring before summer; and the internal pleasantnesses of that state to the flowerings of trees before fructification. Inasmuch as the initiations and progressions of conjugal love proceed in order for the sake of their influx into the effective love, which commences at the nuptials, therefore there are also betrothings in the heavens.

302. VI. THAT BY BETROTHING EACH PARTY IS PREPARED FOR CONJUGIAL LOVE. That the mind or spirit of one of the parties is by betrothing prepared for union with the mind or spirit of the other, or, what is the same thing, that the love of the one is prepared for union with the love of the other, appears from the arguments adduced in the foregoing article. Besides those arguments this is to be noted, that on love truly conjugal is inscribed this order, that it ascends and descends; it ascends from it's first heat progressively upwards towards the souls of the parties, with an endeavour to effect conjunction thereof, and this by continual interior openings of their minds; and there is not given any love which strives more intensely to effect such openings, or which is

P p

more

more powerful and expert in opening the interiors of minds, than conjugal love, for the soul of each of the parties intends this; but at the same moments in which that love ascends towards the soul, it descends also towards the body, and thereby cloathes itself. It is however to be observed, that conjugal love is such in it's descent, as it is in the height to which it ascends; if it is in height, it descends chaste, but if it is not in height, it descends unchaste; the reason is, because the lower principles of the mind are unchaste, but it's higher principles are chaste; for the lower principles of the mind adhere to the body, but the higher principles separate themselves from them; but on this subject see further particulars below, n. 305. From these few considerations it may appear, that the mind of each of the parties is by betrothing prepared for conjugal love, although in a different manner according to the affections.

303. VII. THAT BY BETROTHING THE MIND OF ONE IS CONJOINED TO THE MIND OF THE OTHER, THAT A MARRIAGE OF SPIRIT MAY BE EFFECTED, PREVIOUS TO A MARRIAGE OF BODY. This, as following of consequence from what was said above, n. 301, 302, we shall pass by, without adducing any further confirmations from reason.

304. VIII. THAT THIS IS THE CASE WITH THOSE WHO THINK CHASTELY CONCERNING MARRIAGES, BUT IT IS OTHERWISE WITH THOSE WHO THINK OF THEM UNCHASTELY. With the chaste, who are such as think of marriages from a religious principle, the marriage of the spirit precedes, and that of the body is subsequent; and these are they, with whom love ascends towards the soul, and from it's height thence descends, concerning whom see above, n. 302; the souls of such separate themselves from the unlimited love of the sex, and addict themselves to one, with whom they look for an everlasting and eternal union, and it's increasing blessednesses, as the cherishers of the hope which continually recreates their mind. But it is quite otherwise with the unchaste, who are such as do not think of marriages and their sanctity from a religious principle; with these there is a marriage of body, but none of spirit; if any thing of a marriage of spirit appears, during the state of betrothing, still, if it ascends by an elevation of the thoughts concerning it, it nevertheless falls back again to the concupiscences, which arise from the flesh into the will, and thus from the unchaste principles therein it casts itself down headlong into the body, and defiles the ultimates of it's love with an alluring ardour; and as in consequence of this ardour, it
was

was in the beginning all on fire, so it's fire suddenly goes out, and passes off into the cold of winter, whence defect (of power) is accelerated. The state of betrothing with such scarce answers any other purpose, than that they may fill their concupiscences with principles of lasciviousness, and thereby contaminate the conjugal principle of love.

305. IX. THAT WITHIN THE TIME OF BETROTHING IT IS NOT ALLOWABLE TO BE JOINED TOGETHER CORPOREALLY; for thus the order, which is inscribed on conjugal love, perishes. For there are in human minds three regions, of which the highest is called celestial, the middle spiritual, and the lowest natural; in this lowest man is born, but he ascends into the next above it, which is called spiritual, by a life according to the truths of religion, and into the highest by the marriage of love and wisdom. In the lowest region, which is called natural, reside all the concupiscences of evil and of lasciviousness; but in the superior region, which is called spiritual, there are not any concupiscences of evil and of lasciviousness, for man is introduced into this region by the Lord, when he is re-born; but in the supreme region, which is called celestial, is conjugal chastity in it's love; into this region man is elevated by the love of uses, and whereas the most excellent uses are from marriages, he is elevated into it by love truly conjugal. From these considerations in a compendium it may be seen, that conjugal love, from the first beginnings of it's heat, is to be elevated out of the lowest region into a superior region, that it may become chaste, and that thereby from a chaste principle it may be let down through the middle and lowest region into the body; and when this is the case, this lowest region is purified from it's unchaste principles by this descending chaste principle; hence the ultimate of that love becomes also chaste. Now if the successive order of this love is precipitated by conjunctions of the body before their time, it follows, that man acts from the lowest region, which is by birth unchaste; that hence cold commences and arises in regard to marriage, and disdainful neglect in regard to a conjugal partner, is a known thing. Nevertheless events of various discrimination take place in consequence of hasty conjunctions; also in consequence of too long a protraction, and too quick acceleration of the time of betrothing; but these, by reason of their number and variety, can hardly be adduced.

306. X. THAT WHEN THE TIME OF BETROTHING IS COMPLETED, THE NUPTIALS OUGHT TO TAKE PLACE. There are customary rites which are

merely formal, and there are customary rites which are at the same time essential also; amongst the latter are nuptials; and that nuptials are to be reckoned amongst essentials, which are to be manifested in the customary way, and to be formally celebrated, is confirmed by the following reasons: 1. That nuptials constitute the end of the foregoing state into which the parties were inaugurated by betrothing, which principally was a state of the spirit, and the beginning of the posterior state into which they are to be inaugurated by marriage, which is a state of the spirit and body together; for the spirit then enters into the body, and there acts; wherefore on that day the parties put off the state and also the name of bridegroom and bride, and put on the state and name of conjugal partners and bed-consorts. 2. That nuptials are an introduction and entrance into a new state, which is that a virgin becomes a wife, and a young man a husband, and both one flesh; and this is effected, whilst love by ultimates unites them. That marriage actually changes a virgin into a wife, and a young man into a husband, was proved in the former part of this work; also that marriage unites two into one human form, so that they are no longer two but one flesh. 3. That nuptials are an ingress to a plenary separation of the love of the sex from conjugal love, which is effected, whilst by a full liberty of conjunction the knot is tied close, by which the love of the one is devoted to the love of the other. 5. It appears as if nuptials only make an interstice between those two states, and thus that they are only formalities which may be omitted; but still there is also in them this essential, that that new state above-mentioned is then to be entered upon from covenant, and that consent is to be declared in the presence of witnesses, and also to be consecrated by a priest, besides other particulars which establish it. Inasmuch as nuptials contain in them essentials, and inasmuch as marriage is not legitimate till after their celebration, therefore also nuptials are celebrated in the heavens, see above, n. 21, and afterwards, n. 27 to 41.

307. XI. THAT PREVIOUS TO THE CELEBRATION OF THE NUPTIALS, THE CONJUGIAL COVENANT IS TO BE RATIFIED IN THE PRESENCE OF WITNESSES. It is expedient that the conjugal covenant be ratified before the nuptials are celebrated, in order that the statutes and laws of love truly conjugal may be known, and remembrance may be had of them after the nuptials; also that there may be a bond binding the minds of the parties to just marriage; for after some initiatory circumstances of marriage the state which preceded betrothing returns at times, in which

which state remembrance perishes, and forgetfulness of the ratified covenant ensues; yea, obliteration thereof is effected by allurements arising from unchaste principles and leading to unchaste principles, and if on this occasion it is recalled into the memory, it is blamed and found fault with: but to avert these transgressions, society hath taken upon itself the protection of that covenant, and hath denounced penalties on the breakers of it. In a word, the ante-nuptial covenant manifests the sacred decrees of love truly conjugal, establishes them, and binds libertines to the observance of them. Add to this, that by this covenant the right of propagating children, and the right of the children to inherit the goods of their parents, becomes legitimate.

308. XII. THAT MARRIAGE IS TO BE CONSECRATED BY A PRIEST. The reason is, because marriages considered in themselves are spiritual, and thence holy; for they descend from the heavenly marriage of good and truth, and things conjugal correspond to the divine marriage of the Lord and the church; and hence they are from the Lord himself, and according to the state of the church with the contracting parties. Now whereas the ecclesiastical order in the earths minister those things which appertain to the Lord's priestly character, that is, which appertain to his love, and thus also those things which appertain to benediction, it is expedient that marriages be consecrated by his ministers; and whereas on this occasion also they are the heads of the witnesses, it is expedient that the consent of the parties to the covenant be also heard, accepted, confirmed, and thereby established by them. (*ddd*)

309. XIII. THAT THE NUPTIALS ARE TO BE CELEBRATED WITH FESTIVITY. The reasons are, because ante-nuptial love, which was that of the bridegroom and the bride, on this occasion descends into their hearts, and by it's spreading itself thence in every direction into all parts of the body, the delights of marriage are made sensible, whereby the minds of the parties are led to festive thoughts, and also let loose to festivities as far as is allowable and decent; to favour which, it is expedient that the festivities of their minds be indulged in communion, and thereby they themselves be introduced into the joys of conjugal love.

310. XIV. THAT AFTER THE NUPTIALS, MARRIAGE OF SPIRIT IS MADE ALSO MARRIAGE OF BODY, AND THEREBY A FULL MARRIAGE. All things which are done in the body by man, flow in from his spirit; for it is a known thing, that the mouth doth not speak of itself, but that the

the thinking principle of the mind speaks by it; also that the hands do not act and the feet walk of themselves, but that the will of the mind performs those operations by them; consequently, that the mind speaks by it's organ, and that the mind acts by it's organs in the body; hence it is manifest, that such as the mind is, such is the speech of the mouth, and such the actions of the body. From these premises it follows as a conclusion, that the mind by continual influx puts the body in array for conformable and synchronous activities with itself; wherefore the bodies of men viewed interiorly are nothing but forms of minds exteriorly organized to effect the purposes of the soul. These things are premised, in order that it may be perceived what is the ground and reason why minds or spirits are first to be united as by marriage, before they are also further united in body, viz. that marriages, whilst they become marriages of body, may be marriages of spirit. From this ground now let us take a view of marriage. When conjugal love conjoins the minds of two persons, and forms them into marriage, in such case it also conjoins and forms their bodies into marriage; for, as was said, the form of the mind is also interiorly the form of the body, only with this difference, that this latter form is outwardly organized to effect that, to which the interior form of the body is determined by the mind. But the mind formed from conjugal love is not only interiorly in the whole body round about in every part, but moreover is interiorly in the organs consecrated to generation, which in their region are situated beneath the other regions of the body, and in which are terminated the forms of the mind with those who are united in conjugal love; consequently the affections and thoughts of their minds are determined thither; and herein the activities of such minds differ from the activities of minds arising from other loves, that these latter loves do not reach thither: the conclusion resulting from these considerations is, that such as conjugal love is in the minds or spirits of two persons, such it is interiorly in those it's organs. But that marriage of spirit after the nuptials becomes also marriage of body, thus a full marriage, is self-evident; consequently, if marriage in spirit be chaste, and partakes of the sanctity of marriage, it is chaste also, and partakes of it's sanctity, whilst it is in it's fullness in the body; and the case is reversed if the marriage in spirit be unchaste.

311. XV. THAT THIS IS THE ORDER OF CONJUGIAL LOVE WITH IT'S MODES FROM IT'S FIRST HEAT TO IT'S FIRST TORCH. It is said from it's first

first heat to it's first torch, because vital heat is love, and conjugal heat or love successively increases, and at length as into a flame or torch. It is said to it's first torch, because the first state after the nuptials is meant, when that love burns; but what it's quality becomes after this torch, in the marriage itself, was described in the preceding chapters; but in this part of our lucubration is explained it's order from the beginning of it's career to this it's first goal. That all order proceeds from first principles to last, and that the last become the first of some following order, also that all things of the middle order are the last of a prior order, and the first of a posterior, and that thus ends proceed continually through causes into effects, may be sufficiently confirmed and illustrated to the eye of reason from what is known and visible in the world; but inasmuch as at present we are only treating of the order, in which love proceeds from it's first starting-place to it's goal, we shall pass by such confirmation and illustration, and only observe on this subject, that such as the order of this love is from it's first heat to it's first torch, such it in general is, and such is it's influence, in it's progression afterwards; for in this progression it unfolds itself, according to the quality of it's first heat; if this heat was chaste, it's chaste principle is strengthened in it's progressions; but if it was unchaste, it's unchaste principle increases as it advances, until it is deprived of all that chaste principle, which, from the time of betrothing, appertained to it from without, but not from within.

312. XVI. THAT CONJUGIAL LOVE PRECIPITATED WITHOUT ORDER AND THE MODES THEREOF BURNS UP THE MARROWS, AND IS CONSUMED. So it is said by some in the heavens; and by the marrows they mean the interiors of the mind and body. The reason why these are burnt up, that is, consumed, by precipitate conjugal love is, because that love in such case begins from a flame, which eats up and corrupts those *adyta*, in which as in it's principles conjugal love should reside, and from which it should commence. This comes to pass if the man and woman without order precipitate marriage, by not looking to the Lord, by not consulting reason, by rejecting betrothing, and by complying merely with the flesh, from the ardour whereof if that love commences, it becomes external and not internal, thus not conjugal; and such love may be said to partake of the shell, not of the kernel, (*poteſt vocari cruſtaceus non nucleatus*,) or may be called fleshly, lean, and dry, because emptied of it's genuine essence. See more on this subject above, n. 305.

313. XVII.

313. XVII. THAT THE STATES OF THE MINDS OF EACH OF THE PARTIES PROCEEDING IN SUCCESSIVE ORDER FLOW INTO THE STATE OF MARRIAGE, NEVERTHELESS AFTER ONE MANNER WITH THE SPIRITUAL, AND AFTER ANOTHER MANNER WITH THE NATURAL. That the last state is such as the successive order is from which it is formed and exists, is a canon, which by reason of its truth must be acknowledged in the learned world, for thereby is discovered what influx is, and what it operates. By influx is meant all that which precedes, and composes what is subsequent, and by things subsequent in order composes what is last; as all that which precedes with man, and composes his wisdom; or all that which precedes with a statesman, and composes his political skill; or all that which precedes with a theologian, and composes his erudition; in like manner all that which proceeds from infancy, and composes a man; also what proceeds in order from a seed and a twig, and makes a tree, and afterwards what proceeds from a blossom and makes its fruit; in like manner all that which precedes and proceeds with a bridegroom and bride, and constitutes their marriage; this is the meaning of influx. (*ccc*) That all those things which precede in minds from serieses, and that these serieses collect themselves together, one near another, and one after another, and that these together compose a last or ultimate, is a thing as yet unknown in the world; but inasmuch as it is a truth from heaven, it is here adduced; for by it is opened what influx operates, and what is the quality of the last or ultimate principle, in which the above-mentioned serieses successively formed co-exist. From these considerations it may be seen, that the states of the minds of each of the parties proceeding in successive order flow into the marriage. But conjugal partners after marriage are altogether in ignorance concerning the successive things which are insinuated into, and have place in their minds (*animis*) from things antecedent; nevertheless those are the things which give form to conjugal love, and constitute the state of their minds, from which state they act one with the other. The reason why another state is formed from another order with such as are spiritual, than with such as are natural, is, because such as are spiritual proceed in a just order, and such as are natural in an unjust order; for such as are spiritual look to the Lord, and the Lord provides and leads the order; whereas such as are natural look to themselves, and thence proceed in an inverted order; wherefore with these latter the state of marriage is inwardly full of unchaste

chaste principles ; and as those unchaste principles abound, so do colds abound, and as colds abound, so do the obstructions of inmost life, whereby it's vein is stopped up, and the fountain dried.

314. XVIII. THAT THERE IS GIVEN SUCCESSIVE ORDER AND SIMULTANEOUS ORDER, AND THE LATTER IS FROM THE FORMER AND ACCORDING TO IT. This is adduced as a reason tending to confirm what goes before. That there exists what is successive, and what is simultaneous, is a known thing ; but that simultaneous order is grounded in successive, and is according to it, is unknown ; yet how things successive bring themselves into things simultaneous, and what order they form therein, it is very difficult to present to the perception, inasmuch as the learned are not in possession of any idea serving for elucidation of the subject ; and whereas the first idea concerning this arcanum cannot be suggested in a few words, and to treat the subject at large would withdraw the mind from a more open view of the subject respecting conjugal love, it may suffice for illustration what is adduced in a compendium concerning those two orders, the successive and simultaneous, and concerning the influx of the former into the latter, in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, where are these words : " There is given in heaven and in the world successive order and simultaneous order ; in successive order one thing follows after another from what is highest to what is lowest ; but in simultaneous order one thing is next to another from what is inmost to what is outmost : successive order is as a column with steps from the highest to the lowest ; but simultaneous order is as a work cohering from the center to the superficies. Successive order becomes in the ultimate simultaneous in this manner ; the highest things of successive order become the inmost of simultaneous order ; and the lowest things of successive order become the outmost of simultaneous order ; comparatively as a column of degrees subsiding becomes a body cohering in a plane. Thus what is simultaneous is formed from what is successive, and this in all and singular things of the spiritual world, and in all and singular things of the natural world." See n. 38, 65, of that work ; and several further observations on this subject in the ANGELIC WISDOM CONCERNING THE DIVINE LOVE AND DIVINE WISDOM, n. 205 to 229. The case is similar with successive order leading to marriage, and with simultaneous order in marriage, viz. that the latter is from the former, and according to it. He who is acquainted with the influx of successive order into simultaneous, may comprehend the reason, why the angels can see in a man's hand all the

Q q

thoughts

thoughts and intentions of his mind; and also why wives, from the hands of their husbands on their bosoms, are made sensible of their affections, of which circumstance mention hath been occasionally made in the MEMORABLE RELATIONS; the reason is, because the hands are the ultimates of man, wherein the disquisitions and conclusions of his mind terminate, and there constitute what is simultaneous: therefore also in the Word, mention is made of a thing being inscribed on the hands.

* * * * *

315. To the above I shall add TWO MEMORABLE RELATIONS. FIRST. On a time I saw not far from me a meteor; at the same time I saw a cloud divided into smaller clouds, some of which were of an azure colour, and some opaque; and I saw them as it were in collision together; they were streaked with translucent irradiations of light, which one while appeared sharp like the points of swords, and another while blunt like broken swords; the streaks sometimes darted out forwards, at other times drew themselves in back again, exactly like combatants; thus those different-coloured lesser clouds appeared to be at war together, but it was only their manner of sporting with each other. And whereas this meteor was seen at no great distance from me, I lifted up my eyes, and looking attentively I saw boys, youths, and old men, entering into a house which was built of marble, and its foundation of porphyry, and it was over this house that the above phænomenon appeared; then addressing myself to one who was going in, I asked, What house is this? He answered, It is a gymnasium, where young persons are initiated into various things relating to wisdom. On hearing this, I went in with them, being then in the spirit, that is, in a similar state with men of the spiritual world, who are called spirits and angels; and lo! in the gymnasium in front was seen a desk, in the middle benches, at the sides round about were chairs, and over the entrance was an orchestra; the desk was for the young men who were to give answers to the problem at that time to be proposed, the benches were for the audience, the chairs at the sides were for those who on former occasions had given wise answers, and the orchestra was for the seniors who were arbitrators and judges; in the middle of the orchestra was a pulpit, where there sat a wise man whom they called the head master, who proposed the problems to which the young men gave answers from the desk; and when all were assembled, this man arose from the pulpit, and said, Give answer

answer now to this problem, and solve it if ye can, WHAT IS THE SOUL, AND WHAT IS IT'S QUALITY? On hearing this problem all were amazed, and made a muttering noise, and some of the company on the benches exclaimed, What mortal man, from the age of Saturn down to the present time, hath been able by any rational thought to see and ascertain what the soul is, still less what it's quality is? Is not this subject above the sphere of all human understanding? But reply was made from the orchestra, It is not above the understanding, but in it and in it's view, only let the problem be answered. Then the young men, who were chosen on that day to ascend the desk, and give answer to the problem, arose; they were five in number, who had been sought out by the seniors, and found to excel in sagacity, and were then sitting on couches at the sides of the desk; they afterwards ascended in the order in which they were seated, and every one, when he ascended, put on an under garment of silk of the colour of an opal, and over it a robe of soft wool, in which were interwoven flowers, and on his head a cap, on the crown of which was a bunch of roses encircled with small sapphires. And I saw the first youth thus clad ascending the desk, who thus began: What the soul is, and what it's quality, hath never been revealed to any since the day of creation, being an arcanum in the treasuries of God alone; but this hath been discovered, that the soul in man resides as a queen, yet where her palace is, hath been a matter of conjecture amongst the learned; some have supposed it to be in a small tubercle between the cerebrum and cerebellum, which is called the pineal gland; in this they have fixed the soul's habitation, by reason that the whole man is ruled from those two brains, and they are regulated by that tubercle; wherefore whatsoever regulateth the brains, this also regulateth the whole man from the head to the heel. And he added, Hence this conjecture appeared as true or probable to many in the world, but in the succeeding age it was rejected as groundless. When he had thus spoken, he put off the robe, the under garment, and the cap, which the second of the elected speakers put on, and ascending the desk, thus delivered his sentiments concerning the soul: In the universal heaven and in the universal world it is unknown what the soul is, and what it's quality: this is known, that the soul is, and that it is in man, but in what part of man, is matter of conjecture; this is certain, that it is in the head, inasmuch as the head is the seat where the understanding thinks, and where the will intends, and in front in the face of the head are man's five sensories, receiving life from

the soul alone which resides in the head ; but in what particular part of the head the soul hath it's more immediate residence, I dare not take upon me to say ; yet I agree with those who fix it's abode in the three ventricles of the brain, sometimes inclining to their opinion who fix it in the channelled bodies (*corporibus striatis*) therein, sometimes to their's who fix it in the medullary substance of each brain, sometimes to their's who fix it in the cortical substance, and sometimes to their's who fix it in the *dura mater* ; for arguments, and those too of weight, have not been wanting in support of each of these opinions. The arguments in favour of the three ventricles of the brain have been, that those ventricles are the recipients of the animal spirits and of all the lymphs of the brain. The arguments in favour of the channelled bodies have been, that these bodies constitute the marrow, through which the nerves are emitted, and by which each brain is continued into the spine, and from this spine and from that marrow there is an emanation of fibres serving for the contexture of the whole body. The arguments in favour of the medullary substance of each brain have been, that this substance is a collection and congeries of all the fibres, which are the rudiments or beginnings of the whole man. The arguments in favour of the cortical substance have been, that in that substance are contained the prime and ultimate ends, and consequently the principles of all the fibres, and thereby of all the senses and motions. The arguments in favour of the *dura mater* have been, that it is the common covering of each brain, and hence by some kind of continuous principle extends itself over the heart and over the viscera of the body. As to myself, I am undetermined which of these opinions is the most probable, and therefore I leave the matter to your determination and decision. Having thus concluded, he descended from the desk, and delivered the under garment, the robe, and the cap, to the third, who mounting into the desk began as follows : How little qualified is a youth like myself for the investigation of so sublime a theorem ! I appeal to the learned who are here seated at the sides of the gymnasium ; I appeal to you wise ones in the orchestra ; yea, I appeal to the angels of the highest heaven, whether any person, by virtue of his own rational light, is able to form to himself any idea concerning the soul ; nevertheless I, like others, can guess about the place of it's abode in man, and my conjecture is, that it is in the heart and thence in the blood ; and I ground my conjecture on this circumstance, that the heart by it's blood rules both the body and the head ; for it emits a large vessel called the *aorta* into

into the whole body, and emits vessels called the carotids into the whole head; hence it is universally agreed, that the soul from the heart by the blood supports, nourishes, vivifies the universal organical system both of the body and head. As a further proof of this position it may be urged, that in the sacred scripture so frequent mention is made of soul and heart, as where it is said, Thou shalt love God from the whole soul and from the whole heart; and that God creates in man a new soul and a new heart, Deut. vi. 5. chap. x. 12. chap. xi. 13. chap. xxvi. 16. Jerem. xxxii. 41. Matt. xxii. 37. Mark xii. 30, 33. Luke x. 27; and in other places: it is also expressly said, that the blood is the soul of the flesh, Levit. xvii. 11, 14. At these words the cry of Learned! learned! was heard in the assembly, and was found to proceed from some of the canons. After this a fourth, clad in the garments of the former speaker, ascended the desk, and thus began: I also am inclined to suspect, that not a single person can be found of so subtle and refined a genius, as to be able to discover what the soul is, and what is its quality; wherefore I am of opinion, that in attempting to make the discovery, subtlety will be spent in fruitless labour; nevertheless from my childhood I have continued firm in the opinion of the ancients, that the soul of man is in the whole of him, and in every part of the whole, and thus that it is in the head and in singular its parts, as well as in the body and singular its parts; and that it is an idle conceit of the moderns to fix its habitation in any particular part, and not in the body throughout; besides, the soul is a spiritual substance, which falls under no predication of extension or place, but of habitation and impletion: moreover, when mention is made of the soul, who doth not conceive life to be meant? and is not life in the whole and in every part?—These sentiments were favourably received by a great part of the audience. After him rose up the fifth, who being adorned with the same insignia, thus delivered himself from the desk: I shall not waste your time and my own in determining the place of the soul's residence, whether it be in some particular part of the body, or in the whole; but from my mind's storehouse I will communicate to you my sentiments on the subject, What the soul is, and what is its quality; the soul is not conceived by any person but as a pure somewhat, which may be likened to æther, or air, or wind, in which is a vital principle by virtue of the rationality which man enjoys above the beasts. This opinion I conceive to be founded on this circumstance, that when man expires, he is said to breathe

breathe forth or emit the soul or spirit; hence also the soul living after death is believed to be such a breath or vapour animated by some principle of thinking life, which is called soul; and what can the soul be else? But whereas I heard it said from the orchestra, that this problem concerning the soul, its nature and quality, is not above the understanding, but is in it and in its view, I intreat and beseech you, who have made this declaration, to unfold this eternal arcanum yourselves. Then the elders in the orchestra turned their eyes towards the head master, who had proposed the problem, and who understood by their signs that they wished him to descend and teach the audience; so he instantly quitted the pulpit, passed through the auditory, and entered the desk, and there stretching out his hand he thus began: Let me bespeak your attention; who doth not believe the soul to be the inmost and most subtle essence of man? and what is an essence without a form but an imaginary entity? wherefore the soul is a form, and a form whose qualities and properties I shall now describe; it is a form of all things relating to love, and of all things relating to wisdom; all things relating to love are called affections, and all things relating to wisdom are called perceptions. The latter derived from the former and thereby united with them constitute one form, in which are contained innumerable things in such an order, series, and coherence, that they may be called one; and they may be called one also for this reason, because nothing can be taken away thence, nor any thing added to it, but the quality of the form is changed; what is the human soul but such a form? are not all things relating to love and all things relating to wisdom essentials of that form? and are not these things appertaining to man in his soul, and by derivation from the soul in his head and body? Ye are called spirits and angels, and ye believed in the world that spirits and angels are like mere wind or æther, and thus mere mind and animation; and now ye see clearly that ye are truly, really, and actually men, who, during your abode in the world, lived and thought in a material body, and knew that a material body doth not live and think, but a spiritual substance in that body, and this substance ye called soul, whose form ye then were ignorant of, but now ye have seen and continue to see it; ye all are the souls, of whose immortality ye have heard, thought, said, and written so much; and because ye are forms of love and wisdom from God, ye can never die. The soul therefore is a human form, from which not the smallest thing can be taken away, and to which not the smallest thing can.

can be added, and it is the inmost form of all forms of the whole body ; and whereas the forms which are without receive from the inmost both essence and form, therefore ye are souls, as ye appear to yourselves and to us ; in a word, the soul is the very man himself, because it is the inmost man, wherefore it's form is fully and perfectly the human form ; nevertheless it is not life, but the proximate recipient of life from God, and thereby the habitation of God. As he spake these words, many expressed their approbation, but some said, We will weigh the matter. I immediately went home, and lo ! over the gymnasium, instead of the foregoing meteor, there appeared a bright cloud without streaks or rays that seemed to combat with each other, which cloud penetrating through the roof, entered, and illuminated the walls ; and I was informed, that they saw some pieces of writing, and amongst others also this, "*Jehovah God breathed into man's nostrils the SOUL OF LIVES, and man was made into a LIVING SOUL,*" Gen. ii. 7.

316. THE SECOND MEMORABLE RELATION. Some time ago, as I was walking with my mind (*animus*) at rest, and in a state of delightful mental peace, I saw at a distance a grove, in the midst of which was a portico leading to a small palace ; and I saw virgins and youths, and husbands and wives entering in ; I also went thither in spirit, and asked a certain keeper who was standing at the entrance, whether it was allowable also to enter ? He looked at me ; and I said, Why dost thou look at me ? He replied, I look at thee to see, whether the delight of peace, which is in thy face, partakes at all of the delight of conjugal love ; there is beyond this portico a small garden, and in the midst thereof a house, where are two novitiate conjugal partners, who are visited to-day by their friends of both sexes, coming to pay their congratulations ; I do not know those whom I admit to enter, but it was told me, that I should know them from their faces, and if I saw in them the delight of conjugal love, I was to admit those, and none else ; all the angels can see from the faces of others the delights of their hearts ; and the delight of that love which he saw in my face was, that I was meditating concerning conjugal love ; this meditation beamed forth from my eyes, and thence entered into the interiors of my face, wherefore he said to me, that it was allowed to enter. The portico, through which I entered, was of trees bearing fruit mutually connected together by their branches, which made on each side a continued espalier (*parietem continenter arboreum*) ; through the portico I entered the little garden, which breathed
a pleasant

a pleasant fragrance from it's shrubs and flowers ; the shrubs and flowers were pairs and pairs ; and I was informed, that such little gardens appear about the houses where there are and have been nuptials, and that hence they are called nuptial gardens. I afterwards entered the house, where I saw two conjugal partners holding each other by the hands, and discoursing with each other from a principle of love truly conjugal ; and as I looked, it was given to see from their faces the effigy of conjugal love, and from their conversation the vital principle thereof. After I had paid them my respects with the rest of the company, and had wished them all happiness, I went out into the nuptial garden, and saw on the right side thereof a company of youths, which was resorted to by all who came out of the house ; the reason of it's being resorted to was, because the discourse there was about conjugal love, and this discourse attracts to it the minds (*animos*) of all by a certain occult power ; I then listened to a wise one who was speaking on the subject, and the sum of what I heard was as follows : That the divine providence of the Lord is most singular and thence most universal concerning marriages and in marriages in the heavens, because all the happinesses of heaven issue from the delights of conjugal love, as sweet waters from a sweet vein of a fountain ; and that on this account it is provided of the Lord that conjugal pairs be born, and that these pairs are continually educated for marriage, neither the girl nor the boy knowing any thing of the matter ; and after a stated time, when both of them become marriageable, they meet somewhere or other as by chance, and see each other, and that in this case they instantly know, as by a kind of instinct, that they are pairs, and by a kind of inward dictate think within themselves, the youth, that she is mine, and the virgin, that he is mine ; and when this thought hath had place some time in the minds of each, they accost each other from a deliberate purpose, and betroth themselves. It is said as by chance, and as by instinct, and the meaning is by divine providence, inasmuch as whilst the divine providence is unknown, it hath such an appearance. That conjugal pairs are born, and educated to marriage, whilst each party is ignorant of it, he proved by the conjugal likeness visible in the faces of each ; also by the intimate and eternal union of minds (*animorum*) and of minds (*mentium*), which could not possibly exist, as it exists in heaven, without being foreseen and provided of the Lord. When the wise one had proceeded thus far with his discourse, and received the applauses of the company, he added further,

that

that in things most singular with man, both male and female, there is a conjugal principle; but still the conjugal principle with the male is different from what it is with the female, also that in the male conjugal principle there is what is conjunctive with the female conjugal principle, and *vice versa*, even in things most singular. This he confirmed by the marriage of will and understanding in every individual, which two principles act together upon the most singular things of the mind, and upon the most singular things of the body; from which considerations it may be seen, that in every even the smallest substance there is a conjugal principle; and that this is evident from the compound substances which are made up of simple substances, as that there are two eyes, two ears, two nostrils, two cheeks, two lips, two arms with hands, two loins, two feet, and within in man two hemispheres of the brain, two ventricles of the heart, two lobes of the lungs, two kidneys, two testicles, and where there are not two, still they are divided into two; the reason why they are two is, because one is of the will and the other of the understanding, which act wonderfully in each other to present a one; wherefore the two eyes make one sight, the two ears one hearing, the two nostrils one smell, the two lips one speech, the two hands one labour, the two feet one pace, the two hemispheres of the brain one habitation of the mind, the two chambers of the heart one life of the body by the blood, the two lobes of the lungs one respiration, and so forth; but the male and female principles, united by love truly conjugal, constitute one life fully human. Whilst these things were saying, there appeared lightning on the right which was red, and lightning on the left which was white; each was mild, and they entered through the eyes into the mind, and illustrated also the latter; and after the lightning it also thundered, which was a gentle murmur from the angelic heaven flowing down and increasing. On hearing and seeing these things, the wife one said, These are to me for a sign and monition to super-add to my discourse the following observations, that of the above pairs the right one signifies their good, and the left one signifies their truth; and that this is from the marriage of good and truth, which is inscribed on man in general and in his every singular principle, and good hath reference to the will, and truth to the understanding, and both together to a one; hence it is that in heaven the right eye is the good of vision, and the left the truth thereof, also that the right ear is the good of hearing, and the left the truth thereof, and likewise that the

R r

right

right hand is the good of man's ability, and the left the truth thereof, and in like manner in the rest of the above pairs; and inasmuch as right and left are of such signification, therefore the Lord said, "If thy right eye scandalize thee, pluck it out; and if thy right hand scandalize thee, cut it off;" whereby he meant, if good becomes evil, that the evil must be cast out. This is the reason also why he said to his disciples that they should cast out the net on the right side of the ship, and that when they did so, they took a great multitude of fishes; whereby he meant that they should teach the good of charity, and that thus they would collect men. When he had said these things, those two lightnings again appeared, milder than before; and it was on this occasion seen, that the lightning on the left derived it's whiteness from the red-shining fire of the lightning on the right; on seeing which he said, This is a sign from heaven tending to confirm my discourse, because what is fiery in heaven is good, and what is white in heaven is truth; and it's being seen that the lightning on the left derived it's whiteness from the red-shining fire of the lightning on the right, is a demonstrative sign that the whiteness of light, or light, is nothing else but the splendor of fire. On hearing these words, all went home, inflamed with the good and truth of gladness, in consequence of the above lightnings, and of the discourse concerning them.

Of ITERATED (*fff*) MARRIAGES.

317. **I**T may come to be a matter of question, whether conjugal love, which is of one man with one wife, after the death of one of the parties, can be separated, or transcribed, or super-induced; also whether iterated marriages have any thing in common with polygamy, and thereby whether they may be called successive polygamies; with several other inquiries which are wont to add scruples to scruples with men of a reasoning spirit; in order therefore that the masters of curious researches, who reason in the shade concerning these marriages, may see some light, I have conceived it would be worth while to present for their decision the following articles on the subject: 1. *That after the death of a conjugal partner, again to contract wedlock, depends on the preceding*

preceding conjugal love. II. That it depends also on the state of marriage, in which the parties had lived. III. That with those, who have not been principled in love truly conjugal, there is no obstacle or hindrance but they may again contract wedlock. IV. That they, who have lived with each other in love truly conjugal, are not willing to enter upon iterated marriage, unless for reasons separate from conjugal love. V. That the state of marriage of a youth with a virgin differs from that of a youth with a widow. VI. That also the state of marriage of a widower with a virgin differs from that of a widower with a widow. VII. That the varieties and diversities of these marriages as to love and it's attributes exceed all number. VIII. That the state of a widow is more grievous than the state of a widower. We proceed to the explication of each article.

318. I. THAT AFTER THE DEATH OF A CONJUGIAL PARTNER, AGAIN TO CONTRACT WEDLOCK, DEPENDS ON THE PRECEDING CONJUGIAL LOVE. Love truly conjugal is as the ballance, in which the inclinations for iterated marriages are weighed; so far as the preceding conjugal love accedes to that love, so far the inclination for iterated marriage recedes, but so far as the preceding love recedes from that love, so far the inclination to another marriage is wont to accede. The reason is obvious, because conjugal love is in a like degree a conjunction of minds, which remains in the life of the body of the one party after the decease of the other, and this holds the inclination as a scale in a ballance, and causes a preponderance according to the appropriation of true love. But whereas accession to this love is seldom made at this day except for a few paces, therefore the scale of the preponderance of the inclination generally raises itself up to a state of equilibrium, and from thence inclines and tends to the other side, that is, to marriage. The contrary is the case with those, whose preceding love in the former marriage hath receded from love truly conjugal; the reason is, because recession from that love is in a like degree a disjunction of minds, which also remains in the life of the body of the one party after the decease of the other, and this enters the will disjoined from that of the other, and causes an inclination for a new conjunction; in favour whereof the thought arising from the inclination of the will induces hope of a more united and thereby a more delightful cohabitation. That inclinations to iterated marriages take their rise from the state of the preceding love, is a known thing, and is also obvious to reason; for love truly conjugal

is influenced by a fear of loss, and loss is followed by grief, and this grief and that fear reside in the very inmost principles of the mind; hence it is, that so far as that love prevails, so far the soul inclines both in will and thought, that is, in intention, to be in the subject with which and in which it was; from these considerations it follows, that the mind is kept ballancing to another marriage according to the degree of love in which it was principled in the foregoing marriage; hence it is that after death the same are re-united, and mutually love each other in like manner as in the world: but, as was said above, such love at this day is rare, and there are few who come into the slightest degree of contact with it; and they who do not come into contact with it, and still more they who recede afar off from it, as they were desirous of separation in the matrimonial life heretofore passed, so after death they are desirous of conjunction with another. But concerning the latter and the former of these persons more will be said in what follows.

319. II. THAT AFTER THE DEATH OF A CONJUGIAL PARTNER, AGAIN TO CONTRACT WEDLOCK, DEPENDS ALSO ON THE STATE OF MARRIAGE IN WHICH THE PARTIES HAD LIVED. By the state of marriage is not here meant the state of love treated of in the foregoing article, because this latter causes an internal inclination to marriage or from marriage, but the state of marriage is meant which causes an external inclination to it or from it; and this state with its inclinations is manifold; as, 1. If there are children in the house, and a new mother is to be provided for them. 2. If there be a wish for a further increase of children. 3. If the house be large, and full of servants of both sexes. 4. If the calls of business abroad abstract the mind from domestic concerns, and without a new mistress there is reason to fear misery and misfortune. 5. If mutual aids and offices require, that conjugal partners be engaged in various business and employments. 6. Moreover it depends on the temper and disposition of the separated conjugal partner, whether after first marriage the other partner can or cannot live alone, or without a consort. 7. The preceding marriage also disposes the mind either to be afraid of conjugal life, or to favour it. 8. I have been informed that polygamical love, and the love of the sex, also the lust of deflowering, and the lust of variety, have induced the minds (*animos*) of some to desire iterated marriages; and that the minds of some have been induced also by fear of the law and of the loss of reputation, in case they commit whoredom.

Besides

Besides several other things, which promote external inclinations to matrimony.

320. III. THAT WITH THOSE, WHO HAVE NOT BEEN PRINCIPLED IN LOVE TRULY CONJUGIAL, THERE IS NO OBSTACLE OR HINDRANCE BUT THEY MAY AGAIN CONTRACT WEDLOCK. With those, who have not been principled in conjugal love, there is not any spiritual or internal bond, but only a natural or external bond; and if an internal bond doth not contain the external in it's order and tenour, this latter is but like a swath when the bandage is removed, which flows every way according as it is tossed, or as it is driven by the wind. The reason is, because what is natural derives it's birth from what is spiritual, and in it's existence is nothing else but a mass collected from spiritual principles; wherefore if the natural principle be separated from it's spiritual principle, which produced and as it were begot it, it is not contained (kept together) any longer interiorly, but only exteriorly by the spiritual principle, which encompasses and binds it in general, and doth not tie it together and keep it tied together in particular. Hence it is, that the natural principle separated from the spiritual, in the case of two conjugal partners, doth not cause any conjunction of minds, and consequently not of wills, but only a conjunction of some external affections, which cohere with the bodily senses. The reason why nothing opposes and hinders such persons, but they may again contract wedlock, is, because they had not the essentials of marriage, and hence those essentials do not at all influence them after separation by death; wherefore they are then absolutely at their own disposal, whether they be widowers or widows, to bind their sensual affections with whomsoever they please, provided there be no legal impediment. Neither do they themselves think of marriages in any other than a natural view, and from a principle of convenience in the supplying various necessities and external advantages, which after the death of one of the parties may again be supplied by another; and possibly, if their interior thoughts were viewed, as in the spiritual world, there would not be found in them any distinction between conjugal conjunctions and extra-conjugal copulations. The reason why it is allowable for these again and again to contract marriages, is, as above-mentioned, because conjunctions merely natural after death are of themselves dissolved, and fall asunder; for the external affections by death follow the body, and are entombed with it, those remaining which cohere with internal principles. But it is to be observed,

served, that marriages interiorly conjunctive can hardly be entered into in the earths, because elections of internal likenesses cannot there be provided of the Lord as in the heavens, inasmuch as they are limited in many ways, as to equals in state and condition, within the country, city, and village where they dwell, and in the earths for the most part conjugal partners are tied together by externals, and thus not by internals; which internals do not come forth into manifestation till some time after marriage, and are only known when they press themselves into externals.

321. IV. THAT THEY, WHO HAD LIVED WITH EACH OTHER IN LOVE TRULY CONJUGIAL, ARE NOT WILLING TO ENTER INTO ITERATED MARRIAGE, EXCEPT FOR REASONS SEPARATE FROM CONJUGIAL LOVE. The reasons why they, who had lived in love truly conjugal, after the death of their conjugal partner are not willing to enter into iterated marriage, are as follow: 1. Because they were united as to souls, and thence as to minds; and this union, as being spiritual, is an actual adjunction of the soul and mind of one of the parties to those of the other, which cannot possibly be dissolved; that such is the nature of spiritual conjunction, hath been constantly shewn above. 2. Because they were also united as to bodies by the reception of the propagations of the soul of the husband by the wife, and thus by the insertion of his life into her's, whereby a virgin becomes a wife; and on the other hand by the reception of the conjugal love of the wife by the husband, which disposes the interiors of his mind, and at the same time the interiors and exteriors of his body, into a state receptive of love, and perceptible of wisdom, which state makes him from a youth a husband, see above, n. 198. 3. Because a sphere of love from the wife, and a sphere of understanding from the man, is continually flowing forth, and because it perfects conjunctions, and encompasses them with it's pleasant influence, and unites them, see also above, n. 223. 4. Because conjugal partners thus united in marriage think of and breathe after what is eternal, and because on this idea their eternal happiness is founded, see n. 216. 5. From these several considerations it is, that they are no longer two, but one man (*homo*), which is one flesh. 6. That such an one cannot be rent asunder after the death of one of the parties, is manifest to the ocular sight of a spirit. 7. To the above considerations shall be added this new information, that two such conjugal partners, after the death of one, are still not separated, inasmuch as the spirit of the deceased cohabits continually

nually with the spirit of the partner not deceased, and this even unto the death of the latter, when they again meet and re-unite, and love each other more tenderly than before, because in the spiritual world. Hence flows this undeniable consequence, that they, who had lived in love truly conjugal, are not willing to enter into iterated marriage. But if afterwards they contract something like marriage, it is for reasons separate from conjugal love; and these reasons are all external; as in case there be young children in the house, and the care of them requires attention; in case the house is large and full of servants of both sexes; in case the calls of business abroad abstract the mind from domestic concerns; in case mutual aids and offices be necessary; with other cases of a like nature.

322. V. THAT THE STATE OF MARRIAGE OF A YOUTH WITH A VIRGIN DIFFERS FROM THAT OF A YOUTH WITH A WIDOW. By states of marriage are meant states of the life of each party, the husband and wife, after the nuptials, thus in the marriage, as to the quality of cohabitation at that time, whether it be internal cohabitation of souls and minds, which is cohabitation in the principal idea, or whether it be only the external cohabitation of minds (*animorum*), of senses, and of body. The state of marriage of youth with a virgin is essentially itself initiatory to genuine marriage, for between these conjugal love can proceed in it's just order, which is from it's first heat to it's first torch, and afterwards from it's first seed with the youth-husband, and from it's first flower with the virgin-wife, and thus germinate, grow and fructify, and introduce itself into those successive states both with the one party and the other mutually; but if otherwise, the youth was not a youth, nor was the virgin a virgin, except in external form. But between a youth and a widow there is not given a like initiation to marriage from first principles, nor a like progression in marriage, inasmuch as a widow is more at her own disposal, and under her own jurisdiction, than a virgin; wherefore a youth expresses his compliments with a different look to a widow-wife and to a virgin-wife. But herein is given much variety and diversity, wherefore the subject is here mentioned only in the general.

323. VI. THAT ALSO THE STATE OF MARRIAGE OF A WIDOWER WITH A VIRGIN DIFFERS FROM THAT OF A WIDOWER WITH A WIDOW. For a widower hath already been initiated into conjugal life, and a virgin is to be initiated; and yet conjugal love perceives and is sensible of it's pleasantness

pleasantness and delight in mutual initiation; a youth-husband and a virgin-wife perceive and are sensible of things ever new in whatever occurs, whereby they are in a kind of continual initiation and consequent amiable progression. The case is otherwise in the state of marriage of a widower with a virgin; the virgin-wife hath an internal inclination, whereas with the man that inclination hath passed away; but herein is given much variety and diversity; the case is similar in marriage between a widower and a widow; wherefore, except this general notion, it is not allowable to adjoin any thing specifically.

324. VII. THAT THE VARIETIES AND DIVERSITIES OF THESE MARRIAGES AS TO LOVE AND ITS ATTRIBUTES EXCEED ALL NUMBER. There is an infinite variety of all things, and also there is an infinite diversity. By varieties are here meant the varieties between those things which are of one genus, or of one species, also between the genera and the species; but by diversities are here meant the diversities between those things which are in the opposite principle. Our idea concerning the distinction of varieties and diversities may be illustrated as follows: The angelic heaven, which coheres as one, is in an infinite variety, not one inhabitant being absolutely like another, either as to souls and minds, or as to affections, perceptions, and consequent thoughts, or as to inclinations and consequent intentions, or as to tone of voice, face, body, gesture, and gait, and several other particulars; and yet, notwithstanding there are myriads of myriads, they have been arranged and are arranged of the Lord into one form, in which is full unanimity and concord, which could not possibly be, unless they were all, with their so many varieties, universally and singularly under the guidance of One; these are what we here mean by varieties. But by diversities we mean the opposites of those varieties, which have place in hell; for all and singular the inhabitants thereof are diametrically opposite to those who are in heaven, and hell consisting of such is kept together as one by varieties in themselves altogether contrary to the varieties in heaven, thus by perpetual diversities. From these considerations it is evident what is perceived by infinite variety, and what by infinite diversity. The case is the same in marriages, viz. that there are infinite varieties with those who are in conjugal love, and infinite varieties with those who are in scortatory love; and hence, that there are infinite diversities between the latter and the former. From these premises this conclusion follows, that the varieties and diversities in marriages of every
genus

genus and species, whether of a youth and a virgin, or of a youth with a widow, or of a widower with a virgin, or of a widower with a widow, exceed all number; who can divide infinity into numbers?

325. VIII. THAT THE STATE OF A WIDOW IS MORE GRIEVOUS THAN THE STATE OF A WIDOWER. The reasons are external and internal; the external reasons are such as all can comprehend, as, 1. That a widow cannot provide for herself and her house the necessities of life, nor dispose of them when acquired, as a man can, and as she did heretofore by a man and with a man. 2. That neither can she defend herself and her house, as is expedient, for, whilst she was a wife, the man was her defence, and as it were her arm; and whilst she herself was her own (defence and arm), she still trusted to her husband. 3. That of herself she is void of counsel in such things as appertain to interior wisdom and the prudence thence derived. 4. That a widow is without the reception of love, in which love as a female she is principled, thus in a state alien from what was innate and induced by marriage. These external reasons, which are natural, derive their origin from internal reasons also, which are spiritual, like all other things in the world and in the body, concerning which see above, n. 220. Those external natural reasons are perceived from the internal spiritual reasons which proceed from the marriage of good and truth, and principally from the following; that good cannot provide, nor dispose (or arrange) any thing but by truth; that neither can good defend itself but by truth, consequently truth is the defence and as it were the arm of good; that good without truth is void of counsel, because it hath counsel, wisdom, and prudence by truth. Now whereas the man by creation is truth, and the wife by creation is good, or, what is the same thing, whereas the man by creation is understanding, and the wife by creation is the love thereof, it is evident, that the external or natural reasons, which aggravate the widowhood of a woman, derive their origin from internal or spiritual reasons. These spiritual reasons, conjoined with natural, are what are meant in the Word by what is said of widows in several passages; which passages may be seen in the APOCALYPSE REVEALED, n. 764.

* * * * *

326. To the above I shall subjoin TWO MEMORABLE RELATIONS. FIRST. After that the problem concerning the soul was canvassed and solved in the gymnasium, I saw them coming forth in order, and before

S s

them

them the chief teacher, after him the elders, in the midst of whom were the three youths who replied, and after these the rest; and when they were come forth, they went apart to the environs about the house, where were piazzas encompassed with shrubs; and being there gathered together they divided themselves into small companies, which were so many assemblies of youths discoursing together on subjects of wisdom, in each of which was one wise personage from the orchestra. These being seen by me from my lodging, I became in spirit, and in spirit I went forth to them, and came near to the chief teacher, who had lately proposed the problem concerning the soul. He, on seeing me, said, Who art thou? I was surprized as I saw thee approaching in the way, that at one instant thou camest into my sight, and the next instant thou wentest out of it, or that one while thou wast seen by me, and suddenly thou wast not seen; certainly thou art not in the same state of life that we are in. To this I replied smiling, I am not a puppet nor a *ver-tumnus*, but I am alternate, one while in your light, and another while in your shade, thus a foreigner and also a native. Hereupon the chief teacher looked at me, and said, Thou speakest things strange and wonderful; tell me who thou art. And I said, I am in the world in which ye have been, and from which ye have departed, which is called the natural world, and I am also in the world into which ye have come, and in which ye are, which is called the spiritual world; hence it is, that I am in a natural state, and at the same time in a spiritual state, in a natural state with men of the earth, and in a spiritual state with you; and when I am in a natural state, I am not seen by you, but when I am in a spiritual state, I am seen; that such should be my condition, was given of the Lord. It is known to thee, O illustrious man, that a man of the natural world doth not see a man of the spiritual world, nor *vice versa*; wherefore when I let my spirit into the body, I was not seen by thee, but when I let it out of the body, I was seen. Thou hast also taught in the gymnasium, that ye are souls, and that souls see souls, because they are human forms; and thou knowest, that ye did not see yourselves or your souls in your bodies, when ye were in the natural world; and this is a consequence of the difference between the spiritual principle and the natural. When he heard mention of the difference between the spiritual principle and the natural, he said, What mean you by that difference? is it not like the difference between what is more or less pure? thus what is spiritual but that which is natural in a higher

a higher state of purity? I replied, The difference is of another sort, it is like the difference between prior and posterior, which bear no determinate proportion to each other; for the prior is in the posterior as the cause is in its effect, and the posterior is derived from the prior as the effect from its cause; hence it is that the one doth not appear to the other. To this the chief teacher replied, I have meditated and ruminated on this difference, but heretofore in vain; I wish I was able to perceive it. And I said, You shall not only perceive the difference between what is spiritual and what is natural, but shall also see it. Then I proceeded as follows: You yourself are in a spiritual state with your associate spirits, but in a natural state with me; for you converse with your associates in a spiritual language, which is common to every spirit and angel, but you converse with me in my mother-tongue; for every spirit and angel, when conversing with man, speaketh his proper language, thus French with a Frenchman, English with an Englishman, Greek with a Grecian, Arabic with an Arabian, and so forth. That you may know therefore the difference between what is spiritual and what is natural in respect to languages, make this experiment; withdraw to your associates, and speak somewhat amongst them, then retain the expressions, and return with them in your memory, and utter them before me. And he did so, and returned to me with those expressions in his mouth, and uttered them; and they were expressions altogether strange and foreign, which do not occur in any language of the natural world. By this experiment several times repeated, it was made very evident, that all in the spiritual world have a spiritual language, which hath in it nothing common to any natural language, and that every man cometh of himself into the use of that language after his decease. At the same time also he experienced on this occasion, that the sound of spiritual language differs so far from the sound of natural language, that a spiritual sound, though loud, could not be at all heard by a natural man, nor a natural sound by a spiritual man. Afterwards I intreated the chief teacher and the by-standers to withdraw to their associates, and write some sentence or other on a piece of paper, and then return with it to me, and read it. They did so, and returned with the paper in hand; but when they read it, they were not able to understand any part of it, inasmuch as the writing consisted only of some letters of the alphabet, with strophes over them, each of which was significative of some particular sense and meaning: whereas each letter of the alpha-

S s 2.

bet.

bet is thus significative, it is evident from what ground the Lord is called Alpha and Omega. On their withdrawing a second and a third time, and writing in the same manner, and returning to me, they found that their writing involved and comprehended innumerable things, which no natural writing could possibly express; and it was given them to understand, that this was in consequence of the spiritual man's thoughts being incomprehensible and ineffable to the natural man, and such as cannot flow and be brought into other writing and other language. Then forasmuch as some present were not willing to comprehend that spiritual thought so far exceeds natural thought, as to be respectively ineffable, I said to them, Make the experiment, withdraw into your spiritual society, and think on some subject, and retain your thoughts, and return, and express them before me; and they did so; but when they wanted to express the subject thought of, they were not able; for they did not find any idea of natural thought adequate to any idea of spiritual thought, consequently no words expressive of it, for ideas of thought are constituent of the words of language; this experiment they repeated again and again, whereby they were convinced that spiritual ideas are supernatural, inexpressible, ineffable, and incomprehensible to the natural man; and by reason of this their super-eminence, they said, that spiritual ideas or thoughts, compared with natural, were ideas of ideas, and thoughts of thoughts, and that therefore by them were expressed qualities of qualities, and affections of affections, consequently that spiritual thoughts were the beginnings and origins of natural thoughts; hence also it was made manifest that spiritual wisdom was the wisdom of wisdom, consequently imperceptible to any wise man in the natural world. It was then told them from the third heaven, that there is a wisdom still interior and superior, which is called celestial, bearing a proportion to spiritual wisdom like that which spiritual wisdom bears to natural; and that these descend by an orderly influx according to the heavens from the divine wisdom of the Lord, which is infinite.

327. After this I said to the by-standers, Ye have seen from these three experimental proofs what is the difference between spiritual and natural, and also the reason why the natural man doth not appear to the spiritual, nor the spiritual man to the natural, although they are consociated as to affections and thoughts, and thence as to presence. Hence it is that one while I was seen by you, chief teacher, in the way,
and

and another while was not seen. After this, was heard a voice from the superior heaven to the chief teacher, saying, Come up hither; and he went up, and returned, and said, that the angels, as well as himself, did not before know the differences between spiritual and natural, by reason that there was never before an opportunity given of comparing them together, in any person existing at the same time in both worlds, and without such comparison and reference those differences were not ascertainable.

328. After this we retired and discoursed again on this subject, and I said, Those differences originate solely in this circumstance of your existence in the spiritual world, that ye are in substantials and not in materials, and substantials are the beginnings of materials; ye are in principles and thereby in singulars, but we are in principiates and composites; ye are in particulars, but we in generals; and as generals cannot enter into particulars, so neither can natural things, which are material, enter into spiritual things which are substantial, any more than a ship's cable can enter into, or be drawn through, the eye of a fine needle; or than a nerve can enter or be let into one of the fibres of which it is composed, or a fibre into one of the fibrils of which it is composed; this also is a thing known in the world; wherefore herein the learned are agreed, that there is no such thing as influx of what is natural into what is spiritual, but of what is spiritual into what is natural. This now is the reason why the natural man cannot conceive what the spiritual man conceiveth, nor consequently express such conceptions; wherefore Paul calleth what he heard from the third heaven ineffable. Add to this, that to think spiritually is to think abstractedly from space and time, and that to think naturally is to think in conjunction with space and time; for to every idea of natural thought there adheres something derived from space and time, which is not the case with any spiritual idea; the reason is, because the spiritual world is not in space and time, as the natural world, but in the appearance of space and time. In this respect also spiritual thoughts and perceptions differ from natural; wherefore ye can think of the essence and omnipresence of God from eternity, that is, of God before the creation of the world, inasmuch as ye think of the essence of God from eternity abstracted from time, and of his omnipresence abstracted from space, and thus comprehend such things as transcend the ideas of the natural man. I then related to them, how I once thought of the essence and omnipresence of God from eternity, that is, of God before the creation of the world,

world, and that because I could not yet remove spaces and times from the ideas of my thought, I was brought into anxiety, for the idea of nature entered instead of God; but it was said to me, Remove the ideas of space and time, and thou wilt see; and it was given to remove them, and I saw; and from that time I was enabled to think of God from eternity, and not of nature from eternity, because God is in all time without time, and in all space without space, whereas nature in all time is in time, and in all space in space; and nature, with her time and space, must of necessity have a beginning and a birth, but not God, who is without time and space; wherefore nature is from God, not from eternity, but in time, that is, together with her time and space.

329. After that the chief teacher and the rest of the assembly had left me, some boys, who were also engaged in the gymnasian exercise, followed me home, and stood near me for a little while as I was writing; and lo! at that instant they saw a moth running upon my paper, and asked in a surprize what was the name of that nimble animalcule? And I said, It is called a moth, and I will tell you wonderful things concerning it; and I said, This little animal contains in itself as many members and viscera as there are in a camel, such as brains, hearts, pulmonary pipes, organs of sense, of motion, and of generation, a stomach, intestines, and several others; and each of these organs consists of fibres, nerves, blood-vessels, muscles, tendons, membranes; and each of these of still purer parts, which escape the observation of the nicest eye. They then said, that this little animal appeared to them no otherwise than as a simple substance; and I said, There are nevertheless innumerable things within; I mention these things that ye may know, that the case is similar in regard to every object which appears before you as one, simple, and least, as well in your actions as in your affections and thoughts; I can avouch, that every grain of thought (*mica cogitationis*), and every drop of your affection (*stilla affectionis*), is divisible *ad infinitum*; and that in proportion as your ideas are divisible, so ye are wise. Know ye, that every thing divided is more and more multiple (manifold), and not more and more simple, because what is divided and divided approaches nearer and nearer to the infinite, in which all things are infinitely; what I am now observing to you is a new sentiment and heretofore unheard of. When I had ended these words, the boys took their leave of me to go to the chief teacher, and they intreated him to propose some time or other in the gymnasium somewhat new and unheard

heard of as a problem; and he said, What? they said, That every thing divided is more and more multiple, and not more and more simple, because it approaches nearer and nearer to the infinite, in which all things are infinitely; and he pledged himself to propose it, and said, I see this, because I have perceived that one natural idea is the continent of innumerable spiritual ideas; yea, that one spiritual idea is the continent of innumerable celestial ideas; herein is grounded the difference between the celestial wisdom in which the angels of the third heaven are principled, and the spiritual wisdom in which the angels of the second heaven are principled, as also the natural wisdom in which the angels of the last heaven and likewise men are principled.

330. THE SECOND MEMORABLE RELATION. I once heard a pleasant disquisition between some men concerning the female sex, whether it be possible for a woman to love her husband, who constantly loves her own beauty, that is, who loves herself from her form; they agreed amongst themselves first, that women have a two-fold beauty, one natural, which is that of the face and body, and the other spiritual, which is that of the love and manners; they agreed also, that these two beauties are often divided in the natural world, and that they are always united in the spiritual world, for in this latter world beauty is the form of the love and manners, wherefore after death it frequently happens that deformed women become beauties, and beautiful women become deformities. Whilst the men were canvassing this point, there came some wives, and said, Admit of our presence, because what ye canvass, ye have learnt by science, but we are taught it by experience; and ye likewise know so little of the love of wives, that it scarce amounts to any knowledge: do ye know that the prudence of the wisdom of wives consists in hiding their love for their husbands in the inmost seat of their bosoms, or in the midst of their hearts? The discussion began, and the FIRST CONCLUSION made by the men was, that every woman is willing to appear beautiful as to face, and beautiful as to manners, because she is born an affection of love, and the form of this affection is beauty, wherefore a woman who is not desirous to be beautiful, is not a woman who is desirous to love and to be loved, and consequently she is not truly a woman. Hereupon the wives observed, The beauty of a woman hath it's abode in soft tenderness, and consequently in exquisite sensibility; hence comes the love of the woman for the man, and of the man for the woman; this possibly ye do not understand. The SECOND CONCLUSION of the men was,

was, that a woman before marriage is desirous to be beautiful for the men, but after marriage, if she be chaste, for one man alone, and not for men. Hereupon the wives observed, When the husband hath sipped the natural beauty of the wife, he sees it no longer, but sees her spiritual beauty, and from this re-loves, and recalls the natural beauty, but under another species. The THIRD CONCLUSION of their discussion was, that if a woman after marriage is desirous to appear beautiful in like manner as before marriage, she loves men, and not a man, because a woman loving herself from her beauty is continually desirous that her beauty should be sipped, and whereas this no longer appears to her husband, as ye observed, she is desirous that it may be sipped by the men to whom it appears; that such a one hath a love of the sex, and not a love of one of the sex, is evident. Hereupon the wives were silent, yet they murmured, What woman is so void of vanity, as not to desire to seem beautiful to the men also, at the same time that she seems beautiful to one man only? These things were heard by some wives from heaven, who were beautiful, because they were heavenly affections, and they confirmed the conclusions of the men; but they added, Let them only love their beauty and it's ornaments for the sake of their husbands, and from them.

331. Those three wives being indignant that the three conclusions of the men were confirmed by the wives from heaven, said to the men, Ye have inquired whether a woman, who loves herself from her beauty, loves her husband; we in our turn will therefore inquire whether a man, who loves himself from his intelligence, can love his wife; be ye present and hear; and this was their FIRST CONCLUSION; No wife loves her husband on account of his face, but on account of his intelligence in his office and manners; know ye therefore that a wife unites herself with the intelligence of the man, and thereby with the man; wherefore if a man loves himself on account of his intelligence, he withdraws it from the wife in himself, whence comes disunion and not union; moreover to love his own intelligence is to be wise from himself, and this is to be insane, wherefore it is to love his own insanity. Hereupon the men observed, Possibly the wife unites herself with the virtue (strength or ability) of the man. At this the wives smiled, saying, There is no defect of virtue whilst the man loves the wife from a ground of intelligence, but there is a defect if he loves from a ground of insanity; intelligence consists in loving the wife only, and in this love there is no defect

defect of virtue, but insanity consists in not loving the wife but the sex, and in this love there is a defect of virtue; ye comprehend this. The SECOND CONCLUSION was; We women are born into the love of the intelligence of the men, wherefore if the men love their own proper intelligence, the intelligence cannot be united with it's genuine love, which appertains to the wife; and if the intelligence of the man is not united with it's genuine love, which appertains to the wife, the intelligence becomes insanity grounded in haughtiness, and conjugal love becomes cold; what woman in such case can unite her love to cold, and what man can unite the insanity of his haughtiness to the love of intelligence? But the men said, Whence hath man honour from his wife but by magnifying his intelligence? The wives replied, From love, because love honours, and honour cannot be separated from love, but love may be separated from honour. Afterwards they made this THIRD CONCLUSION; Ye seem as if ye loved your wives, and ye do not see that ye are loved by your wives, and thus that ye re-love; and that your intelligence is the recipient; if therefore ye love your intelligence in yourselves, it becomes the recipient of your love, and the love of propriety (*proprium* or selfhood), inasmuch as it cannot endure an equal, in no wise becomes conjugal love, but so long as it prevails, so long it remains scortatory. Hereupon the men were silent, nevertheless they murmured, What is conjugal love? Some husbands in heaven heard what passed, and they confirmed thence the three conclusions of the wives.

Of POLYGAMY.

332. IF the reason be investigated why polygamical marriages are absolutely condemned by the christian world, it cannot be clearly seen by any one, whatever powers of acute and ingenious investigation he may possess, unless he be previously instructed, THAT THERE IS GIVEN A LOVE TRULY CONJUGIAL: THAT THIS LOVE CANNOT POSSIBLY BE GIVEN, EXCEPT BETWEEN TWO; NOR BETWEEN TWO, EXCEPT FROM THE ALONE LORD: AND THAT ON THIS LOVE IS INSCRIBED HEAVEN WITH ALL IT'S HAPPINESSES. Unless these previous knowledges

T t

precede,

precede, and lay as it were the first stone, it is in vain for the mind to desire to draw forth from the understanding any reasons for the condemnation of polygamy by the christian world, which should be satisfactory, and on which it may stand firm, as a house upon it's stone or foundation. It is a known thing, that the institution of monogamical marriage is founded on the Word of the Lord, "*That whosoever putteth away his wife, except on account of whoredom, and marrieth another, committeth adultery; and that from the beginning, or from the first establishment of marriages, it was (ordained), that two should become one flesh; and that man should not separate what God hath joined together,*" Matt. xix. 3 to 11. But although the Lord spake these words from the divine law inscribed on marriages, still if the understanding cannot support that law by some reason of it's own, it may so warp it by turnings and windings by which it is accustomed, and by sinister interpretations, as to render it's principle obscure and ambiguous, and at length affirmative negative; affirmative, because it is also grounded in civil law, and negative, because it is not grounded in a rational view of those words. Into this principle the human mind will fall, unless it be previously instructed respecting the above-mentioned knowledges, which may be serviceable to the understanding for introduction into it's reasons; which knowledges are, that there is given a love truly conjugal; that this love cannot possibly be given, except between two; nor between two, except from the alone Lord; and that on this love is inscribed heaven with all it's happinesses. But these, and several other particulars respecting the condemnation of polygamy by the christian world, shall be demonstrated in order according to the following articles: I. *That love truly conjugal cannot be given except with one wife, consequently neither can friendship, confidence, ability truly conjugal be given, and such conjunction of minds that two may be one flesh.* II. *That thus celestial blessednesses, spiritual satisfactions, and natural delights, which from the beginning were provided for those who are in love truly conjugal, cannot be given except with one wife.* III. *That all these things cannot be given except from the alone Lord; and that they are not given to any others but those, who come to him alone, and at the same time live according to his commandments.* IV. *Consequently that love truly conjugal, with it's happinesses, cannot be given except with those who are of the christian church.* V. *That hence it is that a christian is not allowed to marry more than one wife.* VI. *That a christian, if he marries several wives, commits*
not

not only natural adultery, but also spiritual adultery. VII. That the Israelitish nation was permitted to marry several wives, because the christian church was not with that nation, and consequently love truly conjugal could not be given. VIII. That at this day it is permitted the Mahometans to marry several wives, because they do not acknowledge the Lord Jesus Christ to be one with Jehovah the Father, and thereby to be the God of heaven and earth; and hence they cannot receive love truly conjugal. IX. That the Mahometan heaven is out of the christian heaven, and that it is divided into two heavens, the inferior and superior; and that no others are elevated into their superior heaven, than such as renounce concubines, and live with one wife, and acknowledge our Lord equal to God the Father, to whom is given dominion over heaven and earth. X. That polygamy is lasciviousness. XI. That conjugal chastity, purity, and sanctity, cannot be given with polygamists. XII. That polygamists, so long as they remain polygamists, cannot become spiritual. XIII. That polygamy is not sin with such as live in it from a principle of religion. XIV. That polygamy is not sin with those who are in ignorance concerning the Lord. XV. That of these latter such are saved, although polygamists, who acknowledge a God, and from a religious principle live according to the civil laws of justice. XVI. But that none either of the latter or former can be consoiated with angels in the christian heavens. We proceed to an explication of each article.

333. I. THAT LOVE TRULY CONJUGIAL CANNOT BE GIVEN EXCEPT WITH ONE WIFE, CONSEQUENTLY NEITHER CAN FRIENDSHIP, CONFIDENCE, ABILITY TRULY CONJUGIAL BE GIVEN, AND SUCH A CONJUNCTION OF MINDS, THAT TWO MAY BE ONE FLESH. That love truly conjugal is at this day so rare, as to be generally unknown, is a subject which hath been occasionally inquired into above; that nevertheless such love is actually given, was demonstrated in it's proper chapter, and afterwards occasionally in the following chapters. But apart from such demonstration, who doth not know that such a love is given, which is paramount to all other loves for excellency and satisfaction, so that all other loves in respect to it are little? That it exceeds self-love, the love of the world, yea the love of life, experience testifies in a variety of cases. Have there not been, and are there not still instances of men, who for a woman, the dear and desired object of their wishes, prostrate themselves on their knees, adore her as a goddess, and submit themselves as the vilest slaves to her will and pleasure? a plain proof that this love exceeds the

love of self. Have there not been, and are there not still instances of men, who for a woman, the dear and desired object of their wishes, make light of wealth, yea of treasures presented in prospect, and are also prodigal of those which they possess? a plain proof that this love exceeds the love of the world. Have there not been, and are there not still instances of men, who for a woman, the dear and desired object of their wishes, account life itself a vile thing, and desire to die rather than be disappointed in their wishes, as is evidenced by the many fatal combats between rival lovers on such occasions? a plain proof that this love exceeds the love of life. Lastly, have there not been, and are there not still instances of men, who for a woman, the dear and desired object of their wishes, have run raving mad in consequence of being denied a place in her favour? From such a commencement of this love in several cases, who cannot rationally conclude, that this love, by virtue of its essence, hath dominion as supreme over every other love, and that the soul of man in such case is in it, and promises itself eternal blessednesses with the dear and desired object of its wishes? And who can discover, let him make what inquiry he pleases, any other cause of this, than that he hath addicted his soul and his heart to one (woman)? for if the lover, whilst he is in that state, had the offer made him of chusing out of the whole sex the worthiest, the richest, and the most beautiful, would he not despise the offer, and adhere to her whom he had already chosen, his heart being rivetted to her alone? These observations are made, in order that ye may acknowledge, that conjugal love of such super-eminence is given, and that it is given whilst one of the sex is alone loved. What understanding, which with quick discernment attends to a chain of connected reasonings, cannot hence conclude, that if a lover from his soul or inmost principles constantly persisted in love to that one, he would attain those eternal blessednesses, which he promised himself before consent, and promiseth in consent? That he also attains them if he comes to the Lord, and from him lives a life of true religion, was shewn above. Who else but the Lord enters the life of man from a superior principle, and implants therein internal celestial joys, and transfers them to the derivative principles which follow in order, and the more so, whilst at the same time he also bestows an enduring virtue (strength or ability)? It is no proof that such love is not given, nor capable of being given, to urge that it is not experienced in one's self, and in this and that person.

334. Inasmuch as love truly conjugal joins together the souls and hearts of two persons, therefore also it is united with friendship, and by friendship with confidence, and makes each conjugal, and so exalts them above other friendships and other confidences, that as that love is the love of loves, so also that friendship is the friendship of friendships, and that confidence the confidence of confidences; that this is the case also with potency (or ability), is plain from several reasons, some of which are discovered in the SECOND MEMORABLE RELATION annexed to this chapter, and from this potency follows the endurance of that love. That by love truly conjugal two comforts become one flesh, was shewn in a chapter apart, from n. 156 to 183.

335. II. THAT THUS CELESTIAL BLESSEDNESSES, SPIRITUAL SATISFACTIONS, AND NATURAL DELIGHTS, WHICH FROM THE BEGINNING WERE PROVIDED FOR THOSE WHO ARE IN LOVE TRULY CONJUGIAL, CANNOT BE GIVEN EXCEPT WITH ONE WIFE. They are called celestial blessednesses, spiritual satisfactions, and natural delights, because the human mind is distinguished into three regions, of which the highest is called celestial, the second spiritual, and the third natural; and those three regions, with such as are principled in love truly conjugal, stand open, and influx follows in order according to the openings. And whereas the pleasantnesses of that love are most eminent in the highest region, they are perceived as blessednesses, and whereas in the middle region they are less eminent, they are perceived as satisfactions, and lastly in the lowest region, as delights; that these blessednesses, satisfactions, and delights are, are perceived, and are felt, appears from the MEMORABLE RELATIONS in which they are described. The ground and reason why all those happinesses were from the beginning provided for those, who are principled in love truly conjugal, is, because an infinity of all blessednesses is in the Lord, and he is divine love, and it is the essence of love to will to communicate all its goods to another whom it loves; wherefore together with man he created that love, and inscribed on it the faculty of receiving and perceiving those blessednesses. Who is of so dull and doating an apprehension as not to be able to see, that there is some particular love, into which are collated by the Lord all the blessed, satisfactory, and delightful things, which it is possible to collate?

336. III. THAT ALL THOSE THINGS CANNOT BE GIVEN EXCEPT FROM THE ALONE LORD; AND THAT THEY ARE NOT GIVEN TO ANY OTHERS BUT THOSE, WHO COME TO HIM ALONE, AND LIVE ACCORDING TO HIS COMMANDMENTS,

MANDMENTS. This hath been proved above in many places ; to which proofs it may be expedient to add, that all those blessed, satisfactory, and delightful things cannot be given but from the Lord, and that therefore no other is to be approached. What other can be approached, when by him all things were made which are made, John i. 3 ; when he is the God of heaven and earth, Matt. xxviii. 18 ; when no appearance of God the Father was ever seen, or his voice heard, except by him, John i. 18. chap. v. 37. chap. xiv. 6 to 11. From these, and very many other passages in the Word, it is evident, that the marriage of love and wisdom, or of good and truth, from which alone all marriages derive their origin, proceeds from him alone. Hence it follows, that the above love with it's happinesses is given to none else but those who come to him ; and the reason why it is given to those who live according to his commandments is, because he is conjoined with them by love, John xiv. 21 to 24.

337. IV. CONSEQUENTLY THAT LOVE TRULY CONJUGIAL WITH IT'S HAPPINESSES CANNOT BE GIVEN BUT WITH THOSE WHO ARE OF THE CHRISTIAN CHURCH. The reason why conjugial love is not given, such as was described in it's proper chapter, n. 57 to 73, and in the subsequent chapters, thus such as it is in it's essence, except with those who are of the christian church, is, because that love is from the alone Lord, and the Lord is not elsewhere so known, as that he can be approached as God ; also because that love is according to the state of the church with every one, n. 130, and the genuine state of the church is from no other source than from the Lord, thus appertains to no others than such as receive it from him. That these two principles are the beginnings, introductions, and establishments of that love, hath been heretofore confirmed by such abundance of evident and concluding reasons, that it is altogether needless to say any thing more on the subject. The reason why conjugial love is nevertheless rare in the christian world, n. 58, 59, is, because few in that world come to the Lord, and amongst them there are some, who indeed believe the church, but do not live according to such belief ; besides other circumstances which are unfolded in the APOCALYPSE REVEALED, where the present state of the christian church is fully described. But nevertheless it is an established truth, that love truly conjugial cannot be given, except with those who are of the christian church ; wherefore also from this ground polygamy is in that church altogether rejected and condemned ; that this also is of the divine providence

vidence of the Lord, appears very manifest to those who think justly concerning providence.

338. V. THAT HENCE IT IS THAT A CHRISTIAN IS NOT ALLOWED TO MARRY MORE THAN ONE WIFE. This follows as a confirmed conclusion from the confirmation of the preceding articles; to which this is to be added, that the genuine conjugal principle is inscribed deeper in the minds of christians, than in the minds of the gentiles who have embraced polygamy; and that hence the minds of christians are more susceptible of that love than the minds of polygamists; for that conjugal principle is inscribed in the interiors of the minds of christians, because they acknowledge the Lord and his divine principle, and in the exteriors of their minds by civil laws.

339. VI. THAT A CHRISTIAN, IN CASE HE MARRIES A PLURALITY OF WIVES, COMMITS NOT ONLY NATURAL ADULTERY, BUT ALSO SPIRITUAL ADULTERY. That a christian, who marries a plurality of wives, commits natural adultery, is agreeable to the Lord's words, "That it is not lawful to put away a wife, because from the beginning they were created to be one flesh; and that he who putteth away a wife without just cause, and marrieth another, commiteth adultery," Matt. xix. 3 to 11; thus he committeth adultery still more, who doth not put away, but retains a wife, and super-induceth another. This law enacted by the Lord concerning marriages hath it's internal ground in spiritual marriage; for whatsoever the Lord spake was in itself spiritual, which is meant by this declaration, "*The words which I speak unto you, are spirit and are life,*" John vi. 63. The spiritual [sense] which is contained therein is this, that by polygamical marriage in the christian world, the marriage of the Lord and the church is profaned; in like manner the marriage of good and truth; and moreover the Word, and with the Word the church; and the profanation of those things is spiritual adultery. That the profanation of good and truth of the church derived from the Word corresponds to adultery, and that hence is spiritual adultery, and that the falsification of good and truth hath a like correspondence, but in a less degree, may be seen confirmed in the APOCALYPSE REVEALED, n. 134. The reason why by polygamical marriages amongst christians the marriage of the Lord and the church is profaned, is, because there is a correspondence between that divine marriage and the marriages of christians, concerning which see above, n. 53 to 102; which correspondence altogether perishes if wife

is

is adjoined to wife, and when it perishes, the married man (*homo conjux*) is no longer a christian. The reason why by polygamical marriages amongst christians the marriage of good and truth is profaned is, because from this spiritual marriage are derived marriages in the earths; and the marriages of christians differ from the marriages of other nations in this, that as good loves truth, and truth good, and are one, so it is with wife and husband; wherefore if a christian should adjoin wife to wife, he would rend asunder in himself that spiritual marriage, consequently would profane the origin of his marriage, and would thereby commit spiritual adultery; that marriages in the earths are derived from the marriage of good and truth, may be seen above, n. 116 to 131. The reason why a christian by polygamical marriages would profane the Word and the church, is, because the Word considered in itself is a marriage of good and truth, and the church in like manner, so far as this is derived from the Word; see above, n. 128 to 131. Now whereas a christian man is acquainted with the Lord, hath the Word, and hath also the church from the Lord by the Word, it is evident that he hath the faculty, above a man who is not a christian, of being capable of being regenerated, and thereby of becoming spiritual, and also of attaining unto love truly conjugal, for these things cohere together. Inasmuch as such amongst christians, who marry a plurality of wives, commit not only natural adultery, but also at the same time spiritual adultery, it follows, that the condemnation of christian polygamists after death is more grievous than the condemnation of those who only commit natural adultery. Upon inquiring their state after death, I received for answer, that heaven is altogether closed in respect to them; and that they appear in hell as lying in warm water in a recess of a bagnio, and that they thus appear at a distance, although they are standing on their feet, and walking; and that this is in consequence of their intestine frenzy, and that some of them are cast out into whirlpools, which are in the borders of the worlds.

340. VII. THAT THE ISRAELITISH NATION WAS PERMITTED TO MARRY A PLURALITY OF WIVES, BECAUSE THE CHRISTIAN CHURCH WAS NOT WITH THAT NATION, AND CONSEQUENTLY LOVE TRULY CONJUGIAL COULD NOT BE GIVEN. There are some at this day whose thoughts are fluctuating respecting the institution relative to monogamical marriages, or those of one man with one wife, and who are distracted by opposite reasonings on the subject, being led to suppose, that because polygamical marriages were

were openly permitted in the case of the Israelitish nation, and the kings thereof, and in the case of David and Solomon, they are also in themselves permissible to christians; but such persons have no distinct knowledge concerning the Israelitish nation and the christian, nor concerning the externals and internals of the church, nor concerning the change of the church from external to internal by the Lord; consequently they know nothing from interior judgment concerning marriages. In general it is to be observed, that man is born natural that he may be made spiritual, and that so long as he remains natural, he is in the night, and as it were in sleep concerning things spiritual, and that in this case he doth not even know the difference between the external natural man and the internal spiritual. That the christian church was not with the Israelitish nation, is known from the Word; for they expected the Messiah, as they still expect him, who was to exalt them above all nations and people in the world; wherefore if they had been told, and were still to be told, that the Messiah's kingdom is over the heavens, and thence over all nations, they would have accounted it an idle tale; hence it was, that they not only did not acknowledge Christ or the Messiah, our Lord, when he came into the world, but also barbarously took him away out of the world. (ggg) From these considerations it is evident, that the christian church was not with that nation, as neither is it at this day; and they, with whom the christian church is not, are natural men both externally and internally, and to such polygamy is not hurtful, inasmuch as it is inscribed on the natural man; for in regard to love in marriages, the natural man perceives nothing but what appertains to lust; this is meant by these words of the Lord, "*That Moses by reason of the HARDNESS OF THEIR HEART permitted them to put away their wives; but that from the beginning it was not so,*" Matt. xix. 8; he saith that Moses permitted, in order that it may be known that it was not the Lord who permitted. But that the Lord taught the internal spiritual man, is known from his precepts, and from the abrogation of rituals, which served only for the use of the natural man; from his precepts concerning washing, as denoting the purification of the internal man, Matt. xv. 1, 17 to 20. chap. xxiii. 25, 26. Mark vii. 14 to 23; concerning adultery, as denoting cupidity of the will, Matt. v. 28; concerning the putting away of wives, as being unlawful; and concerning polygamy, as not being agreeable to the divine law, Matt. xix. 3 to 9. These and several other things, which relate to the internal prin-

U u.

ciple.

ciple and the spiritual man, the Lord taught, because he alone opens the internals of human minds, and makes them spiritual, and implants these spiritual principles in natural, that these latter also may partake of a spiritual essence; and this effect is wrought if he be approached, and the life be formed according to his commandments, which in sum are, to believe on him, and to shun evils because they are of the devil and from the devil, also to do good works, because they are of the Lord and from the Lord, and in each case for man to act as from himself, and at the same time to believe that all is done of the Lord by him. The essential reason why the Lord opens the internal spiritual man, and implants this in the external natural man, is, because every man thinks naturally, and acts naturally, and therefore cannot perceive any thing spiritual, and receive it in his natural principle, unless the Lord had assumed the human natural, and had made this also divine. From these considerations now it appears a truth, that it was permitted the Israelitish nation to marry a plurality of wives, because the christian church was not with that nation.

341. VIII. THAT AT THIS DAY IT IS PERMITTED THE MAHOMETANS TO MARRY A PLURALITY OF WIVES, BECAUSE THEY DO NOT ACKNOWLEDGE THE LORD JESUS CHRIST TO BE ONE WITH THE FATHER, AND THEREBY TO BE THE GOD OF HEAVEN AND EARTH, AND HENCE CANNOT RECEIVE LOVE TRULY CONJUGIAL. The Mahometans, in conformity to the religion delivered by Mahomet, acknowledge Jesus Christ to be the Son of God, and a grand prophet, and that he was sent into the world by God the Father to teach mankind, but not that God the Father and he are one, and that his divine and human [principle] are one person, united as soul and body, agreeable to the faith of all christians as grounded in the Athanasian confession; therefore the followers of Mahomet could not acknowledge our Lord to be any God from eternity, but only to be a perfect natural man; and this being the conceit entertained by Mahomet, and thence by his disciples, and they knowing that God is one, and that that God is he who created the universe, therefore they could do no other than pass by our Lord in their worship, and the more so, because they declare Mahomet also to be a grand prophet; neither do they know what the Lord taught. It is owing to this cause, that the interiors of their minds, which in themselves are spiritual, could not be opened; that the interiors of the mind are opened by the Lord alone, may be seen above, n. 340. The genuine cause why they are opened by

by the Lord, when he is acknowledged to be the God of heaven and earth, and is approached, and with those who live according to his commandments, is, because otherwise there is no conjunction, and without conjunction there is no reception. Man is receptive of the Lord's presence and of conjunction with him; to come to him causeth presence, and to live according to his commandments causeth conjunction; and his presence alone is without reception, but presence and conjunction together are with reception. On this subject I shall relate what is new from the spiritual world; which is this; every one in that world is brought into view as present by virtue of thought concerning him, but no one is conjoined to another except from affection of love, and affection of love is insinuated by doing what he requires, and what is pleasing to him; this circumstance, which is common in the spiritual world, derives its origin from the Lord, in that he is present in this same manner, and in this same manner is conjoined. The above observations are made in order to shew, why it is permitted the Mahometans to marry a plurality of wives, and that the reason is, because love truly conjugal, which subsists only between one man and one wife, was not communicable, inasmuch as from a religious principle they did not acknowledge the Lord to be equal to God the Father, and thereby to be the God of heaven and earth. That conjugal love with every one is according to the state of the church, may be seen above, n. 130, and in several other places in the foregoing pages.

342. IX. THAT THE MAHOMETAN HEAVEN IS OUT OF THE CHRISTIAN HEAVEN, AND THAT IT IS DIVIDED INTO TWO HEAVENS, THE INFERIOR AND SUPERIOR; AND THAT NO OTHERS ARE ELEVATED INTO THEIR SUPERIOR HEAVEN BUT SUCH AS RENOUNCE CONCUBINES, AND LIVE WITH ONE WIFE, AND ACKNOWLEDGE OUR LORD EQUAL TO GOD THE FATHER, TO WHOM IS GIVEN DOMINION OVER HEAVEN AND EARTH. Before we speak particularly to each of these points, it may be expedient to premise somewhat concerning the divine providence of the Lord in regard to the rise of Mahometanism. That this religion is received by more kingdoms than the christian religion, may possibly be a stumbling-block to those, who think of the divine providence, and at the same time believe, that no one can be saved who is not born a christian; whereas the Mahometan religion is no stumbling-block to those, who believe that all things are of the divine providence; these inquire in what instance the divine providence is manifested in the Mahometan religion, and

U u 2.

they

they also discover it. It is in this instance; that the Mahometan religion acknowledges our Lord to be the Son of God, the wisest of men, and a grand prophet, who came into the world to instruct mankind; but whereas Mahometans have made the alcoran the book of their religion, (*bbb*) and in consequence thereof their thoughts were intent on Mahomet who wrote it, and they pay him a degree of worship, therefore they think little concerning our Lord. In order to shew more fully, that the Mahometan religion was raised up of the Lord's divine providence, to destroy the idolatries of several nations, we shall give a detail of the subject, beginning with the origin of idolatries. Previous to the Mahometan religion idolatrous worship prevailed throughout the earth; the reason was, because the churches before the Lord's coming were all representative churches; such also was the Israelitish church, in which church the tabernacle, the garments of Aaron, the sacrifices, all things appertaining to the temple at Jerusalem, and also the statutes, were representative. The ancients likewise had the science of correspondences, which is also the science of representations, the very essential science of the wise, principally cultivated by the Egyptians, whence their hieroglyphics were derived. By virtue of that science they knew what was signified by animals of every kind, also what by trees of every kind, and likewise what by mountains, hills, rivers, fountains, and what too by the sun, the moon, and the stars; by means of this science also they had a knowledge of things spiritual, inasmuch as those things which were represented, which were such as relate to spiritual wisdom appertaining to the angels, were the origins (of those which represent). Now whereas all their worship was representative, consisting of mere correspondences, therefore they celebrated it on mountains and hills, and also in groves and gardens; and on this account they sanctified fountains, and in their adorations turned their faces to the rising sun; and moreover made graven horses, oxen, calves, lambs, yea birds, fishes, and serpents; and these they set in their houses, and in other places, in order according to the spiritual things of the church to which they corresponded, or which they represented. They set also like images in their temples, as a means of recalling to their remembrance the holy things of worship which they signified. In process of time, when the science of correspondences was obliterated, posterity began to worship the graven images themselves as in themselves holy, not knowing that the ancients their fathers did not see any thing holy in them, but only that according to
correspon-

correspondences they represented, and thence signified holy things. Hence arose the idolatries which overspread the whole globe, both Asia with the circumjacent islands, and Africa and Europe. To the intent that all those idolatries might be extirpated, it came to pass of the Lord's divine providence, that a religion accommodated to the genius of the orientals took it's rise, in which somewhat from each testament of the Word was retained, and which taught that the Lord was come into the world, and that he was a grand prophet, the wisest of all, and the Son of God. This was effected by means of Mahomet, from whom that religion took it's name. From these considerations it is manifest, that this religion was raised up of the Lord's divine providence, and accommodated, as was observed, to the genius of the orientals, to the end that it might destroy the idolatries of so many nations, and might give to it's professors some knowledge concerning the Lord, before they came into the spiritual world, as is the case with every one after death; which religion would not have been received by so many nations, neither could it have extirpated their idolatries, unless it had been made agreeable to their ideas; especially unless polygamy had been permitted, inasmuch as the orientals, without such permission, would have burned with the fire of filthy adultery more than the Europeans, and have perished.

343. The reason why the Mahometans also have their heaven, is, because all in the universe, who acknowledge a God, and from a religious principle shun evils as sins against him, are saved. That the Mahometan heaven is distinguished into two, the inferior and superior, I have heard from themselves; and that in the inferior heaven they live with a plurality both of wives and concubines as in the world, but that they who renounce concubines, and live with one wife, are elevated into the superior heaven. I have heard also that it is impossible for them to think our Lord to be one with the Father, but that it is possible for them to think him equal, also that dominion is given him over heaven and earth, because he is his Son; wherefore this faith appertains to those, to whom ascent is given of the Lord into the superior heaven.

344. On a time it was given me to perceive what is the quality of the heat of conjugal love with polygamists; I was discoursing with one who officiated instead of Mahomet; Mahomet himself is in no case present, but a vicar is substituted in his place, to the end that they who are lately deceased may as it were see him; this vicar, after some discourse

course held with him at a distance, transmitted to me an ebony spoon, and other things, which were proofs that they came from him; and at the same time communication was opened on the occasion for the heat of their conjugal love in that place; and it was perceived by me as the warm stench of a bagnio, whereupon I turned myself away, and the passage of communication was closed.

345. X. THAT POLYGAMY IS LASCIVIOUSNESS. The reason is, because the love thereof is divided amongst several, and is the love of the sex, and the love of the external or natural man, and thus is not conjugal love, which is the alone chaste love. That polygamical love is a love divided amongst several, is a known thing, and divided love is not conjugal love, for this latter love is not to be divided from one of the sex, hence the former love is lascivious, and polygamy is lasciviousness. The reason why polygamical love is the love of the sex is, because it differs from it only in this respect, that it is limited to a number, which number the polygamist may determine; and that it is bound to the observance of certain laws enacted for the public good; also that it is allowed to super-induce concubines to wives; and thus, inasmuch as it is the love of the sex, it is the love of lasciviousness. The reason why polygamical love is the love of the external or natural man is, because it is inscribed on that man; and whatsoever the natural man acts from himself is evil, from which evil he cannot be brought forth except by elevation into the internal spiritual man, which is effected solely of the Lord; and evil respecting the sex, by which the natural man is influenced, is whoredom; but whereas whoredom is the destruction of society, instead of whoredom was induced it's likeness, which is called polygamy. Every evil, into which man is born of his parents, is implanted in his natural man, but not any in his spiritual man, because into the spiritual man he is born of the Lord. From what has been adduced, and also from several other reasons, it may evidently be seen, that polygamy is lasciviousness.

346. XI. THAT WITH POLYGAMISTS CONJUGIAL CHASTITY, PURITY, AND SANCTITY CANNOT BE GIVEN. This follows from what hath been just now proved above, and evidently from what was demonstrated in the chapter concerning the CHASTE [PRINCIPLE] AND THE NON-CHASTE; especially from these articles of that chapter, viz. that a chaste, pure, and holy principle is predicated only of monogamical marriages, or of the marriage of one

one man with one wife, n. 141; also, that love truly conjugal is chastity itself, and that hence all the delights of that love, even the ultimate, are chaste, n. 143, 144; and moreover from what was adduced in the chapter concerning LOVE TRULY CONJUGIAL, viz. that love truly conjugal, which is that of one man with one wife, by virtue of it's origin, and by virtue of it's correspondence, is celestial, spiritual, holy, and clean above every love, n. 64. Now whereas chastity, purity, and sanctity is given only in love truly conjugal, it follows, that it is not given nor can be given in polygamical love.

347. XII. THAT A POLYGAMIST, SO LONG AS HE REMAINS A POLYGAMIST, CANNOT BE MADE SPIRITUAL. To become spiritual is to be elevated out of the natural principle, that is, out of the light and heat of the world, into the light and heat of heaven; concerning which elevation no one knoweth any thing but he who is elevated; nevertheless the natural man, though not elevated, perceives no other than that he is elevated; the reason is, because he can elevate his understanding into the light of heaven, and think and discourse spiritually, alike as the spiritual man; but if the will at the same time doth not follow the understanding to it's altitude, he is still not elevated; for he doth not stand in that elevation, but in a short time lets himself down to his will, and there fixes his station. It is said the will, but the love is meant at the same time, because the will is the receptacle of the love, for what a man loves, that he wills. From these few considerations it may appear, that a polygamist, so long as he remains a polygamist, or, what is the same thing, a natural man, so long as he remains natural, cannot be made spiritual.

348. XIII. THAT POLYGAMY IS NOT SIN WITH THOSE WHO LIVE IN IT FROM A RELIGIOUS PRINCIPLE. All that which is contrary to religion is believed to be sin, because it is contrary to God; and on the other hand, all that which is with religion, is believed not to be sin, because it is with God; and whereas polygamy had place with the sons of Israel from a principle of religion, and in like manner at this day with the Mahometans, it could not, nor can it be imputed to them as sin. Moreover, to prevent it's being sin to them, they remain natural, and do not become spiritual; and the natural man cannot see, that there is any thing of sin in such things as appertain to received religion; this is seen only by the spiritual man. It is on this account, that although the Mahometans are taught by the alcoran to acknowledge our Lord as the Son

Son of God, still they do not come to him, but to Mahomet; and so long they remain natural, and consequently do not know that there is in polygamy any thing of evil, nor indeed any thing of lasciviousness; the Lord also saith, "*If ye were blind, ye would not have sin; but now ye say we see, therefore your sin remaineth,*" John ix. 41. Inasmuch as polygamy cannot convict them of sin, therefore after death they have their heavens, n. 342; and therein have joys according to the life.

349. XIV. THAT POLYGAMY IS NOT SIN WITH THOSE WHO ARE IN IGNORANCE CONCERNING THE LORD. The reason is, because love truly conjugal is from the alone Lord, and cannot be given of the Lord to any others but those who know him, acknowledge him, believe on him, and live the life which is from him; and they, to whom that love cannot be given, know no other than that the love of the sex and conjugal love are one thing; consequently also polygamy. Add to this, that polygamists, who know nothing of the Lord, remain natural; for man (*homo*) is made spiritual only from the Lord, and that is not imputed to the natural man as sin, which is according to the laws of religion and at the same time of society; he also acts according to his reason, and the reason of the natural man is in mere darkness respecting love truly conjugal, and this love in excellence is spiritual. Nevertheless the reason of polygamists is taught from experience, that both public and private peace require, that promiscuous lust in general should be restrained, and be left to every one within his own house; hence comes polygamy.

350. It is a known thing, that man (*homo*) by birth is viler than the beasts; all the beasts are born into the sciences corresponding to the love of their life; for as soon as they drop from the womb, or are excluded from the egg, they see, hear, walk, know their food, their dam, their friends and foes, and in no long time after this, they discover attention to the sex, and to the science of love, and also to the education of their offspring. Man alone, at his birth, knoweth nothing of this sort, for nothing of science is connate to him, only he hath the faculty and inclination of receiving those things which relate to science and love; and if he doth not receive these things from others, he remains viler than a beast. That man is born in this condition, to the end that he may attribute nothing to himself, but to others, and at length the all of wisdom and of the love thereof to the alone God, and may hence become an image of God, see the MEMORABLE RELATION, n. 132 to 136.

From

From these considerations it follows, that man, who is not made acquainted by others that the Lord hath come into the world, and that he is God, and hath only imbibed some knowledges concerning religion, and concerning the laws of his country, is not in fault if he doth not think of conjugal love in any further view than as the love of the sex, and if he believes polygamical love to be the alone conjugal love. The Lord leads such persons in their ignorance, and by his divine auspices providently withdraws from the imputation of guilt those who, from a religious principle, shun evils as sins, to the end that they may be saved; for every man is born for heaven, and none for hell; and every one comes into heaven (by influence) from the Lord, and into hell (by influence) from self.

351. XV. THAT OF THESE LATTER SUCH ARE SAVED, ALTHOUGH POLYGAMISTS, WHO ACKNOWLEDGE A GOD, AND FROM A RELIGIOUS PRINCIPLE LIVE ACCORDING TO THE CIVIL LAWS OF JUSTICE. All throughout the earth, who acknowledge a God, and live according to the civil laws of justice from a religious principle, are saved. By the civil laws of justice are meant precepts, such as are contained in the decalogue, forbidding to commit murder, to commit adultery, to steal, to bear false witness; these precepts are civil laws of justice in all the kingdoms of the earth, for without them no kingdom could subsist. But some are influenced in the practice of them by fear of the penalties of the law, some by a principle of civil obedience, and some also by a principle of religion, and these last are saved; the reason is, because in such case God is in them, and man, in whom God is, is saved. Who doth not see, that amongst the laws given to the sons of Israel, after they had departed out of Egypt, were those which forbid murder, adultery, theft, and false witness, inasmuch as their communion or society without those laws could not subsist? and yet these same laws were promulgated by Jehovah God upon mount Sinai with a stupendous miracle; but the cause of their promulgation was, that the same laws might be also laws of religion, and thus that the people might practise them not only for the sake of the good of society, but also for the sake of God, and that when they practised them from a religious principle for the sake of God, they might be saved. From these considerations it may appear, that the pagans, who acknowledge a God, and live according to the civil laws of justice, are saved; inasmuch as it is not their fault that they know nothing of the Lord, consequently nothing concerning the chastity of

X x .

marriage

marriage with one wife. For it is contrary to the divine justice, that they who acknowledge a God, and from a principle of religion practise the laws of justice, which consist in shunning evils because they are contrary to God, and in doing what is good because it is agreeable to God, should be condemned.

352. XVI. BUT THAT NONE EITHER OF THE LATTER OR THE FORMER CAN BE CONSOCIATED WITH THE ANGELS IN THE CHRISTIAN HEAVENS. The reason is, because in the christian heavens there is celestial light, which is divine truth, and there is celestial heat, which is divine love; and these two principles discover of what quality goods and truths are, and also of what quality evils and falses are; hence it is that all communication is taken away between the christian heavens and the Mahometan heavens, and in like manner between the heavens of the gentiles; if communication was opened, no others could have been saved, but such as were in celestial light and in celestial heat from the Lord; yea neither would these be saved, if conjunction of the heavens had place; for in consequence of conjunction all the heavens would so far fall to decay, that the angels would not be able to subsist; for an unchaste and lascivious principle would flow from the Mahometans into the christian heaven, which in that heaven could not be endured; and a chaste and pure principle would flow from the christians into the Mahometan heaven, which again could not be there endured; and in such case, by virtue of communication and consequent conjunction, the christian angels would become natural and thereby adulterers, or if they remained spiritual, they would be continually sensible of a lascivious principle about them, which would intercept all the blessedness of their life: the case would be somewhat similar with the Mahometan heaven, for the spiritual principles of the christian heaven would continually encompass and torment them, and would take away all the delight of their life, and would moreover insinuate that polygamy was a sin, whereby they would be continually chided. This is the reason why all the heavens are altogether distinct from each other, so that no conjunction hath place between them, except by influx of light and heat from the Lord out of the sun, in the midst of which he is; and this influx illustrates and vivifies every one according to reception, and reception is according to religion; this communication is granted, but not a communication of the heavens with each other.

353. To

* * * * *

353. To the above I shall add TWO MEMORABLE RELATIONS. FIRST. On a time I was in the midst of the angels, and I heard their discourse; it was concerning intelligence and wisdom, in that man perceives no other than that each is in himself, and thus that whatever he thinks from understanding, and intends from will, is from himself; when nevertheless there is not the smallest portion thereof from man, except the faculty of receiving the things appertaining to understanding and will from God; and whereas every man (*homo*) by birth inclines to love himself, it was provided from creation, to prevent man's perishing by self-love, and by conceit of his own proper intelligence, that that love of the man (*vir*) should be transcribed into the wife, and that in her should be implanted from her birth a love for the intelligence and wisdom of her husband, and thereby a love for her husband; wherefore the wife continually attracts to herself her husband's conceit of his own proper intelligence, and extinguishes it in him, and vivifies it in herself, and thus changes it into conjugal love, and fills it with pleasantnesses above measure; this is provided of the Lord, lest the conceit of his own proper intelligence should so far infatuate the man, as to lead him to believe that he has understanding and wisdom from himself, and not from the Lord, and thereby make him willing to eat of the tree of the knowledge of good and evil, and thence believe himself like unto God, and also a god, as the serpent, which was the love of his own proper intelligence, said and persuaded; wherefore man (*homo*) after eating was cast out of paradise, and the way to the tree of life was guarded by a cherub. Paradise spiritually understood is intelligence; to eat of the tree of life in a spiritual sense is to be intelligent and wise from the Lord; and to eat of the tree of the knowledge of good and evil in a spiritual sense is to be intelligent and wise from self.

354. The angels having finished this discourse departed, and there came two priests, together with a man, who in the world had been an ambassador of a kingdom, and I related to them what I had heard from the angels; on hearing which they began to dispute with each other about intelligence and wisdom, and the prudence thence derived, whether they are from God, or from man (*homo*); the dispute was warm; all three in heart believed alike, that they are from man because in man,

X x 2

and

and that the perception and sensation of it's being so confirm it; but the priests, who on this occasion were influenced by theological zeal, said, that nothing of intelligence and wisdom, and thus nothing of prudence, is from man; but when the ambassador retorted, that in such case nothing of thought is from man, they said that nothing of thought is. But whereas it was perceived in heaven, that all the three were in a like belief, it was said to the ambassador, Put on the garments of a priest, and believe that thou art a priest, and then speak; and he did so; and instantly he declared aloud that nothing of intelligence and wisdom, and consequently nothing of prudence, can possibly be given except from God, and he proved it with his wonted eloquence full of rational arguments. It is a peculiar circumstance in the spiritual world, that a spirit thinks himself to be such as the garment is which he wears; the reason is, because in that world the understanding cloathes every one. Afterwards, it was said also to the two priests in a voice from heaven, Put off your own garments, and put on the garments of political ministers, and believe yourselves to be such ministers; and they did so, and in this case they at the same time thought from their interior self, and spake from arguments which they had inwardly cherished in favour of man's own proper intelligence. At that instant a tree appeared about the way, and it was said to them, It is the tree of the knowledge of good and evil, take heed to yourselves lest ye eat of it; nevertheless all the three, infatuated by their own proper intelligence, burned with a desire to eat of it, and they said to each other, Why not? is not the fruit good? And they came and did eat. Immediately all the three, as being principled in a like faith, became bosom friends, and they entered together into the way of own proper intelligence, which extended into hell; nevertheless I saw them return back thence, because they were not yet prepared.

355. THE SECOND MEMORABLE RELATION. On a time as I was looking into the spiritual world, I saw in a certain green field men cloathed in garments like those worn by men of this world, from which circumstance I knew that they were lately deceased. I went to them, and stood beside them, that I might hear what they were discoursing about; their discourse was about heaven; and one of them, who knew somewhat respecting heaven, said, that in heaven there are wonderful things which no one can believe unless he hath seen them, such as paradisiacal gardens, magnificent palaces constructed according to the rules of architecture,

teature, because the work of art itself, resplendent as of gold, in the front of which were columns of silver, and on the columns celestial forms made of precious stones; and also houses of jasper and sapphire, in the front of which were stately porticos through which the angels enter; and handsome furniture in the inside of the houses, which no art or words are capable of expressing. As to what concerns the angels themselves, they are of both sexes, there are youths and husbands, and there are virgins and wives; virgins so beautiful, that there is nothing in the world which bears any resemblance to such beauty; but wives still more beautiful, who appear as genuine effigies of celestial love, and their husbands as effigies of celestial wisdom; and all these are adolescent youths; and what is more, no other love of the sex is known there but conjugal love; and what ye will be surprized to hear, the husbands have a perpetual faculty of enjoyment. Those novitiate spirits, when they heard that no other love of the sex prevailed in heaven but conjugal love, and that they had the perpetual faculty of enjoyment, smiled at each other, and said, Thou tellest what is incredible, such a faculty cannot be given, possibly thou hast been imposed upon with idle tales. But at that instant a certain angel from heaven unexpectedly stood in the midst of them, and said, Hear me, I beseech you; I am an angel of heaven, and have lived now a thousand years with my wife, and during that time have been in the same flower of age in which ye here see me; this is in consequence of the conjugal love in which I have lived with my wife; and I can avouch, that the above faculty hath been and is perpetual with me; and because I perceive that ye believe this to be a thing impossible, I will discourse with you on the subject from a ground of rational argument according to the light of your understanding. Ye do not know any thing of the primeval state of man, which is called by you a state of integrity; in that state all the interiors of the mind were open even to the Lord, and hence they were in the marriage of love and wisdom, or of good and truth; and whereas the good of love and the truth of wisdom perpetually love each other, they also perpetually will to be united; and when the interiors of the mind are open, that conjugal spiritual love flows down freely with it's perpetual endeavour, and presents the above faculty. The very soul of man (*homo*), as being in the marriage of good and truth, is not only in the perpetual endeavour of that union, but also in the perpetual endeavour of the fructification and production of it's own likeness; and since the interiors

riors of man even from the soul by virtue of that marriage are open, and the interiors continually regard as an end the effect in ultimates that they may exist, hence that perpetual endeavour of fructifying and producing it's like, which appertains to the soul, becomes also the body's; and whereas the ultimate of the operation of the soul in the body with two conjugal partners is into the ultimates of love therein, and these depend on the state of the soul, it is evident whence they derive this perpetuality. The reason why fructification also is perpetual is, because the universal sphere of generating and propagating the celestial things which are of love, and the spiritual things which are of wisdom, and thence the natural things which are of offspring, proceeds from the Lord, and fills the universal heaven and universal world, and that celestial sphere fills the souls of all men, and descends through their minds into the body even to it's ultimates, and gives the power of generating. But this cannot be given to any others than with whom a passage is open from the soul through the superior and inferior principles of the mind into the body to it's ultimates, as is the case with those who suffer themselves to be led back of the Lord into the primeval state of creation. I can avouch, that for now a thousand years I have never wanted faculty, nor strength, nor virtue, and that I am altogether a stranger to any diminution of powers, inasmuch as they are continually renewed by the continual influx of the above-mentioned sphere, and in such case also make glad the mind (*animum*), and do not make it sad, as is the case with those who suffer the loss of those powers. Moreover love truly conjugal is altogether as vernal heat, from the influx of which all things tend to germination and fructification; nor is there any other heat in our heaven; wherefore with conjugal partners in that heaven there is spring in it's perpetual *conatus*, and it is this perpetual *conatus* from which the above virtue is derived. But fructifications with us in heaven are different from those with men on earth; with us fructifications are spiritual, which are the fructifications of love and wisdom, or of good and truth; the wife from the wisdom of the husband receives in herself the love thereof, and the husband from the love thereof in the wife receives in himself wisdom, yea the wife is actually formed into the love of the wisdom of the husband, which is effected by the receptions of the propagations of his soul with the delight arising therefrom, in that she wills to be the love of her husband's wisdom; thus from a virgin she becomes a wife and a likeness; hence also love with

with it's inmost friendship with the wife, and wisdom with it's happiness with the husband is continually increasing, and this to eternity; this is the state of the angels of heaven. When the angel had spoken these words, he looked at those who were lately come from the world, and said to them, Ye know that yourselves, whilst ye were in the virtue (strength or ability) of love, loved your conjugal partners, but that when appetite was gratified, ye regarded them with aversion; but ye do not know that we in heaven do not love our conjugal partners in consequence of that virtue, but that we have virtue in consequence of love and as derived from it, and that whereas we perpetually love our conjugal partners, we have perpetual virtue: wherefore if ye are able to invert the state, ye may be able to comprehend this; doth not he, who perpetually loves a conjugal partner, love her with the whole mind and with the whole body? for love turns all things of the mind and all things of the body to that which it loves, and whereas this is done reciprocally, it conjoins the objects so that they become as one. He further said, I will not speak to you of the conjugal love implanted from creation in males and females, and of their inclination to legitimate conjunction, nor of the faculty of procreation in the males, which makes one with the faculty of multiplying wisdom from the love of truth; and that so far as man loves wisdom from the love thereof, or truth from good, so far he is in love truly conjugal and in it's attendant virtue.

356. When he had spoken these words, the angel was silent, and from the spirit of his discourse the novitiates comprehended, that a perpetual faculty of enjoyment is communicable; and whereas this consideration made glad their minds, they exclaimed, Oh, how happy is the state of angels! we perceive that ye in the heavens remain for ever in a state of youth, and thence in the virtue of that age; but tell us how we also may enjoy that virtue: and the angel replied, Shun adulteries as infernal, and come to the Lord, and ye will have it: and they said, We will shun adulteries as infernal, and we will come to the Lord. But the angel replied, Ye cannot shun adulteries as infernal evils, unless ye shun all other evils in like manner, because adulteries are the complex of all, and unless ye shun them, ye cannot come to the Lord, for the Lord receiveth no others. After this the angel took his leave, and those novitiate spirits departed sorrowful.

Of

Of JEALOUSY. (iii)

357. **T**HE subject of jealousy is here treated of, because it also appertains to conjugal love; but there is a just jealousy and an unjust; a just jealousy hath place with conjugal partners who mutually love each other, and with such it is a just and prudent zeal lest their conjugal love should be violated, and thence a just grief if it is violated; but unjust jealousy hath place with those who are by nature suspicious, and whose minds are sickly in consequence of viscous and bilious blood. Moreover, all jealousy is by some accounted a vice, as is particularly the case with whoremongers, who censure even a just jealousy. Nevertheless, jealousy (*zelotypia*) is derived from *ZELI TYPUS* (type of zeal), and there is a type or image of just zeal and of unjust zeal; but these distinctions will be unfolded in the following articles, and according to the following series: I. *That zeal considered in itself is as the fire of love burning.* II. *That the burning or flame of that love, which is zeal, is a spiritual burning or flame, arising from an infestation and assault of the love.* III. *That the quality of man's (homo) zeal is according to the quality of his love, thus it differs according as the love is good, or as it is evil.* IV. *That the zeal of good love and the zeal of evil love are alike in externals, but altogether unlike in internals.* V. *That the zeal of good love in it's internals contains an hidden store of love and friendship; but that the zeal of evil love in it's internals contains an hidden store of hatred and revenge.* VI. *That the zeal of conjugal love is called jealousy [zealotypy].* VII. *That jealousy is as a burning fire against those who infest love exercised towards a conjugal partner; and that it is as a horrid fear for the loss of that love.* VIII. *That spiritual jealousy hath place with monogamists, and natural with polygamists.* IX. *That jealousy with those conjugal partners who love each other tenderly, is a just grief grounded in sound reason, lest conjugal love should be divided, and should thereby perish.* X. *That jealousy, with conjugal partners who do not love each other, is grounded in several causes, proceeding in some instances from various mental sicknesses.* XI. *That in some instances there doth not any jealousy prevail, and this also from various causes.* XII. *That jealousy also hath place*

in :

in regard to concubines, but not such as in regard to wives. XIII. That jealousy likewise prevails amongst beasts and birds. XIV. That jealousy prevalent with men and husbands is different from what is prevalent with women and wives. We proceed to an explication of the above articles.

358. I. THAT ZEAL CONSIDERED IN ITSELF IS AS THE FIRE OF LOVE BURNING. What jealousy is, cannot be known, unless it be known what zeal is, for jealousy is the zeal of conjugal love. The reason why zeal is as the fire of love burning is, because zeal is of love, and love is spiritual heat, and this in it's origin is as fire. In regard to the first position, that zeal is of love, it is a known thing; nothing else is meant by being zealous, and acting from zeal, than acting from the force of love: but inasmuch as when it exists, it doth not appear as love, but as unfriendly and hostile, offended at and fighting against him who hurts the love, therefore it may also be called the defender and protector of love; for all love is such, that it bursts out into indignation and anger, yea into fury, whilst it is disturbed in it's delights: wherefore if love, especially the ruling love, be touched, there ensues an emotion of the mind (*animus*), and if the touch hurts, there ensues wrath. From which considerations it may be seen, that zeal is not the highest degree of the love, but that it is burning love. The love of one, and the correspondent love of another, are as two confederates; but when the love of one rises up against the love of another, they become as enemies; the reason is, because love is the esse of the life of man; wherefore he who assaults the love, assaults the life itself, and in such case there ensues a state of wrath against the assaulter, like the state of every man whose life is attempted by another. Such wrath is attendant on every love, even that which is most pacific, as is very manifest in the case of hens, geese, and birds of every kind, in that without any fear they rise against and fly at those who injure their young, or rob them of their meat. That some beasts are seized with anger, and wild beasts with fury, if their young are attacked, or if their prey be taken from them, is a known thing. The reason why love is said to burn as fire is, because love is nothing else but spiritual heat, originating in the fire of the angelic sun, which is pure love. That love is heat as from fire, evidently appears from the heat of living bodies, which is from no other source than from their love; also from the circumstance of men growing warm and being inflamed according to the exaltation of the love. From these considerations it is manifest, that zeal is as the fire of love burning.

359. II. THAT THE BURNING OR FLAME OF THAT LOVE, WHICH [BURNING OR FLAME] IS ZEAL, IS A SPIRITUAL BURNING OR FLAME, ARISING FROM INFESTATION AND ASSAULT OF THE LOVE. That zeal is spiritual burning or flame, is evident from what hath been said above. Inasmuch as love in the spiritual-world is heat arising from the sun of that world, therefore also love at a distance appears there as flame; thus celestial love appears with the angels of heaven; and thus also infernal love appears with the spirits of hell. But it is to be observed, that that flame doth not burn like the flame of the natural world. The reason why zeal arises from assault of the love is, because love is the heat of every one's life, wherefore when the love of the life is assaulted, the heat of the life kindles itself, resists, and bursts forth against the assaulter, and acts as an enemy by virtue of its own strength and ability, which is as flame bursting from a fire upon him who stirs it; that it is as fire, appears from the eyes in that they sparkle, from the face in that it is inflamed, also from the tone of the voice, and from the gestures. This is the effect of love, as being the heat of life, to prevent its extinction, and with it the extinction of all cheerfulness, vivacity, and perceptibility of delight, grounded in its own love.

360. It may be expedient to shew how the love is inflamed and enkindled into zeal, like fire into flame, by its being assaulted; love resides in the will of man; nevertheless in the will itself it is not inflamed, but in the understanding; for in the will it is as fire, and in the understanding as flame; love in the will knows nothing about itself, because it is not there sensible of any thing appertaining to itself, neither doth it there act from itself, but this is done in the understanding and its thought; wherefore when the will is assaulted, it provokes itself to anger in the understanding, which is effected by various reasonings; these reasonings are as pieces of wood, which the fire inflames, and which thence burn; they are therefore as so much fuel, or as so many combustible matters, which give occasion to that spiritual flame, which is of much variety.

361. We shall here unfold the true reason why man is inflamed in consequence of an assault of his love. The human form in its inmost principles is from creation a form of love and wisdom; in man are all the affections of love, and thence all the perceptions of wisdom, compounded in the most perfect order, so as to make together what is unanimous, and thereby a one; those affections and perceptions are substantiated,

stantiated, for substances are their subjects. Since therefore the human form is compounded of these, it is evident that, if the love be assaulted, this universal form also, with all and singular things therein, is assaulted at the same instant or together with it. And whereas to will to continue in it's form is a principle implanted from creation in all living things, therefore this principle operates in every general compound by derivation from the singulars of which it is compounded, and in the singulars by derivation from the general compound; hence when the love is assaulted, it defends itself by it's understanding, and the understanding [defends itself] by rational and by imaginative principles, whereby it represents to itself the event, especially by such as act in unity with the love which is assaulted; and unless this was the case, the above form would wholly fall to pieces, in consequence of the privation of that love. Hence then it is that love, in order to resist assaults, hardens the substances of it's form, and sets them erect as it were in crests, like so many sharp prickles, that is, crisps itself (*se crispet*); (*kkk*) such is the provoking of love which is called zeal: wherefore if opportunity of resistance is not given, there arises anxiety and grief, because it foresees the extinction of interior life with it's delights. But on the other hand, if the love is favoured and cherished, the above form remits, softens, and dilates itself, and the substances of the form become gentle, mild, meek, and alluring.

362. III. THAT THE QUALITY OF MAN'S ZEAL IS ACCORDING TO THE QUALITY OF HIS LOVE, THUS IT DIFFERS ACCORDING AS THE LOVE IS GOOD, OR AS IT IS EVIL. Inasmuch as zeal is of love, it follows that it's quality is such as the quality of the love is; and whereas there are in general two loves, the love of what is good and thence of what is true, and the love of what is evil and thence of what is false, hence in general there is given a zeal in favour of what is good and thence of what is true, and in favour of what is evil and thence of what is false. But it is to be noted, that each love is of infinite variety; ~~this~~ is very manifest from the angels of heaven, and from the spirits of hell, both the latter and the former in the spiritual world are the forms of their respective love, and yet there is not given one angel of heaven absolutely like another as to face, speech, gait, gesture, and manners; neither any spirit of hell; yea neither can such be given to eternity, howsoever they be multiplied into myriads of myriads. Hence it is evident, that the loves are of an infinite variety, because their forms are such: the case is the same with zeal, as being of the love, viz. that the zeal of one

Y y 2

cannot

cannot be given absolutely alike or the same with the zeal of another. In general there is a zeal of good love, and a zeal of evil love.

363. IV. THAT THE ZEAL OF GOOD LOVE, AND THE ZEAL OF EVIL LOVE, ARE ALIKE IN EXTERNALS, BUT ALTOGETHER UNLIKE IN INTERNALS. Zeal in externals with every one appears like anger and wrath, for it is love enkindled and inflamed to defend itself against a violator, and to remove him. The reason why the zeal of good love and the zeal of evil love appear alike in externals is, because love, whilst it is in zeal, burns in both cases, but with a good man only in externals, whereas with an evil man it burns both in externals and internals: but that they are altogether unlike in internals, will be seen in the article which immediately follows. That zeal appears in externals like anger and wrath, may be seen and heard from all those who speak and act from zeal; as for example, from a priest whilst he is preaching from zeal, in that the tone of his voice is high, vehement, sharp, and harsh, his face is heated and perspires, he exerts himself, beats the pulpit, and calls forth fire from hell against those who do evil. And so in many other cases.

364. In order that a distinct idea may be formed concerning zeal as influencing the good, and zeal as influencing the wicked, and concerning their dissimilitude, it is necessary that some idea be previously formed concerning internals and concerning externals as appertaining to men (*homines*); for this purpose let us take a common idea on the subject, as being adapted to the apprehension of the commonalty; let this idea be exhibited by the case of a nut or almond, and by their kernels; internals with the good are as the kernels within in their soundness and goodness, encompassed with their usual and native husk; but the case is altogether different with the wicked; their internals are as kernels which are either not eatable on account of their bitterness, or are rotten, or worm-eaten, whereas their externals are as the shells or husks of those kernels, either like the native shells or husks, or shining bright like shell-fish (*conchyliæ*), or pictured like the stones called irises; such is the appearance of their externals, within which the above-mentioned internals lie concealed. The case is the same with their zeal.

365. V. THAT THE ZEAL OF GOOD LOVE IN IT'S INTERNALS CONTAINS A HIDDEN STORE OF LOVE AND FRIENDSHIP, BUT THAT THE ZEAL OF EVIL LOVE IN IT'S INTERNALS CONTAINS A HIDDEN STORE OF HATRED AND REVENGE. It was said above, that zeal in externals appears like
anger

anger and wrath, as well with those who are principled in good love, as with those who are principled in evil love; but whereas the internals are different, the anger and wrath in each case differs from that of the other, and the difference is as follows: 1. The zeal of good love is as a celestial flame, which in no case bursts out upon another, but only defends itself, and defends itself against an evil person, as whilst he rushes into the fire and is burnt: but the zeal of evil love is as an infernal flame, which of itself bursts forth, and rushes on, and is desirous to consume another. 2. The zeal of good love instantly burns away and is allayed, when he who assaults ceases to assault; but the zeal of evil love continues, and is not extinguished. 3. The reason is, because the internal of him who is principled in the love of good, is in itself mild, soft, friendly, and benevolent, wherefore whilst his external, with a view of defending itself, is exasperated, harsh, and haughty, and thereby acts with rigour, still it is tempered with the good in which his internal is principled; it is otherwise with the wicked, with such the internal is unfriendly, without pity, harsh, breathing hatred and revenge, and feeding itself with their delights; and although it is reconciled, still those evils lie concealed as fires in wood underneath the embers, which fires burst forth after death, if not in this world.

366. Inasmuch as zeal in externals appears alike in each, both the good and the wicked, and whereas the ultimate sense of the Word consists of correspondences and appearances, therefore it is very often said of Jehovah in the Word, that he is angry, is wrathful, revenges, punishes, casts into hell, with many things besides, which are appearances of zeal in externals; hence also it is that he is called zealous (*zelotes*); (III) when yet there is not the least of anger, of wrath, and revenge in him; for he is essential mercy, grace, and clemency, thus essential good, in whom it is impossible such evil passions can have place. But on this subject see more particulars in the treatise concerning HEAVEN AND HELL, n. 545 to 550; and in the APOCALYPSE REVEALED, n. 494, 498, 525, 714, 806.

367. VI. THAT THE ZEAL OF CONJUGIAL LOVE IS CALLED JEALOUSY. Zeal in favour of conjugal love is the zeal of zeals, because that love is the love of loves, and its delights, in favour of which also zeal operates, are the delights of delights, for that love, as was shewn above, is the head of all loves; the reason is, because that love induces in a wife the form of love, and in a husband the form of wisdom, and from these forms united

united into one, nothing else can proceed but what favours of wisdom and at the same time of love. Inasmuch as the zeal of conjugal love is the zeal of zeals, therefore it is called by a new name jealousy [*zealoty*], which is the very type of zeal. (*mmm*)

368. VII. THAT JEALOUSY IS AS A BURNING FIRE AGAINST THOSE WHO INFEST LOVE EXERCISED TOWARDS A CONJUGIAL PARTNER, AND THAT IT IS AS A HORRID FEAR FOR THE LOSS OF THAT LOVE. The subject here treated of is concerning the jealousy of those, who are principled in spiritual love with a conjugal partner; in the following article we shall treat of the jealousy of those who are principled in natural love; and after this of the jealousy of those who are principled in love truly conjugal. With those who are principled in spiritual love, jealousy is various, because their love is various; for one love, whether it be spiritual or natural, is never given altogether alike with two (persons), still less with several. The reason why spiritual jealousy, or jealousy prevailing with the spiritual, is as a fire burning forth against those who infest their conjugal love, is, because the first principle of love with them is in the internals of each party, and their love from it's first principle follows principiates, even to it's ultimates, by virtue of which ultimates and of first principles at the same time, the intermediates, which are of the mind and body, are kept in lovely connection. These, inasmuch as they are spiritual, in their marriage regard union as an end, and in union spiritual rest, and the pleasantnesses thereof; now whereas they have rejected from their minds disunion, therefore their jealousy is as a fire stirred up and darting itself forth against those who infest. The reason why it is also as horrid fear is, because their spiritual love intends that they be one, wherefore if there exists a chance, or there happens an appearance of separation, a fear ensues which is full of horror, as when two parts united are pulled asunder. This description of jealousy was given me from heaven by those who are principled in spiritual conjugal love; for there is a natural conjugal love, a spiritual conjugal love, and a celestial conjugal love; concerning the natural and celestial conjugal love and their jealousy, we shall take occasion to speak in the two subsequent articles.

369. VIII. THAT SPIRITUAL JEALOUSY HATH PLACE WITH MONOGAMISTS, AND NATURAL WITH POLYGAMISTS. The reason why spiritual jealousy hath place with monogamists is, because they alone can receive spiritual conjugal love, as hath been abundantly shewn above; it is said that it hath place,

place, but the meaning is that it is capable of having place; that it hath not place except with very few in the christian world, where there are monogamical marriages, but that still it is capable of having place there, hath been also confirmed above. That conjugal love is natural with polygamists, may be seen in the chapter on polygamy, n. 345, 347; in like manner jealousy is natural in the same case, because this follows love. What the quality of jealousy is amongst polygamists, we are taught from the relations of those who have been eye-witnesses of it's effects amongst the orientals, which effects are, that wives and concubines are guarded as prisoners in work-houses, and are withheld from, and prohibited all communication with the men; that into the women's apartments, or closets of their confinement, it is not allowed any man to enter unless attended by an eunuch; and that the strictest watch is set to observe whether any of the women look with a lascivious eye or countenance at a man as he passes; and that if this be observed, the woman is sentenced to the whip; and in case she indulges her lasciviousness with any man, whether introduced secretly into her apartment, or abroad, she is punished with death.

370. From these considerations it is plainly seen what is the quality of the fire of jealousy, into which polygamical conjugal love enkindles itself, viz. that it is into anger and revenge, into anger with the meek, and into revenge with those who are not meek; and the reason of this effect is, because their love is natural, and doth not partake of a spiritual principle; this is a consequence of what was demonstrated in the chapter concerning polygamy, viz. that polygamy is lasciviousness, n. 345; and that a polygamist, so long as he remains a polygamist, is natural, and cannot become spiritual, n. 347. But the fire of jealousy is different with natural monogamists; the love of these latter is not so much inflamed against the women, as against those who do violence, becoming anger against these latter, and cold against the former: it is otherwise with polygamists, whose fire of jealousy burns also with the rage of revenge: this likewise is one of the reasons, why the concubines and wives of polygamists, after death, are for the most part set free, and are committed to seraglios not guarded, to employ themselves in the various elegant arts proper to women.

371. IX. THAT JEALOUSY, WITH THOSE CONJUGIAL PARTNERS WHO LOVE EACH OTHER TENDERLY, IS A JUST GRIEF GROUNDED IN SOUND REASON, LEST CONJUGIAL LOVE SHOULD BE DIVIDED, AND SHOULD THEREBY

THEREBY PERISH. All love is attended with fear and grief, fear lest it should perish, and grief in case it perishes; the case is the same with conjugal love, but the fear and grief attending this love is called zeal or jealousy. The reason why this zeal, with conjugal partners who love each other tenderly, is just and grounded in sound reason, is, because it is at the same time a fear for the loss of eternal happiness, not only of it's own but also of it's conjugal partner's, and because also it is a defence against adultery. In respect to the first consideration, viz. that it is a just fear for the loss of it's own eternal happiness and of that of it's conjugal partner, it follows from every thing which hath been heretofore adduced concerning love truly conjugal; and also from this consideration, that conjugal partners derive from that love the blessedness of their souls, the satisfaction of their minds, the delight of their bosoms, and the pleasure of their bodies; and whereas these things remain with them to eternity, each party hath a fear for eternal happiness. That the above zeal is a just defence against adulteries, is evident; hence it is as a fire burning forth against violation, and defending itself against it. From these considerations it is evident, that whosoever loves a conjugal partner tenderly, is also jealous, but just and sane according to the man's wisdom.

372. It was said, that in conjugal love there is implanted a fear lest it should be divided, and a grief lest it should perish, and that it's zeal is as a fire against violation: some time ago being in meditation on this subject, I asked the zealous angels concerning the seat of jealousy? They said, that it is in the understanding of the man, who receives the love of a conjugal partner, and returns it, and that it's quality there is according to the man's wisdom; they said further, that jealousy hath somewhat common with honour, which also is in conjugal love, for he who loves a conjugal partner, also honours her. In regard to zeal residing with man in his understanding, they assigned this reason, because conjugal love defends itself by the understanding, as good by truth; so the wife defends those things, which are common with the man, by the husband; and that on this account zeal is implanted in the men, and by the men, and for the sake of the men, in the women. To the question concerning the region of the mind in which jealousy resides with the men, they replied, in their souls, because it is also a defence against adulteries; and because adulteries principally destroy conjugal love, that the understanding of the man, when there is danger of the violation

tion of that love, grows hard, and becomes as a horn pushing the adulterer.

373. X. THAT JEALOUSY, WITH CONJUGIAL PARTNERS WHO DO NOT LOVE EACH OTHER, IS GROUNDED IN SEVERAL CAUSES, PROCEEDING IN SOME INSTANCES FROM VARIOUS MENTAL SICKNESS. The causes why conjugal partners, who do not mutually love each other, are yet jealous, are principally these, viz. honour resulting from power, the fear of defamation both with respect to the man himself and also to his wife, and the dread lest domestic affairs should fall into confusion. That the men have honour resulting from power, that is, that they are desirous of being magnified in consequence thereof, is a known thing; for so long as they have this honour, they are as it were of an elevated mind, and not of a downcast look amongst men and women; to this honour also the name of bravery adjoins itself, wherefore it prevails with military officers more than with others. That the fear of defamation, both with respect to the man himself and also to his wife, is a cause of jealousy, coheres with the foregoing cause; to which may be added, that cohabitation with a harlot, and debauched practices in a house, are accounted infamous. The reason why some are jealous, through a dread lest their domestic affairs should fall into confusion, is, because so far as this is the case, the husband is made light of, and mutual offices and aids are distracted; but this jealousy in some instances ceases and becomes none in process of time, and in some instances is changed into mere semblance of love.

374. That jealousy in certain cases arises from various mental sickness, is a thing not unknown in the world; for there are jealous persons, who are continually thinking about their wives that they are unfaithful, and believe them to be harlots, merely because they hear or see them discourse in a friendly manner with men and about men; there are several vitiated affections of the mind which induce this sickness, the principal whereof is a suspicious fancy, which, if it be long cherished, introduces the mind into societies of similar spirits, from whence it cannot be rescued without difficulty; it also confirms itself in the body, by rendering the serum and consequently the blood viscous, tenacious, thick, slow, and acrid; a defect of strength also increases it, for the consequence of such defect is, that the mind cannot be elevated from its suspicious fancies; for the presence of strength elevates, and the absence thereof depresses, this latter causing the mind to sink down, fall

Z z

to.

to pieces, and become feeble, in which case it immerses itself more and more in the above fancy, even till it grows delirious, and thence takes delight in quarrelling, and so far as is allowable in abuse.

375. There are also families of countries, (*nun*) which more than others labour under the sickness of jealousy; by these the wives are imprisoned, are imperiously shut out from conversation with the men, are prevented looking at the men through the windows, by lattices applied thereto and extended downwards, and are terrified by threats of death, in case the cherished suspicion shall appear well-grounded; not to mention other hardships which the wives suffer in those countries from their jealous husbands. But the causes of this jealousy are two; one is, an imprisonment and suffocation of the thoughts in the spiritual things of the church; the other is, an intestine desire of revenge. As to what concerns the first cause, viz. an imprisonment and suffocation of the thoughts in the spiritual things of the church, its operation and effect may be concluded from what hath been proved above, viz. that every one hath conjugal love according to the state of the church with him, and whereas the church is from the Lord, that that love is solely from the Lord, n. 130, 131; when therefore instead of the Lord, living and deceased men are approached and invoked, it follows, that there is not a state of the church with which conjugal love can act in unity; and the less so, whilst the mind is terrified into that worship by the threats of a dreadful prison; hence it comes to pass, that the thoughts, together with the expressions thereof in discourse, are violently captivated and suffocated; and when these are suffocated, there is an influx of such things as either are contrary to the church, or imaginary in favour of the church, the consequence of which is heat in favour of harlots, and cold towards a conjugal partner; from which two principles prevailing together in one subject, such an unconquerable fire of jealousy flows forth. As to what concerns the second cause, viz. an intestine desire of revenge, this altogether impedes the influx of conjugal love, absorbs it, and swallows it up, and changes the delight thereof, which is celestial, into the delight of revenge, which is infernal, and the proximate determination of this latter is to the wife. It is also from appearance, that the malignity of the atmosphere, which in those regions is impregnated with the virulent exhalations of the circumjacent country, is a succenturiate (*ooo*) cause (*causa succenturiata*.)

376. XI.

376. XI. THAT IN SOME INSTANCES THERE DOTH NOT ANY JEALOUSY PREVAIL, AND THIS ALSO FROM VARIOUS CAUSES. The causes of no jealousy, and of jealousy ceasing, are several: no jealousy is principally the state of those, who make no more account of conjugal love than of scortatory love, and at the same time are inglorious, slighting the reputation of a name; these are not unlike married pimps. No jealousy is likewise the state of those, who have rejected it from a confirmed persuasion that it infects the mind (*animus*), and that it is a vain thing to guard a wife, and that to guard her is to incite her, and that therefore it is better to shut the eyes, and not even to look through the key-hole, lest any discovery should be made. Some have rejected jealousy by reason of the reproach attached to the name, and under the idea that a man, who is a real man, is afraid of nothing: some have been driven to reject it, lest their domestic affairs should suffer, and also lest they should incur public censure, in case the wife was convicted of the disorderly passion of which she is accused. Moreover, jealousy passes off into no jealousy with those, who are indulgent of liberty to their wives, by reason of defect of ability; or with a view to the procreation of children for the sake of inheritance; also in some cases with a view to gain, and so forth. There are also scortatory marriages, in which, by mutual consent, the licence of unlimited amour is allowed to each party, and yet they are civil and complaisant to each other when they meet.

377. XII. THAT JEALOUSY ALSO HATH PLACE IN REGARD TO CON-
CUBINES, BUT NOT SUCH AS IN REGARD TO WIVES. Jealousy in regard to wives originates in the inmost principles appertaining to man (*homo*); but jealousy in regard to concubines originates in external principles; wherefore they differ in kind. The reason why jealousy in regard to wives originates in inmost principles is, because conjugal love resides in those principles: the reason why it resides there is, because marriage, by virtue of the eternity of its compact established by covenant, and also by virtue of an equality of right, in that the right of each party is transferred to the other, unites souls, and lays a superior obligation on minds: this obligation and that union, once impressed, remain inseparable, whatever be the quality of the love which afterwards intercedes, whether it be warm or cold. Hence it is that an invitation to love coming from a wife chills the whole man from the inmost principles to the outermost; whereas an invitation to love coming from a concubine hath not the same effect upon the object of her love. To jealousy in

Z z 2

regard.

regard to a wife is added the earnest desire of reputation with a view to honour; and this accessory principle of jealousy doth not prevail in regard to a concubine. Nevertheless both the latter and the former jealousy is various according to the seat of the love received by the wife and received by the concubine; and at the same time according to the state of the judgment of the man receiving it.

378. XIII. THAT JEALOUSY LIKEWISE PREVAILS AMONGST BEASTS AND BIRDS. That it prevails amongst wild beasts, as lions, tigers, bears, and several others, whilst they have whelps, is a known thing; and also amongst bulls, although they have not calves: it is most conspicuous amongst dunghill cocks, who in favour of their hens fight with their rivals even to death: the reason why these latter have such jealousy is, because they are vain-glorious lovers, and the glory of that love cannot endure an equal; that they are vain-glorious lovers, above every genus and species of birds, is manifest from their gestures, nods, gait, and tone of voice. That the glory of honour with men, whether they be lovers or no lovers, induces, exalts, and sharpens jealousy, hath been confirmed above.

379. XIV. THAT JEALOUSY PREVALENT WITH MEN AND HUSBANDS IS DIFFERENT FROM WHAT IS PREVALENT WITH WOMEN AND WIVES. The differences however cannot be distinctly pointed out, inasmuch as the jealousy prevalent amongst conjugal partners, who love each other spiritually, differs from that which prevails amongst conjugal partners who love each other merely naturally, and differs again amongst conjugal partners who disagree in minds (*animis*), and also differs amongst conjugal partners who have made their consorts subject to the yoke of obedience. The jealousies of men and of women considered in themselves are diverse, because from diverse origins; the origin of the jealousies of men is in the understanding, whereas of women it is in the will applied to the understanding of the husband; wherefore the jealousy of a man is as a flame of wrath and anger; whereas that of a woman is as a fire restrained by various fear, by various aspect to the husband, by various respect to her own love, and by various prudence of not opening this love to the husband by jealousy: they differ also from this ground, that wives are loves, and men recipients thereof; and it goes against wives to squander away their love with the men, but not in like manner against the recipients to squander away their love with the wives. But it is otherwise with the spiritual; with these the jealousy of the man is transferred into the wife, as the love of the wife is transferred into the husband; wherefore

fore with each party it appears like itself against the attempts of a violator; but the jealousy of the wife is inspired into the husband against the attempts of the violating harlot, which is as grief weeping, and moving the conscience.

* * * * *

380. To the above I shall subjoin TWO MEMORABLE RELATIONS. I was once in much amazement at the great multitude of men, who ascribe creation, and of consequence whatever is under the sun and above it, to nature; expressing the real sentiments of their hearts, concerning the visible things of the world, by this question, "What are these but the works of nature?" And when they are asked, why they ascribe those things to nature, and not to God, when nevertheless they occasionally join in the general confession, that God hath created nature, and consequently they might ascribe creation to God as well as to nature, they return for answer, with an internal tone of voice, which is scarce audible, "What is God but nature?" All such persons, by reason of this persuasion concerning nature as the creator of the universe, and in consequence of this folly which hath to them the semblance of wisdom, appear full of their own importance, so that they regard all others, who acknowledge the creation of the universe to be from God, as so many ants, which creep along the ground, and tread in a beaten path; and in some cases as butterflies which fly in the air; ridiculing their opinions as dreams, because they see what they do not see, and deciding all by this question, "Who hath seen God, and who hath not seen nature?" Whilst I was in much amazement at the great multitude of such persons, there stood beside me an angel, who asked me, saying, What is the subject of thy meditation? And I replied, It is concerning the great multitude of such as believe that nature created the universe. And the angel said to me, All hell consisteth of such persons, and they are there called satans and devils, satans if they have confirmed themselves in favour of nature to the denial of God, and devils if they have lived wickedly, and thereby rejected all acknowledgment of God from their hearts: but I will conduct thee to the colleges (*gymnasia*), which are in the south-west quarter, where such persons inhabit, being not yet separated to their infernal abodes: and he caught me by the hand, and conducted me; and I saw some small houses, in which were apartments for the studious, and in the midst

midst of them one, which was as a chief hall to the rest; it was constructed of a pitchy kind of stone, covered with a sort of glazed plates, that seemed to sparkle with gold and silver, like the stones called *Glacies Mariæ*, and here and there were interspersed shells which glittered in the same manner. Thither we approached and knocked at the door, which was presently opened by one who bid us welcome; he then ran to the table, and fetched four books, and said, These books are the wisdom, which is at this day the admiration of many kingdoms; this book or wisdom is the admiration of many in France, this of many in Germany, this of some in Holland, and this of some in England: he further said, If ye are willing to see, I will cause these four books to shine bright before your eyes; and instantly he poured forth and spread around them the glory of his own reputation, and the books presently shone as with light; but this light vanished at once before our eyes. We then asked him what he was now writing? And he replied, that he was now about to bring forth from his treasures, and publish to the world, things of inmost wisdom, which would be comprized under these general heads: I. Whether nature be derived from life, or life be derived from nature. II. Whether the center be derived from the expanse, or the expanse from the center. III. Concerning the center and the expanse of nature and of life. Having spoken these words, he reclined himself on a seat at the table; but we walked about in his study, which was spacious: he had a candle upon the table, because the day-light of the sun never shone in that room, but only the nocturnal light of the moon; and what surprised me, the candle seemed to be carried all round about the room, and to illuminate it; but for want of being snuffed, it gave but little light. Whilst he was writing, we saw images in various forms flying from the table towards the walls, which in that nocturnal lunar light appeared like beautiful Indian birds, but on opening the door, lo! in the diurnal light of the sun they appeared like birds of the evening, which have wings like network, for they were semblances of truth made fallacies by being confirmed, which were ingeniously connected together by him into serieses. After attending some time to this sight, we approached the table, and asked him what he was then writing? He replied, Concerning the first general head, WHETHER NATURE BE DERIVED FROM LIFE, OR LIFE FROM NATURE; and on this question he said, that he could confirm either side, and cause it to be true; but inasmuch as there was something lay concealed within which excited his fears, therefore

therefore he durst only confirm this side, that nature is of life, that is, from life, but not that life is of nature, that is, from nature. We then civilly requested him to tell us, what lay concealed within, which excited his fears? He replied, he was afraid lest he should be called a naturalist, and so an atheist, by the clergy, and a man of unsound reason by the laity, inasmuch as both the latter and the former either believe from a blind credulity, or see from the sight of those who confirm that credulity. But at that instant, being impelled by a kind of indignant zeal for the truth, we accosted him, saying, Friend, you are much deceived; your wisdom, which is only an ingenious talent for writing, hath seduced you, and the glory of reputation hath induced you to confirm what you do not believe; do not you know that the human mind is capable of being elevated above sensual things, which are things derived into the thoughts from the bodily senses, and that when it is so elevated, it sees the things that are of life above, and the things that are of nature beneath? What is life else but love and wisdom? and what is nature else but their recipient, whereby they may produce their effects or uses? Can these possibly be one in any other sense than as principal and instrumental are one? Can light be one with the eye, or sound with the ear? Whence are the senses of these organs but from life, and their forms but from nature? What is the human body but an organ of life? Are not all and singular things therein organically formed to produce those things which love wills and understanding thinks? Are not the organs of the body from nature, and love and thought from life? And are not those things entirely distinct from each other? Raise but the ken of your ingenuity yet a little higher, and you will see that it is the property of life to be affected and to think, and that to be affected is from love, and to think is from wisdom, and each is from life, for, as was said, love and wisdom are life: if you elevate your faculty of understanding still a little higher, you will see that no love and wisdom is given, unless its origin be somewhere or other, and that its origin is wisdom itself, and thence life itself, and these are God from whom is nature. Afterwards we discoursed with him about his second question, WHETHER THE CENTER BE OF THE EXPANSE, OR THE EXPANSE OF THE CENTER; and we asked him why he canvassed this question? He replied, With a view to conclude concerning the center and expanse of nature and of life, thus concerning the origin of the one and of the other. And when we asked what were his sentiments on the subject, he answered, as in the former case,

case, that he could confirm either side, but for fear of suffering in his reputation, he would confirm, that the expanse is of the center, that is, from the center; although I know, said he, that something existed before the sun, and this in the universe throughout, and that these things flowed together of themselves into order, thus into centers. But here again we addressed him from the overflowing of an indignant zeal, and said, Friend, you are insane. On hearing these words, he drew his chair aside from the table, and looked bashfully at us, and then listened to our discourse, but with a smile upon his countenance; whilst we thus proceeded: What is a surer proof of insanity, than to say that the center is from the expanse? By your center we understand the sun, and by your expanse the universe, and thus according to you, that the universe existed without the sun: but doth not the sun make nature and all it's properties, which depend solely on the heat and light proceeding from the sun by the atmospheres? Where were those things previous to the sun's existence? But whence they originated, we will shew presently. Are not the atmospheres, and all things which exist on the earth, as surfaces, and the sun their center? What are they all without the sun, or how could they subsist a single moment in the sun's absence? Consequently what were they all before the sun, or how could they subsist? Is not subsistence perpetual existence? Since therefore all the parts of nature derive their subsistence from the sun, they must of consequence derive also their existence from the same origin: every one sees, and is convinced of this truth by the testimony of his own eyes. Doth not that which is posterior subsist from what is prior, as it existeth from what is prior? Supposing the surface to be prior, and the center to be posterior, would not the prior in such case subsist from the posterior, which yet is contrary to the laws of order? How can things posterior produce things prior, or things exterior produce things interior, or things grosser produce things purer? Consequently, how can surfaces, which constitute the expanse, produce centers? Who doth not see that this is contrary to the laws of nature? We have adduced these arguments from a rational analysis; to prove that the expanse exists from the center, and not the center from the expanse; nevertheless every one, who thinks aright, sees it to be so without the help of such arguments. You have asserted, that the expanse flowed together of itself into a center; did it thus flow by chance into so wonderful and stupendous an order, where one thing existeth for the sake of another, and all and singular things for the

the sake of man, and with a view to his eternal life? Is it possible that nature, from any principle of love, by any principle of wisdom, should provide such things? And can nature make angels of men, and heaven of angels? Ponder, and consider these things, and your idea of nature as existing from nature will fall to the ground. Afterwards we questioned him as to his former and present sentiments concerning his third inquiry, relating to the CENTER AND EXPANSE OF NATURE AND OF LIFE, whether he was of opinion that the center and expanse of life is the same with the center and expanse of nature? He replied, that he was in doubt about it, and that he formerly thought that the interior activity of nature is life; and that love and wisdom, which essentially constitute the life of man, are thence derived; and that the sun's fire, by the instrumentality of heat and light, through the mediums of the atmospheres, produce those principles; but that now, from what he had heard concerning the eternal life of men, he began to waver in his sentiments, and that in consequence of such wavering, his mind was sometimes carried upwards, and sometimes downwards; and that when it was carried upwards, he acknowledged a center of which he had before no knowledge; but when downwards, he saw a center which he believed to be the only one that existed; and that life is from the center, of which before he had no knowledge; and that nature is from the center, which he before believed to be the only one existing; and that each center hath an expanse around it. To this we said, Well, if he would only respect the center and expanse of nature from the center and expanse of life, and not contrariwise: and we instructed him, that above the angelic heaven there is a sun which is pure love, to appearance fiery like the sun of the world, and that from the heat which proceeds from that sun, angels and men derive will and love, and from it's light they derive understanding and wisdom; and that the things which are of life, are called spiritual, and that the things which proceed from the sun of the world, are the continents of life, and are called natural; also that the expanse of the center of life is called the SPIRITUAL WORLD, which subsists from it's sun, and that the expanse of nature is called the NATURAL WORLD, which subsists from it's sun. Now whereas spaces and times cannot be predicated of love and wisdom, but states are predicated instead thereof, it follows, that the expanse around the sun of the angelic heaven is not extended, but still is in the extense of the natural sun, and present with all living subjects therein according to their receptions, and receptions

3 A

are

are according to forms. But on this occasion he asked, whence the fire of the sun of the world, or of nature, was derived? We replied, that it is derived from the sun of the angelic heaven, which is not fire, but divine love proximately proceeding from God, who is love itself. Inasmuch as he was surprized at this, we thus proved it: love in it's essence is spiritual fire; hence fire in the Word, in it's spiritual sense, signifies love; it is on this account that priests, when officiating in the temple, pray that heavenly fire may fill their hearts, by which they mean heavenly love: the fire of the altar and of the candlestick in the tabernacle amongst the Israelites, represented nothing else but divine love: the heat of the blood, or the vital heat of men, and of animals in general, is from no other source than love, which constitutes their life: hence it is that man is enkindled, grows warm, and is set on fire, whilst his love is exalted into zeal, anger, and wrath: wherefore from this circumstance, that spiritual heat, which is love, produces natural heat with men, even to the kindling and inflaming their faces and limbs, it may appear, that the fire of the natural sun hath existed from no other source than from the fire of the spiritual sun, which is divine love. Now whereas the expanse hath it's birth from the center, and not the center from the expanse, as we said above, and the center of life, which is the sun of the angelic heaven, is divine love proximately proceeding from God, who is in the midst of that sun; and whereas the expanse of that center, which is called the spiritual world, is hence derived; and whereas from that sun existed the sun of the world, and from this latter it's expanse, which is called the natural world; it is evident, that the universe was created by one God. With these words we took our leave, and he attended us out of the court of his study, and discoursed with us concerning heaven and hell, and concerning the divine government, from a new sagacity of genius.

381. THE SECOND MEMORABLE RELATION. On a time as I was looking around into the spiritual world, I saw at a distance a palace encompassed about, and as it were besieged by a crowd; and I saw also many running towards it: wondering what this should mean, I left the house with all expedition, and asked one who was running, what was to do at the palace? He replied, that three new comers from the world had been taken up into heaven, and had there seen magnificent things, and also virgins and wives of stupendous beauty, and being let down from that heaven had entered into that palace, and were relating what they had seen, especially that they had beheld such beauties, as their eyes never had

had seen, or can see, unless illustrated by the light of heavenly *aura*. They said concerning themselves, that in the world they had been orators, from the kingdom of France, and that they had applied themselves to the study of eloquence, and that now they were seized with a desire of making an oration on the origin of beauty; and as this was made known in the neighbourhood, the multitude flocked together for the sake of hearing. Upon receiving this information, I hastened also myself, and entered the palace, and saw those three men standing in the midst, clad in long robes of a sapphire colour, which, by reason of threads of gold inwoven, at every change of posture shone as if they had been golden: they stood ready to speak behind a kind of stage, and presently one of them arose on a step behind the stage, to hold an oration concerning the origin of the beauty of the female sex, and delivered himself in the following words.

382. What else is the origin of beauty but love, which, when it flows into the eyes of youths, and sets them on fire, becomes beauty? wherefore love and beauty are the same thing; for love, from an inmost principle, paints the face of a marriageable virgin with a kind of flame, from the transparence whereof is derived the dawn and purple bloom of her life (*aurora et purpura vitæ ejus*). Who doth not know, that that flame emits rays into her eyes, and spreads itself from these as centers into the orb of the face, and also descends into the breast, and sets the heart on fire, and thereby affects, just as a fire affects with it's heat and light a person standing near it? That heat is love, and that light is the beauty of love. The whole world is agreed, and firm in the agreement, that every one is lovely and beautiful according to his love; nevertheless the love of the male sex differs from the love of the female sex; male love is the love of growing wise, and female love is the love of loving the love of growing wise in the male; so far therefore as a youth is the love of growing wise, so far he is lovely and beautiful to a virgin; and so far as a virgin is the love of the wisdom of a youth, so far she is lovely and beautiful to a youth; wherefore as love meets and kisses the love of another, so also do beauties. I conclude, therefore, that love forms beauty into a resemblance of itself.

383. After him arose a second, with a view of revealing the origin of beauty, by neatness and elegance of discourse: he delivered himself thus: I have heard that love is the origin of beauty, but I cannot agree to this opinion. What human being knows what love is? Who hath ever contemplated it by any idea of thought? Who hath ever seen it with the

eye? Let such an one tell me, where it is to be found. But I assert, that wisdom is the origin of beauty, in women a wisdom which lies concealed and stored up in the inmost principles of the mind, in men a wisdom which manifests itself, and is extant. Whence is man (*homo*) man, but by virtue of wisdom? Was not this the case, man would be a statue, or a picture. What doth a virgin attend to in a youth, but the quality of his wisdom; and what doth a youth attend to in a virgin, but the quality of the affection of his wisdom? By wisdom I mean genuine morality, because this is the wisdom of life; hence it is, that when wisdom, which lies concealed, approaches and embraces wisdom which is manifest, as is the case interiorly in the spirit of each, they mutually kiss and conjoin, and this is called love, and in such case both parties appear to each other as beauties. In a word, wisdom is as the light, or brightness of fire, which impresses itself on the eyes, and as it impresses itself, it forms beauty.

384. After him arose the third, and spake to this effect: It is not love alone, nor is it wisdom alone, which is the origin of beauty, but it is the union of love and wisdom, the union of love with wisdom in a youth, and the union of wisdom with it's love in a virgin; for a virgin doth not love wisdom in herself but in a youth, and hence sees him as beauty, and when a youth sees this in a virgin, he then sees her as beauty; wherefore love by wisdom forms beauty, and wisdom grounded in love receives it. That this is the case, appears manifestly in heaven; I have there seen virgins and wives, and have attended to their beauties, and have observed, that beauty in virgins differs from beauty in wives, in virgins being only the brightness of beauty, but in wives the splendor thereof; the difference appeared like that of a diamond sparkling by virtue of light, and of a ruby shining by virtue of fire together with light. What is beauty but the delight of the sight, and in what doth this delight originate but in the sport of love and wisdom? This sport gives brilliancy to the sight, and this brilliancy vibrates from eye to eye, and presents an exhibition of beauty. What constitutes beauty of countenance, but red and white, and the lovely mixture thereof with each other? And is not the red derived from love, and the white from wisdom? For love is red by virtue of it's fire, and wisdom is white by virtue of it's light. These two principles I have seen manifestly in the faces of two conjugal partners in heaven, the redness of whiteness in the wife, and the whiteness of redness in the husband; and I observed, that they shone in consequence of mutually looking at each other. When the third had thus concluded,

concluded, the assembly applauded, and cried out, He hath gained the victory. And suddenly at that instant, a flaming light, which is also the light of conjugal love, filled the house with it's splendor, and at the same time the hearts of the company with satisfaction.

*Of the CONJUNCTION of CONJUGIAL LOVE with the
LOVE of INFANTS.*

385. **T**HERE are manifest tokens that conjugal love, and the love of infants which is called *storge*, are conjoined; and there are also tokens which may induce a belief that they are not conjoined; for the love of infants is given with conjugal partners who love each other from the heart, and it is given also with conjugal partners who disagree in heart, and likewise with those who are separated from each other, and in some cases it is more tender and stronger with the latter than with the former; but that still the love of infants is perpetually conjoined with conjugal love, may appear from it's origin from which it flows in; for notwithstanding this origin varies with the recipients, still those loves remain inseparable, just as the first end in the last end, which is the effect. The first end of conjugal love is the procreation of offspring, and the last end, which is the effect, is the offspring procreated; that the first end inserts itself into the effect, and is therein as in it's first rise (*primordium*), and doth not recede thence, may be seen from a rational view of the progression of ends and causes in their order to effects. But inasmuch as the reasonings of the generality commence merely from effects, and from effects proceed to some consequences thence resulting, and do not commence from causes, and from causes proceed analytically to effects, and so forth; therefore, the rational principles of light must needs become the obscure principles of cloud, whence come deviations from truth, arising from appearances and fallacies. But in order to make it seen, that conjugal love and the love of infants are interiorly conjoined, although exteriorly disjoined, we shall proceed to demonstrate it in the following order. I. *That two universal spheres proceed from the Lord to preserve the universe in it's created state, of which one is the sphere of procreating, and the other the sphere of protecting the things procreated.* II. *That these two universal spheres*
make

make one with the sphere of conjugal love, and with the sphere of the love of infants. III. That these two spheres universally and singularly flow into all things of heaven, and into all things of the world, from first to last. IV. That the sphere of the love of infants is a sphere of protection and of support of those, who cannot protect and support themselves. V. That this sphere affects both the evil and the good, and disposes every one to love, protect, and support his offspring from his own proper love. VI. That this sphere affects principally the female sex, thus mothers; but the male sex, or fathers, by derivation from them. VII. That this sphere is also a sphere of innocence and peace from the Lord. VIII. That the sphere of innocence flows into infants, and through them into the parents, and affects them. IX. That it also flows into the souls of the parents, and conjoins itself with the same sphere [as operative] with the infants; and that it is principally insinuated by the touch. X. That in the degree in which innocence recedes with infants, affection and conjunction is also remitted, and this successively even to separation. XI. That a state of rational innocence and peace with parents towards infants is grounded in this circumstance, that they know nothing and have no ability from themselves, but from others, especially from the father and mother; and that this state also successively recedes, in proportion as they know and have ability from themselves, and not from others. XII. That the above sphere advances in order from the end by causes into effects, and makes periods; whereby creation is preserved in the state foreseen and provided for. XIII. That the love of infants descends, and doth not ascend. XIV. That wives have one state of love before conception, and another after it, even to the birth. XV. That conjugal love is conjoined with the love of infants with parents by spiritual causes, and thence by natural. XVI. That the love of infants and of children differs with spiritual conjugal partners from what it is with natural. XVII. That with spiritual conjugal partners that love is from an interior and prior principle, but with natural from an exterior or posterior. XVIII. That in consequence hereof that love prevails with conjugal partners who mutually love each other, and also with conjugal partners who do not love each other. XIX. That the love of infants remains after death, especially with women. XX. That infants are educated after death under the Lord's auspices by such women, and grow in stature and intelligence as in the world. XXI. That it is there provided of the Lord, that with those infants the innocence of infancy becomes the innocence of wisdom, and that thereby infants become angels. We proceed now to an explication of each article.

386. I. THAT TWO UNIVERSAL SPHERES PROCEED FROM THE LORD TO PRESERVE THE UNIVERSE IN IT'S CREATED STATE, OF WHICH ONE IS A SPHERE OF PROCREATING, AND THE OTHER A SPHERE OF PROTECTING THE THINGS PROCREATED. The divine [principle] proceeding from the Lord is called a sphere, because it goes forth from him, encompasses him, fills each world, the spiritual and natural, and operates the effects of the ends which the Lord predestinated in creation, and provides since creation. All that which flows from a subject, encompasses and environs it around, is named a sphere; as in the case of the sphere of light from the sun encompassing it, of the sphere of life from man encompassing him, of the sphere of odour from a plant encompassing it, of the sphere of attraction from the magnet encompassing it, and so forth. But the universal spheres, of which we are here treating, are from the Lord encompassing him; and proceed from the sun of the spiritual world, in the midst of which he is. From the Lord by that sun proceeds a sphere of heat and light, or, what is the same thing, a sphere of love and wisdom, to operate ends, which are uses; but that sphere, according to uses, is distinguished by various names; the divine sphere, which looks to the preservation of the universe in it's created state by successive generations, is called the sphere of procreating; and the divine sphere, which looks to the preservation of generations in their beginnings, and afterwards in their progressions, is called the sphere of protecting the things procreated: besides these two, there are several other spheres divine, which are named according to uses, consequently by different names, see above, n. 222. The operations of uses by these spheres are the divine providence.

387. II. THAT THOSE TWO UNIVERSAL SPHERES MAKE ONE WITH THE SPHERE OF CONJUGIAL LOVE, AND WITH THE SPHERE OF THE LOVE OF INFANTS. That the sphere of conjugal love makes one with the sphere of procreating, is evident; for procreation is the end, and conjugal love is the mediate cause by which [the end is promoted], and the end and cause in what is to be effected and in effects act in unity, because they act together. That the sphere of the love of infants makes one with the sphere of protecting the things procreated, is also evident, inasmuch as it is the end proceeding from the foregoing end, which was procreation, and the love of infants is it's mediate cause by which it is promoted; for ends make progression in a series, one after another, and in their progress the last end becomes the first, and thereby advances further, even

I.

to,

to the term [or boundary], in which they subsist or cease. But on this subject more will be seen in the explication of the twelfth article.

388. III. THAT THOSE TWO SPHERES UNIVERSALLY AND SINGULARLY FLOW INTO ALL THINGS OF HEAVEN, AND INTO ALL THINGS OF THE WORLD, FROM FIRST [PRINCIPLES] TO LAST. It is said universally and singularly, because when mention is made of an universal [principle,] the singulars of which it is composed are meant at the same time; for an universal [principle] exists from and consists of singulars, thus it hath it's name from them, as a whole exists from, consists of, and hath it's name from it's parts; wherefore, if you take away singulars, an universal is a mere name, and is as somewhat superficial, which has no contents within. Of consequence, to attribute to God universal government, and to take away singulars, is vain talk, and empty preaching: nor is it to the purpose to urge, in this case, a comparison with the universal government of the kings of the earth. From this ground then it is said, that those two spheres flow in universally and singularly.

389. The reason why the spheres of procreating and of protecting the things procreated, or the spheres of conjugal love and of the love of infants, flow into all things of heaven, and into all things of the world, from first [principles] to last, is, because all things which proceed from the Lord, or from the sun which is from him, and in which he is, pass the created universe, even to the last of all it's principles; the reason is, because divine things, which in progression are called celestial and spiritual, are void of space and time; that extension cannot be predicated of things spiritual, in consequence of their not admitting any predication of space and time, is a known thing; hence it is, that whatsoever proceeds from the Lord, is in an instant from first [principles] in last. That the sphere of conjugal love is thus universal, may be seen above, n. 222 to 225. That in like manner the sphere of the love of infants is universal, is evident from that love prevailing in heaven, where there are infants from the earths; and from that love prevailing in the world with men, with beasts and birds, serpents and insects. Somewhat analogous to this love prevails also in the vegetable and mineral kingdoms; in the vegetable, in that seeds are guarded by shells (or husks) as by swaddling cloaths, and moreover are in the fruit as in a house, and are nourished with juice as with milk; that somewhat similar prevails in minerals, is plain from the matrixes and external coverings, in which noble gems and noble metals are stored up and guarded.

390. The

390. The reason why the sphere of procreating, and the sphere of protecting the things procreated, make one in a continual series, is, because the love of procreating is continued into the love of what is procreated. The quality of the love of procreating is known from it's delight, in that it is super-eminent and transcendant; this love influences the state of procreating with the men, and in a remarkable manner the state of reception with the women; and this highest delight with it's love follows on to the birth, and there fills itself.

391. IV. THAT THE SPHERE OF THE LOVE OF INFANTS IS A SPHERE OF PROTECTION AND OF SUPPORT OF THOSE, WHO CANNOT PROTECT AND SUPPORT THEMSELVES. That the operations of uses from the Lord by spheres proceeding from him, are divine providence, was said above, n. 386; this divine providence therefore is meant by the sphere of protection and support of those who cannot protect and support themselves: for it is a law grounded in creation, that the things created are to be preserved, guarded, protected, and supported, otherwise the universe would fall to decay; but whereas this cannot be done immediately from the Lord with living creatures, who are left to their own arbitration, it is done mediately by his love implanted in fathers, mothers, and nurses; that their love is love from the Lord influencing them, is not known to themselves, because they do not perceive the influx, and still less the Lord's omnipresence: but who doth not see, that this principle is not of nature, but of the divine providence operating in nature by nature; and that such an universal principle cannot be given, except from God, by a certain spiritual sun, which is in the center of the universe, and whose operation, as being without space and time, is instant and present from first principles in last? But in what manner that divine operation, which is the Lord's divine providence, is received by animate subjects, will be shewn in what follows: that mothers and fathers protect and support infants, because these latter cannot protect and support themselves, is not the cause of that love, but is a rational cause derived from that love falling into the understanding; for man, by virtue of this cause alone, without love inspired and inspiring it, or without law and punishment compelling him, would no more provide for infants than a statue.

392. V. THAT THIS SPHERE AFFECTS BOTH THE EVIL AND THE GOOD, AND DISPOSES EVERY ONE TO LOVE, PROTECT, AND SUPPORT HIS OFFSPRING FROM HIS OWN PROPER LOVE. Experience testifies that the love of infants, or *forge*, prevails equally with the evil and the good, and in like

manner with tame and wild beasts, yea, that in some cases it is stronger and more ardent in it's influence on evil men, as also on wild beasts; the reason is, because all love proceeding from the Lord, and flowing into subjects, is changed in the subject into the love of it's life; for every animate subject hath no other sensation than that it's love originates in itself, inasmuch as it doth not perceive the influx; and whilst also it actually loveth itself, it makes the love of infants proper to itself, for it sees as it were itself in them, and them in itself, and itself thus united with them. Hence also it is, that the above love is fiercer with wild beasts, as with lions and lionesses, he-bears and she-bears, leopards and leopardeesses, he-wolves and she-wolves, and others of a like nature, than with horses, deer, goats, and sheep: the reason is, because those wild beasts have dominion over the tame, and hence self-love is predominant, and this love loves itself in it's offspring; wherefore, as was said, the influent love is turned into proper or self-love. Such an inversion of the influent love into proper or self-love, and the consequent protection and support of the offspring and foetus by evil parents, is of the Lord's divine providence, for otherwise few of the human race would be left remaining, and none of the savage beasts, which, nevertheless, are of use. From these considerations it is evident, that every one is disposed to love, protect, and support his offspring, from his own proper love.

393. VI. THAT THIS SPHERE AFFECTS THE FEMALE SEX PRINCIPALLY, THUS MOTHERS, AND THE MALE SEX, OR FATHERS, BY DERIVATION FROM THEM. This follows from what was said above, in regard to the origin of conjugal love, viz. that the sphere of conjugal love is received by the women, and through the women is transferred to the men, by reason that the women are born loves of the understanding of the men, and the understanding is recipient. The case is the same with the love of infants, because this love originates in conjugal love: that mothers are influenced by a most tender love of infants, and fathers by a love less tender, is a known thing. That the love of infants is inscribed on conjugal love, into which women are born, is evident from the amiable and confociable love of girls towards infants, and towards their images, which they carry, cloathe, kiss, and press to their bosoms; boys are not influenced by any such affection. It appears as if mothers derived the love of infants from the nourishment of them in the womb out of their own blood, and from the consequent appropriation of their life, and thus from sympathetic union; but still this is not the origin of that love, inasmuch as supposing another infant, without the mother's knowledge, to be put after

after the birth in the place of the genuine infant, it would be loved by the mother with equal tenderness as if it was her own; moreover infants are sometimes loved by their nurses more than by their mothers. From these considerations it follows, that the above love is from no other source than from the conjugal love implanted in every woman, to which is adjoined the love of conceiving, by virtue of the delight of which the wife is prepared for reception; this is the first of the above love, which with its delight after the birth passes fully to the foetus.

394. VII. THAT THIS SPHERE IS ALSO A SPHERE OF INNOCENCE AND PEACE. Innocence and peace are the two inmost principles of heaven; they are called inmost principles, because they proceed immediately from the Lord; for the Lord is innocence itself and peace itself; the Lord from innocence is called a lamb, and from peace saith, "*Peace I leave to you, my peace I give to you,*" John xiv. 27; and is also meant by the peace with which the disciples were to salute a city or a house which they entered, and of which it is said, that if it was worthy, peace would come upon it, and if not worthy, peace would return, Matt. x. 11 to 15. Hence also the Lord is called the prince of peace, Isaiah ix. 5, 6. A further reason why innocence and peace are the inmost principles of heaven, is, because innocence is the esse of all good, and peace is the blessed principle of every delight which is of good. See the work concerning HEAVEN and HELL, in respect to the state of innocence of the angels of heaven, n. 276 to 283; and in respect to peace in heaven, n. 284 to 290.

395. VIII. THAT THE SPHERE OF INNOCENCE FLOWS INTO INFANTS, AND THROUGH THEM INTO THE PARENTS, AND AFFECTS THEM. That infants are innocences, is a known thing; but that their innocence flows in from the Lord, is not known; it flows in from the Lord because he is innocence itself, as was just now said above; neither can any thing flow in, inasmuch as it cannot be given, except from its first principle, which is it itself. But what the nature and quality of the innocence of infancy is, which affects parents, shall be briefly shewn; it shines forth from their face, from some of their gestures, and from their first speech, and affects: they have innocence, because they do not think from an interior principle, for they do not as yet know what is good and evil, and what is true and false, as the ground of their thoughts; in consequence hereof they have not a prudence originating in propriety, nor any purpose grounded in a deliberate principle; of course they regard no evil as an end; they are void of propriety acquired from self-love and the love

of the world ; they do not attribute any thing to themselves ; they refer to their parents whatsoever they receive ; content with the trifles which are given them as presents, they have no solicitude about food and raiment, nor any about futurity ; they do not look to the world, and immerse themselves thereby in the desire of many things ; they love their parents, their nurses, and their infant companions, with whom they play in innocence ; they suffer themselves to be guided, they hearken and obey : this is the innocence of infancy, which is the cause of the love called *storge*.

396. IX. THAT IT FLOWS ALSO INTO THE SOULS OF THE PARENTS, AND CONJOINS ITSELF WITH THE SAME SPHERE [AS OPERATIVE] WITH THE INFANTS, AND THAT IT IS PRINCIPALLY INSINUATED BY THE TOUCH. The Lord's innocence flows into the angels of the third heaven, where all are in the innocence of wisdom, and passes through the inferior heavens, but only through the innocences of the angels therein, and thus immediately and mediately flows into infants ; these are scarce any thing else than as graven forms, but still receptible of life from the Lord through the heavens. Yet, unless the parents also received that influx in their souls, and in the inmost principles of their minds, they would in vain be affected by the innocence of the infants ; there must needs be somewhat adequate and homogeneous in another, whereby communication may be effected, and which may cause reception, affection, and thence conjunction, otherwise it would be like soft seed falling upon a stone, or as a lamb exposed to a wolf. From this ground then it is, that innocence flowing into the souls of the parents, conjoins itself with the innocence of the infants. That this conjunction is effected by the mediation of the bodily senses, but especially by the touch, with the parents, experience may evince ; as that the sight is intimately delighted by the view of them, the hearing by their speech, the smelling by their odour. That communication and consequent conjunction of innocences is principally effected by the touch, is evidently seen from the satisfaction of carrying them in the arms, from fondling and kissing them, especially in the case of mothers, who are delighted in laying their mouth and face upon their bosoms, and with the touch of the palms of their hands at the same time and in the same place ; in general, with the sucking of the breasts, and the giving milk ; moreover, with the stroaking their naked body, and the unwearied pains they take in swaddling and cleaning them on their knees. That the communications of love and it's delights between conjugal partners are effected by the sense of the touch,

touch, hath been occasionally proved above ; the reasons why communications of the mind are also effected by the same sense is, because the hands are the ultimate principles of man (*homo*), and his first principles are together in the ultimate, whereby also all things of the body and all things of the mind are kept together in an inseparable connection ; hence it is, that Jesus touched infants, Matt. xvii. 6. Mark x. 13, 16 ; and that he healed the sick by the touch ; and that they were healed who touched him ; hence also it is, that inaugurations into the priesthood are at this day effected by the laying on of hands. From these considerations it is manifest, that the innocence of parents and the innocence of infants meet each other by the touch, especially of the hands, and thereby they join themselves together as by kisses.

397. That innocence produces similar effects with beasts and birds as with men, and by contact also, is a known thing ; the reason is, because all that proceeds from the Lord, in an instant pervades the universe, as may be seen above, n. 388 to 390 ; and inasmuch as it proceeds by degrees, and by continual mediations, therefore it passes not only to animals, but also further to vegetables and minerals, see n. 389 ; it also passes into the earth itself, which is the mother of all vegetables and minerals ; for the earth, in the spring season, is in a prepared state for the reception of seeds, as it were, in the womb ; and when it receives them, it, as it were, conceives, cherishes them, bears, excludes, suckles, nourishes, clothes, educates, guards, and as it were loves the offspring derived from them, and so forth. Since the sphere of procreation proceeds thus far, how much more must it proceed to animals of every kind, even to worms ! That as the earth is the common mother of vegetables, so there is also a common mother of bees in every hive, is a known fact, confirmed by observation.

398. X. THAT IN THE DEGREE IN WHICH INNOCENCE RECEDES WITH INFANTS, AFFECTION AND CONJUNCTION IS ALSO REMITTED, AND THIS SUCCESSIVELY, EVEN TO SEPARATION. That the love of infants, or *storge*, recedes from parents according as innocence recedes from them, and that it recedes even to the separation of children from the house in the case of men, and to rejection from presence, and to a total forgetfulness of consanguinity, in the case of beasts and birds, is a known thing. From this circumstance, as from an established fact, it may further appear, that innocence flowing in on each side produces the love called *storge*.

399. XI. THAT A STATE OF RATIONAL INNOCENCE AND PEACE WITH PARENTS TOWARDS INFANTS IS GROUNDED IN THIS CIRCUMSTANCE, THAT

THEY

THEY KNOW NOTHING AND HAVE NO ABILITY FROM THEMSELVES, BUT FROM OTHERS, ESPECIALLY FROM THE FATHER AND MOTHER; AND THAT THIS STATE SUCCESSIVELY RECEDES, IN PROPORTION AS THEY KNOW AND HAVE ABILITY FROM THEMSELVES, AND NOT FROM OTHERS. That the sphere of the love of infants is a sphere of protection and support of those, who cannot protect and support themselves, was shewn above in it's proper article, n. 391; that this cause is only a rational cause with men, but not the very essential cause of that love prevailing with them, was also mentioned in the same article. The real original cause of that love is innocence from the Lord, which flows in whilst man (*homo*) is ignorant of it, and produces the above rational cause; wherefore as the first cause causes recession from that love, so also doth this second cause at the same time; or what is the same thing, as the communication of innocence recedes, so persuading reason also accompanies it; but this is the case only with man (*homo*), to the intent that he may act what he acts from a principle of freedom according to reason, and from this latter, as from a rational and at the same time a moral law, may support his adult offspring according to the requirements of necessity and usefulness; this second cause does not influence animals void of reason, they being affected only by the prior cause, which to them is instinct.

400. XII. THAT THE SPHERE OF THE LOVE OF PROCREATING ADVANCES IN ORDER FROM THE END THROUGH CAUSES INTO EFFECTS, AND MAKES PERIODS, WHEREBY CREATION IS PRESERVED IN THE STATE FORESEEN AND PROVIDED FOR. All operations in the universe have a progression from ends through causes into effects; these three things are in themselves individual, although in idea they appear as divided; but still the end, unless the intended effect is seen together with it, is not any thing, neither doth each become any thing, unless the cause supports, contrives, and conjoins. Such a progression is inscribed on every man (*homo*) in general, and in every particular, altogether as will, understanding, and action, all end in regard to man appertaining to the will, all cause to the understanding, and all effect to the action; in like manner, all end appertains to love, all cause, by which the end is effected, appertains to wisdom, and all effect thence derived to use; the reason is, because the receptacle of love is the will, and the receptacle of wisdom is the understanding, and the receptacle of use is action; since therefore operations in general and in particular with man make progression from the will through the understanding into act, so also do they make progression from love through wisdom into use; but by wisdom is here meant

meant all that which is of judgment and of thought; that these three things are one in the effect, is evident; that they also make one in ideas before the effect, is perceived from this consideration, that determination only intercedes; for in the mind the end goes forth from the will, and produces to itself a cause in the understanding, and presents to itself an intention, and intention is as an act before determination; hence it is, that intention is accepted as an act by a wise man, and also by the Lord. What rational person cannot see, or, whilst he hears, acknowledge, that the above three principles flow forth from some first cause, and that that cause is, that from the Lord the creator and conservator of the universe there continually proceed love, wisdom, and use, and these three as one? Tell, if you can, in what other source they originate.

401. A similar progression from end through cause into effect belongs also to the sphere of procreating and of protecting the things procreated; the end in this case is the will or love of procreating; the middle cause by which the end is effected, and into which it infuses itself, is conjugal love; the progressive series of efficient causes is the loving, conception, gestation of the embryo or foetus to be procreated; and the effect is the foetus itself procreated. But although end, cause, and effect have successive progression as three things, still in the love of procreating, and inwardly in singular the causes, and in the effect itself, they make one; they are the efficient causes only, which make progression through times, because in nature, whilst the end, or will; or love, remains continually the same; for ends make progression in nature through times without time, but they cannot come forth and manifest themselves, until the effect or use exists and becomes a subject; before this, the love could love only the progression, but could not secure and fix itself. That there are periods of such progressions, and that thereby creation is preserved in the state foreseen and provided for, is a known thing. But the series of the love of infants from it's greatest to it's least, thus to the boundary in which it subsists or ceases, is retrograde, inasmuch as it is according to the decrease of innocence in the subject, and also by reason of the periods.

402. XIII. THAT THE LOVE OF INFANTS DESCENDS, AND DOTH NOT ASCEND; that is, that it descends from generation to generation, or from sons and daughters to grandsons and grand-daughters, and doth not ascend from these to fathers and mothers of families, is a known thing; the cause of it's increment in descent is the love of fructifying, or of producing uses, and in respect to the human race, is the love of multiplying.

multiplying it; but this derives it's origin solely from the Lord, in that he, in the multiplication of the human race, hath respect to the conservation of creation, and as the ultimate end thereof to the angelic heaven, which is solely from the human race; and whereas the angelic heaven is the end of ends, and thence the love of loves with the Lord, therefore there is implanted in the souls of men, not only the love of procreating, but also of loving the things procreated in successions; hence also it is, that this love is given only with man (*homo*), and not with any beast and bird. That this love with man descends increasing, is in consequence of the glory of honour, which in like manner increases with him according to amplifications; that the love of honour and glory receives into itself the love of infants flowing in from the Lord, and makes this as it were it's own, will be seen in article xvi following.

403. XIV. THAT WIVES HAVE ONE STATE OF LOVE BEFORE CONCEPTION, AND ANOTHER STATE AFTER IT, EVEN TO THE BIRTH. This is adduced to the end, that it may be known, that the love of procreating, and the consequent love of what is procreated, is implanted in conjugal love with women, and that those two loves are divided with her, whilst the end, which is the love of procreating, begins it's progression. That on this occasion the love called *forge* is transferred from the wife to the husband, and also that on this occasion the love of procreating, which with a woman makes one with her conjugal love, as was said, is not alike, is evident from several tokens.

404. XV. THAT CONJUGIAL LOVE IS CONJOINED WITH THE LOVE OF INFANTS WITH PARENTS BY SPIRITUAL CAUSES, AND THENCE BY NATURAL. The spiritual causes are, that the human race may be multiplied, and from this the angelic heaven enlarged, and that thereby such may be born as will become angels, serving the Lord to promote uses in heaven, and by consociation with men also in the earths; for every man (*homo*) hath angels associated to him from the Lord, and such is his conjunction with them, that if they were taken away, he would instantly fall to pieces. The natural causes of the conjunction of those two loves are, to effect the birth of those who may promote uses in human societies, and may be incorporated therein as members. That these latter are natural causes, and the former spiritual, of the love of infants and of conjugal love, even conjugal partners themselves think and sometimes declare, saying, that they have enriched heaven with as many angels as they have had descendants, and that they have furnished society with as many ministers as they have had children.

405. XVI.

405. XVI. THAT THE LOVE OF INFANTS AND OF CHILDREN DIFFERS WITH SPIRITUAL CONJUGIAL PARTNERS FROM WHAT IT IS WITH NATURAL. With spiritual conjugal partners the love of infants, as to appearance, is like the love of infants with natural conjugal partners, but it is more inward, and thence more tender, because that love exists from innocence, and from nearer reception of innocence, and thereby more present perception of it in man's self, for the spiritual are so far spiritual, as they partake of innocence. But spiritual fathers and mothers, after that they have sipped the sweet of innocence with their infants, love their children altogether otherwise than natural fathers and mothers; the spiritual love their children from their spiritual intelligence and moral life, thus they love them from the fear of God and actual piety, or piety of life, and at the same time from affection and application to uses serviceable to society, consequently from the virtues and good morals in which they are principled; from the love of these things they are principally led to provide for, and administer to, the necessities of their children; wherefore if they do not observe such things in them, they alienate their minds from them, and do nothing for them but so far as they think themselves bound in duty. With natural fathers and mothers the love of infants is indeed grounded also in innocence, but when the innocence is received by them, it is entwined around their own proper love, and consequently they love their infants from the latter, and at the same time from the former, kissing, embracing, dandling, hugging them to their bosoms, and above all measure fawning and flattering them, regarding them as one heart and one soul with themselves; and afterwards, when they have passed the state of infancy even to boy-hood and beyond it, in which latter state innocence no longer operates, they love them not from any fear of God and actual piety, or piety of life, nor from any rational and moral intelligence appertaining to them, neither do they look, except very slightly, and scarce at all, to their internal affections, and thence to their virtues and good morals, but only to external things, which they favour and indulge; to these external things they adjoin, affix, and ad-gelew their love; hence also they close their eyes to their vices, excusing and favouring them: the reason is, because with such parents the love of their offspring is also the love of themselves, and this latter love adheres to the subject outwardly, and doth not enter into it, as self doth not enter into itself.

406 The quality of the love of infants and of the love of children, as prevailing with the spiritual and with the natural, is evidently dis-

cerned from them after death ; for most fathers, when they come into another life, recollect their children who have died before them, and they are also presented to and mutually acknowledge each other. Spiritual fathers only look at them, and inquire in what state they are, and rejoice if it is well with them, and grieve if it is ill ; and after some discourse together, instruction and admonition concerning moral celestial life, they separate themselves from them, and before separation teach them, that they are no longer to be remembered as fathers, because the Lord is the alone Father to all in heaven, according to his words, Matt. xxiii. 9 ; and that they in no wise remember them as children. But in the case of natural fathers, when they first observe themselves living after death, and recall to their memory their children who have died before them, and also when, agreeable to their wishes, they are presented to each other, instantly they are conjoined, and cohere as bundles of rods tied close together ; and in this case the father is continually delighted with beholding and conversing with them. If the father is told, that some of those his children are satans, and that they have done injuries to the good, he nevertheless keeps them together in a globe around him, or in a company before him ; if he himself sees that they are the occasion of hurt, and do mischief, he still pays no attention to those things, nor doth he separate any of them from association with himself ; wherefore to prevent the continuance of such a mischievous company, they are of necessity committed together to hell, and there the father before the children is shut up in confinement, and the children are separated, and each is removed to the place of his life.

407. To the above I shall adjoin this wonderful relation, that in the spiritual world I have seen fathers, who from hatred, and as it were rage, had looked at infants presented before their eyes, and with a mind so savage, that if they had been able, they would have murdered them ; but as soon as it was hinted to them, though without truth, that they were their own infants, their rage and savageness instantly subsided, and they loved them to excess. This love and hatred prevail together in those, who in the world had been inwardly deceitful, and had set their minds in enmity against the Lord.

408. XVII. THAT WITH THE SPIRITUAL THAT LOVE IS FROM AN INTERIOR OR PRIOR PRINCIPLE, BUT WITH THE NATURAL FROM AN EXTERIOR OR POSTERIOR PRINCIPLE. To think and to conclude from an interior and prior principle, is to think and conclude from ends and causes to effects, but to think and conclude from an exterior or posterior principle,

ciple, is to think and conclude from effects to causes and ends; this latter progression is contrary to order, but the former is according to order; for to think and conclude from ends and causes, is to think and conclude from goods and truths, viewed in a superior region of the mind, to effects in an inferior region; real human rationality from creation is of this quality: but to think and conclude from effects, is to think and conclude from an inferior region of the mind, where the sensual things of the body reside with their appearances and fallacies, to guess at causes and effects, which in itself is nothing else than to confirm falsities and concupiscencies, and to see and believe them after confirmation to be truths of wisdom, and goodnesses of the love of wisdom. The case is similar in regard to the love of infants and children as prevailing with the spiritual and the natural; the spiritual love them from a prior principle, thus according to order; but the natural love them from a posterior principle, thus contrary to order. These observations are adduced only for the confirmation of the preceding article.

409. XVIII. THAT IN CONSEQUENCE HEREOF THAT LOVE PREVAILS WITH CONJUGIAL PARTNERS WHO MUTUALLY LOVE EACH OTHER, AND ALSO WITH CONJUGIAL PARTNERS WHO DO NOT AT ALL LOVE EACH OTHER; consequently it prevails with the natural alike as with the spiritual; but the latter are influenced by conjugal love, whereas the former are influenced by no such love but what is apparent and pretended. The reason why the love of infants and conjugal love still act in unity, is, because conjugal love is implanted in every woman from creation, and together with it the love of procreating, which is determined to and hath it's conflux into the procreated offspring, and from the women is communicated to the men, as was said above. Hence it is, that in houses, in which no conjugal love prevails between man and wife, it nevertheless appertains to the wife, and by it some external conjunction is effected with the man. From this same ground it is, that even harlots love their offspring; for that which is implanted in souls from creation, and hath respect to propagation, is indelible, and not to be extirpated.

410. XIX. THAT THE LOVE OF INFANTS REMAINS AFTER DEATH, ESPECIALLY WITH WOMEN. Infants, as soon as they are raised up, which is effected immediately after their decease, are elevated into heaven, and are delivered up to angels, who are of the female sex, and who in the life of the body in the world loved infants, and at the same time feared.

God; these, inasmuch as they had loved all infants with maternal tenderness, receive them as their own, and the infants in this case, as from a principle implanted, love them as their mothers; as many infants are consigned to them, as they desire from a spiritual *florge*. The heaven, in which infants are, appears in front in the region of the forehead, in a line, or radius, in which the angels look directly at the Lord; the situation of that heaven is such, because all infants are educated under the immediate auspices of the Lord; there is an influx also into this heaven from the heaven of innocence, which is the third heaven. When they have passed through this first period of their life, they are transferred to another heaven, where they are instructed.

411. XX. THAT INFANTS ARE EDUCATED UNDER THE LORD'S AUSPICES BY SUCH WOMEN, AND GROW IN STATURE AND INTELLIGENCE AS IN THE WORLD. Infants in heaven are educated in the following manner: they learn to speak from the female angel who has the charge of their education; their first speech is merely the sound of affection, in which however there is somewhat initial of thought, whereby the human principle in the sound is distinguished from the sound of an animal; this speech by degrees becomes more distinct, as ideas derived from affection enter the thought; all their affections, which also have growth, proceed from innocence. At first, such things are insinuated into them as appear before their eyes, and are delightful; and whereas these things are from a spiritual origin, the things of heaven flow into them at the same time, whereby the interiors of their minds are opened. Afterwards the infants, as they are perfected in intelligence, so they grow in stature, and viewed in this respect, they appear also more adult; the reason is, because intelligence and wisdom is essential spiritual nourishment, therefore those things which nourish their minds, nourish also their bodies. But infants in heaven do not grow up beyond their first age. (*ppp*) and there they stop, and remain therein to eternity. And when they are in that age, they are given to marriage, which is provided of the Lord, and is celebrated in the heaven where the youth is, who presently follows the wife into her heaven, or into her house, if they are in the same society. That I might know of a certainty that infants grow in stature, and arrive at maturity as they grow in intelligence, it was given me to speak with some whilst they were infants, and afterwards with them when they were grown up, and they appeared as full grown youths, in a stature like to that of young men full grown in the world.

412. Infants

412. Infants are instructed especially by representatives adequate and conformable to their genius, the beauty whereof and fulness of interior wisdom can scarce be credited in the world. It is allowable to adduce here two representations, from which a conclusion may be formed in regard to the rest. On a time they represented the Lord ascending from the sepulchre, and at the same time the union of his human [principle] with the divine; at first they presented the idea of a sepulchre, but not at the same time the idea of the Lord, except so remotely, that it was scarce perceived that it was the Lord, unless as it were from afar, by reason that in the idea of a sepulchre there is somewhat funereal, which they hereby removed. Afterwards they cautiously admitted into the sepulchre somewhat atmospherical, appearing nevertheless as an attenuated watry principle, whereby they signified, and this also by a suitable degree of remoteness, spiritual life in baptism. I afterwards saw represented by them the Lord's descent to those who were bound, and his ascent with them into heaven; and in order to accommodate the representation to their infant minds, they let down small cords scarcely discernible, exceedingly soft and tender, to aid the Lord in the ascent, being always influenced by a holy fear, lest any thing in the representation should touch any principle but what was under celestial influence. Not to mention other representations, whereby infants are introduced into the knowledges of truth and the affections of good, as by sports adapted to their capacities. To these and similar things infants are led of the Lord by innocence passing through the third heaven, and thus spiritual things are insinuated into their affections, and thence into their tender thoughts, so that they know no other than that they do and think such things from themselves, whereby their understanding is initiated.

413. XXI. THAT IT IS THERE PROVIDED OF THE LORD, THAT WITH THOSE INFANTS THE INNOCENCE OF INFANCY BECOMES THE INNOCENCE OF WISDOM. Many may conjecture, that infants remain infants, and become angels, immediately after death; but intelligence and wisdom make an angel; wherefore so long as infants have not intelligence and wisdom, they are indeed associated with angels, yet they are not angels, but then first become so, when they are made intelligent and wise. Infants therefore are led from the innocence of infancy to the innocence of wisdom, that is, from external innocence to internal innocence; this latter innocence is the end of all their instruction and progression; wherefore when they come to the innocence of wisdom, the innocence of infancy is adjoined to them, which in the mean time had served

served them as a plane. I saw represented what is the quality of the innocence of infancy, by somewhat of wood almost void of life, which is vivified in proportion as the knowledges of truth and the affections of good are imbibed; and afterwards it was represented what is the quality of the innocence of wisdom, by an infant alive and naked; the angels of the third heaven, who are in a state of innocence from the Lord above other angels, appear as naked infants before the eyes of spirits who are beneath the heavens, and whereas they excel all others in wisdom, they are also alive; the reason is, because innocence corresponds to infancy, and also to nakedness; wherefore it is said of Adam and his wife, when they were in a state of innocence, that they were naked and were not ashamed, but that when they had lost their state of innocence, they were ashamed of their nakedness, and hid themselves, Gen. ii. 25. Chap. iii. 7, 10, 11. In a word, the wiser the angels are, the more innocent they are. The quality of the innocence of wisdom may in some measure be seen from the innocence of infancy above described, n. 395, if only instead of parents the Lord be assumed as a Father, by whom they are led, and to whom they ascribe whatsoever they have received.

414. On the subject of innocence I have had various discourse with the angels, and they have said, that innocence is the esse of every good, and that good is only so far good as innocence is in it; and whereas wisdom is of life, and thence of good, that wisdom is only so far wisdom as it partakes of innocence; the like is true of love, charity, and faith; and that hence it is that no one can enter heaven unless he hath innocence; and that this is meant by these words of the Lord, "*Suffer infants to come to me, and forbid them not, for of such is the kingdom of the heavens: verily I say unto you, whosoever shall not receive the kingdom of the heavens as an infant, he shall not enter therein,*" Mark x. 14, 15. Luke xviii. 16, 17. By infants in this passage, as also in other parts of the Word, are meant those who are in innocence. The reason why good is good, so far as innocence is in it, is, because all good is from the Lord, and innocence is to be led of the Lord.

* * * * *

415. To the above I shall subjoin this MEMORABLE RELATION. One morning, as I awoke out of sleep, the light beginning to dawn and being very serene, whilst I was meditating and not yet broad awake, I saw through the window as it were a flash of lightning, and presently I heard

as.

as it were a clap of thunder; and whilst I was wondering whence this could be, I heard from heaven words to this effect, There are some not far from thee, who are reasoning sharply concerning God and concerning nature; the vibration of light like lightning, and the clapping of the air like thunder, are correspondences and consequent appearances of the conflict and collision of arguments, on one side in favour of God, and on the other in favour of nature; the cause of this spiritual combat was as follows; there were some satans in hell who expressed a wish that they might be allowed to discourse with the angels of light, for, said they, we will clearly and fully demonstrate, that what they call God, the creator of all things, is nothing but nature; and thus that God is a mere unmeaning expression, unless nature be meant by it. And whereas those satans believed this with all their heart and with all their soul, and also were desirous to discourse with the angels of heaven, it was granted them to ascend out of the mire and darkness of hell, and to discourse with two angels at that time descending from heaven; they were in the world of spirits, which is in the midst between heaven and hell. The satans, on seeing the angels there, ran to them with all speed, and cried out with a furious voice, Are ye the angels of heaven, with whom we are allowed to engage in debate, concerning God and nature? Ye are called wise because ye acknowledge a God, but alas! how simple ye are! Who sees God? who understands what God is? who conceives that God governs, and can govern the universe, with all and singular things appertaining thereto? and who but the vulgar and common herd of mankind acknowledges what he doth not see and understand? What is more obvious, than that nature is all in all? Is it not nature alone which we see with our eyes, hear with our ears, smell with our nostrils, taste with our tongues, and touch and feel with our hands and bodies? And are not our bodily senses the only evidences of truth? Who would not swear from them that it is so? Are not your heads in nature, and is there any influx into the thoughts of your heads but from nature? Take away nature, and are ye able to think at all? Not to mention several other considerations of a like kind. On hearing these words, the angels replied, Ye speak in this manner because ye are merely sensual; all in the hells have the ideas of their thoughts immersed in the bodily senses, neither are they able to elevate their minds above them, wherefore we forgive you; the life of evil and the consequent belief of what is false hath closed the interiors of your minds, so that ye are incapable of any elevation above the things of sense, except in a state removed from evils
of

of life, and from false principles of faith; for a satan, alike with an angel, can understand truth when he hears it, but he doth not retain it, because evil obliterates truth, and induces what is false: but we perceive that ye are now in a state of removal from evil, and thus that ye can understand the truth which we speak, wherefore attend to what we shall say; and they proceeded thus: Ye have been in the natural world, and have departed thence, and are now in the spiritual world; have ye known any thing till now concerning a life after death? Have ye not till now denied such a life, and degraded yourselves to the beasts? Have ye known any thing heretofore concerning heaven and hell, or any thing concerning the light and heat of this world? or of this circumstance, that ye are no longer within the sphere of nature, but above it, inasmuch as this world and all things appertaining to it are spiritual, and spiritual things are above natural, so that not the least of nature can flow into this world? But ye, in consequence of believing nature to be a god, or a goddess, believe also the light and heat of this world to be the light and heat of the natural world, when yet it is not so in the least; for natural light here is darkness, and natural heat here is cold. Have ye known any thing concerning the sun of this world, from which our light and our heat proceed? Have ye known that this sun is pure love, and that the sun of the natural world is pure fire; and that the sun of the world, which is pure fire, is that from which nature exists and subsists; and that the sun of heaven, which is pure love, is that from which life itself; which is love with wisdom, exists and subsists; and thus that nature, which ye make a god, or a goddess, is absolutely dead? Ye are able, under the care of a proper guard, to ascend with us into heaven, and we also, under like protection, can descend with you into hell; and in heaven ye will see magnificent and splendid objects, but in hell such as are filthy and unclean; the ground of the difference is, because all in the heavens worship God, and all in the hells worship nature; and the magnificent and splendid objects in the heavens are correspondences of the affections of good and truth, and the filthy and unclean objects in the hells are correspondences of the lusts of what is evil and false; judge now from these circumstances whether God or nature be all in all. To this the satans replied, In the state wherein we now are, we can conclude, from what we have heard, that there is a God; but when the delight of evil seizes our minds, we see nothing but nature. These two angels and two satans stood to the right, at no great distance from me, wherefore I saw and heard them; and lo! I saw about them many spirits.

rits who had been celebrated in the natural world for their erudition; and I was surprized to observe, that those great scholars at one time stood near the angels, and at another near the satans, and that they favoured the sentiments of those near whom they stood; and it was given me to understand, that the changes of their situation were changes of the state of their minds, which sometimes favoured one side, and sometimes the other, for they are *vertumni*. (qqq) Moreover, the angels said, We will tell thee a mystery; on our looking down upon earth, and examining those who were celebrated for erudition, and who from their own judgment have thought concerning God and concerning nature, we have found six hundred out of a thousand favourers of nature, and the rest favourers of God; and that these latter were favourers of God, in consequence of having maintained frequently in their discourse, not from any conviction of their understandings, but only from hear-say, that nature is from God; for frequent discourse from the memory and recollection, and not at the same time from thought and intelligence, induces a species of faith. After this, the satans were entrusted to a guard, and ascended with the two angels into heaven, and saw the magnificent and splendid objects contained therein; and being on this occasion in illustration from the light of heaven, they acknowledged the being of a God, and that nature was created to be subservient to the life which is in God and from God; and that nature in itself is dead, and that consequently it acts nothing of itself, but is acted upon by life. Having seen and perceived these things they descended, and as they descended the love of evil returned, and closed their understanding above, and opened it beneath, and on this occasion there appeared above it as it were a veil sending forth lightning from infernal fire; and instantly, when they touched the earth with their feet, the ground cleaved asunder beneath them, and they relapsed to their associates.

416. After these things those two angels, seeing me near, said to the by-standers concerning me, We know that this man hath written concerning God and concerning nature, let us hear what he hath written; and they came to me, and intreated that what had been written concerning God and concerning nature might be read before them, and I read as follows. They who believe a divine operation in singular the things of nature, may confirm themselves in favour of a divine [principle or being], from many things which they see in nature, equally, yea more, than they who confirm themselves in favour of nature: for they who confirm themselves in favour of a divine [principle or being], at-

tend to the wonderful things which are conspicuous in the productions both of vegetables and animals. In the PRODUCTIONS OF VEGETABLES, that from a small seed sown in the earth there is emitted a root, by the root a stem, and successively buds, leaves, flowers, fruits, even to new seeds, altogether as if the seed was acquainted with the order of succession, or the process, whereby it was to renew itself. What rational person can conceive, that the sun, which is pure fire, is acquainted with this; or that it can endue it's heat and light with a power to effect such things; and further, that it can form wonderful things therein, and intend use? When a man (*homo*) of elevated reason sees and considers such things, he cannot think otherwise than that they are from him who hath infinite wisdom, consequently from God. They who acknowledge a divine [principle or being], also see and think so; but they who do not acknowledge, do not see and think so, because they are not willing, and thereby they let down their rational principle into the sensual, which derives all it's ideas from the luminous principle in which the bodily senses are, and confirms their fallacies, urging, Do not you see the sun operating these things by it's heat and light? What is that which you do not see? Is it any thing? They who confirm themselves in favour of a divine [principle or being], attend to the wonderful things which are conspicuous in the PRODUCTIONS OF ANIMALS; to mention only what is conspicuous in eggs, that there lieth concealed in them a chick in it's seed, or first principles of existence, with every thing requisite even to the hatching, and likewise to every part of it's progress after hatching, until it becomes a bird, or winged animal, in the form of it's parent flock: a further attention to the nature and quality of the form must needs beget astonishment in the contemplative mind; to observe in the least as well as in the largest kinds, yea, in the invisible as in the visible, that is, in small insects as in fowls or great beasts, how they are all endowed with organs of sense, such as seeing, smelling, tasting, touching, and also with organs of motion, such as muscles, for they fly and walk; and likewise with viscera around the heart and lungs, which are actuated by the brains; that vile insects enjoy all these parts of organization, is known from their anatomy as described by some writers, especially by SWAMMERDAM in his Books of Nature. They who ascribe all things to nature, see indeed such things, but they think only that they are so, and say that nature produces them; and this they say in consequence of having averted their minds from thinking about a divine [principle or being]; and they who have so averted their minds, whilst they see the wonderful

derful things in nature, cannot think rationally, and still less are they capable of thinking spiritually, but they think sensually and materially, and in this case they think in nature from nature, and not above nature, in like manner as they do who are in hell, differing from beasts only in this respect, that they have rational powers, that is, are capable of understanding, and thereby of thinking otherwise, if they are willing. They who have averted themselves from thinking about a divine [principle or being], when they see the wonderful things in nature, and thereby become sensual, do not consider, that the sight of the eye is so gross that it sees several small insects as one confused mass, when yet each of them is organized to feel, and to move itself, consequently is endowed with fibres and vessels, also with a little heart, pulmonary pipes, small viscera, and brains; and that the contexture of these parts consists of the purest principles in nature, and corresponds to some life, by virtue whereof their most minute parts are distinctly acted upon. Since the sight of the eye is so gross, that several of such insects, with the innumerable things in each, appear to it as a small mass of confusion, and yet they who are sensual, think and judge from that sight, it is evident how gross their minds are become, and consequently in what thick darkness they are concerning spiritual things.

417. Every one, if he be willing, may confirm himself in favour of a divine [principle or being] from the visible things in nature; and he also doth so confirm himself, who thinks of God from the principle of life; whilst, for instance, he observes the fowls of heaven, how each species of them knows it's proper food, and where it is to be found; how they can distinguish those of their kind by the sound they utter, and by their external appearance; how also, amongst other kinds, they can tell which are their friends and which their foes; how they pair together, copulate, build their nests with art, lay therein their eggs, hatch them, know the time of hatching, and at it's accomplishment help their young out of the shell, love them most tenderly, cherish them under their wings, feed and nourish them, until they are able to provide for themselves, and to do the like, and to procreate a family, in order to perpetuate their kind. Every one, who is willing to think of a divine influx through the spiritual world into the natural, may discern it in these instances, and may also, if he will, say in his heart, Such sciences cannot flow into those animals from the sun by the rays of it's light; for the sun, from which nature derives it's birth and it's essence, is pure fire, and consequently the rays of it's light are altogether dead; and thus

they may conclude, that such effects are derived from an influx of divine wisdom into the ultimates of nature.

418. Every one may confirm himself in favour of a divine [principle or being] from what is visible in nature, whilst he observes worms, which, from a delight grounded in a certain desire, affect and aspire after a change of their earthly state into a state analogous to an heavenly state, and for this purpose creep into holes, and cast themselves as it were into a womb that they may be born again, and there become chrysalises, aurelias, nymphs, and at length butterflies; and when they have suffered this metamorphosis, and according to their species are clad with beautiful wings, they fly forth into the air as into their heaven, and there indulge in all festive sports, pair together, lay their eggs, and provide for themselves a posterity; and on this occasion they nourish themselves with a pleasant and sweet food extracted from flowers. Who doth not see, if he confirms himself in favour of a divine [principle or being] from what is visible in nature, some image of the earthly state of man in these animals whilst they are worms, and an image of his heavenly state in the same animals when they become butterflies? whereas they, who confirm themselves in favour of nature, see indeed such things, but inasmuch as they have rejected from their minds all thought of man's heavenly state, they call them mere instincts of nature.

419. Every one again may confirm himself in favour of a divine [principle or being] from what is visible in nature, whilst he attends to the discoveries made respecting bees, how they have the art to gather wax and suck out honey from herbs and flowers, and to build cells like small houses, and to arrange them into the form of a city with streets, through which they come in and go out; and how they can smell out flowers and herbs at a distance, from which they may collect wax for their house, and honey for their food; and how, when laden with these treasures, they can trace their way back in a right direction to their hive; thus they provide for themselves food and habitation against the approaching winter, as if they were acquainted with and foresaw it's coming; they also set over themselves a mistress as a queen, to be the parent of a future race, and for her they build as it were a palace in an elevated situation, and appoint guards around her, and when the time cometh that she should become a mother, she goeth from cell to cell and layeth her eggs, which her attendants cover with a sort of ointment to prevent their receiving injury from the air; hence ariseth a new generation, which, when it is old enough to provide in like manner for itself,

CONCERNING CONJUGIAL LOVE.

self, is expelled from the house, and being expelled flies forth to seek a new habitation, not however till it has first collected itself in a swarm to prevent diffociation. About autumn also the useless drones are brought forth, and deprived of their wings, lest they should return and consume the provision, which they had taken no pains to collect; not to mention many other circumstances; from which it may appear evident, that on account of the use which they afford to mankind, they have by influx from the spiritual world a form of government, such as prevails amongst men in the earths, yea, amongst angels in the heavens. What man of uncorrupted reason doth not see, that such instincts are not communicated to bees from the natural world? What hath the sun, in which nature originates, in common with a form of government which is emulous of and analagous to an heavenly form of government? From these and similar circumstances respecting brute animals, the confessor and worshipper of nature confirms himself in favour of nature, whilst the confessor and worshipper of God from the same circumstances confirms himself in favour of a divine [principle or being]; for the spiritual man sees spiritual things therein, and the natural man natural things, thus every one according to his quality. In regard to myself, such circumstances have been to me testimonies of an influx of what is spiritual into what is natural, or of an influx of the spiritual world into the natural world, thus of an influx from the divine wisdom of the Lord. Consider also, whether you can think analytically concerning any form of government, or concerning any civil law, or concerning any moral virtue, or concerning any spiritual truth, unless the divine [principle or being] flows in from his wisdom through the spiritual world; for my own part, I ever did, and still feel it to be impossible; for I have perceptibly and sensibly observed such influx now for twenty-five years continually; wherefore I speak this from experience.

420. Can nature, let me ask, regard use as an end, and dispose uses into orders and forms? This is in the power of none but a wise being; and none but God, who hath infinite wisdom, can so order and form the universe; who else can foresee and provide for mankind all the things necessary for their food and cloathing, producing them from the fruits of the earth and from animals? It is surely a wonderful consideration amongst many others, that those vile worms, which are called silk-worms, should supply with magnificent cloathing all ranks of persons, from kings and queens, even to the lowest vassals; and that those vile worms, the bees, should supply wax to enlighten both our temples and palaces.

These,

These, with several other similar considerations, are standing proofs, that the Lord, by an operation from himself, through the spiritual world, effecteth whatsoever is done in nature.

421. It may be expedient here to add, that they have been seen in the spiritual world, who have confirmed themselves in favour of nature by what is visible in this world, so as to become atheists, and that their understanding in spiritual light appeared open beneath, but closed above, by reason that with the thinking principle they looked downwards to the earth, and not upwards to heaven. The super-sensual principle, which is the lowest principle of the understanding, appeared as a veil, in some cases sparkling from infernal fire, in some black as soot, and in some pale and livid as a corpse. Let every one therefore beware of confirmations in favour of nature, and let him confirm himself in favour of a divine [principle or being], for which confirmation there is no want of materials.

422. Some indeed are to be excused in ascribing certain visible effects to nature, by reason that they have had no knowledge concerning the sun of the spiritual world, where the Lord is, and concerning influx thence; neither have they known any thing concerning that world and the state thereof, nor yet of it's presence with man; and consequently they could think no other than that the spiritual principle was a more pure natural principle; and thus that angels were in æther, or in the stars; and so concerning the devil, that he was either man's evil, or if he actually existed, was either in the air or in the deep; also that the souls of men after death were either in the inmost part of the earth, or in some place of confinement till the day of judgment; not to mention other like conceits, which sprung from ignorance of the spiritual world and of it's sun. This is the reason why they are to be excused, who have believed, that the visible productions of nature are the effect of some principle implanted in her from creation: nevertheless they, who have made themselves atheists by confirmations in favour of nature, are not to be excused, because they might have confirmed themselves in favour of a divine [principle or being]; ignorance indeed excuses, but doth not take away the false principle which is confirmed, for this false principle coheres with evil, and evil with hell.

THE
PLEASURES OF INSANITY
CONCERNING
SCORTATORY LOVE.

Concerning the OPPOSITION *of* SCORTATORY LOVE *and*
CONJUGIAL LOVE.

423. **A**T this entrance upon our subject, it may be expedient first to disclose what is meant in this chapter by scortatory love. "By scortatory love is not meant fornicatory love, "which precedes marriage, nor which is consequent to marriage after "the death of a conjugal partner; neither is concubinage meant, which "is engaged in from causes legitimate, just, and conscientious; neither "are mild kinds of adultery meant, nor the grievous kinds, whereof man "actually repents, for the latter become not opposite; and the former "are not opposite to conjugal love. That they are not opposite, will "be seen in the following pages, where each is treated of. But by scortatory love opposite to conjugal love is here meant the love of adultery, whilst it is such as not to be reputed as sin, nor as evil and dishonourable, contrary to reason, but as allowable with reason. This "scortatory love not only makes conjugal love the same with itself, but "also overthrows, destroys, and at length nauseates it. The opposition "of this love against conjugal love is the subject treated of in this "chapter. That no other love is treated of [as being in such opposition], may be evident from what follows concerning fornication, concubinage, and the various kinds of adultery." But in order that this opposition may be made manifest to the rational sight, it may be expedient to demonstrate it in the following series: 1. *That it is not known*

what is the quality of scortatory love, unless it be known what is the quality of conjugal love. II. That scortatory love is opposite to conjugal love. III. That scortatory love is opposite to conjugal love, as the natural man viewed in himself is opposite to the spiritual man. IV. That scortatory love is opposite to conjugal love, as the connubial connection (connubium) of what is evil and false is opposite to the marriage of good and truth. V. That hence scortatory love is opposite to conjugal love, as hell is opposite to heaven. VI. That the unclean [principle] of hell is from scortatory love, and that the clean [principle] of heaven is from conjugal love. VII. In like manner the unclean [principle] in the church, and the clean [principle] therein. VIII. That scortatory love more and more makes man not a man (homo), and not a man (vir), and that conjugal love makes man more and more man (homo), and man (vir). IX. That there is a sphere of scortatory love, and a sphere of conjugal love. X. That the sphere of scortatory love ascends out of hell, and that the sphere of conjugal love descends from heaven. XI. That those two spheres mutually meet each other in each world, but that they do not conjoin themselves. XII. That between those two spheres there is an equilibrium, and that man is in it. XIII. That man is able to convert himself to whichever he pleases, but that so far as he converts himself to the one, so far he averts himself from the other. XIV. That each sphere brings with it delights. XV. That the delights of scortatory love commence from the flesh, and that they are of the flesh even in the spirit; but that the delights of conjugal love commence in the spirit, and that they are of the spirit even in the flesh. XVI. That the delights of scortatory love are pleasures of insanity, but that the delights of conjugal love are delights of wisdom. We proceed to an explication of each article.

424. I. THAT IT IS NOT KNOWN WHAT IS THE QUALITY OF SCORTATORY LOVE, UNLESS IT BE KNOWN WHAT IS THE QUALITY OF CONJUGIAL LOVE. By scortatory love is meant the love of adultery, which destroys conjugal love, as above, n. 423. That it is not known what is the quality of scortatory love, unless it be known what is the quality of conjugal love, needs no demonstration, but only illustration by similitudes. As for example; who can know what is evil and false, unless he knows what is good and true? And who knows what is unchaste, dishonourable, unbecoming, and unbeautiful, unless he knows what is chaste, honourable, becoming, and beautiful? And who can discern the various kinds of insanity, but he who is wise, or who knows what wisdom is? Also, who can rightly perceive unharmonious and grating sounds, but he who

is well versed in the doctrine and study of harmonious numbers? In like manner, who can clearly discern what is the quality of adultery, unless he hath first clearly discerned what is the quality of marriage? And who can make a just estimate of the filthiness of the pleasures of scortatory love, but he who hath first made a just estimate of the cleanness of conjugal love? Forasmuch now as I have completed the treatise on the delights of wisdom concerning conjugal love, by virtue of intelligence thence acquired, I am enabled to describe the pleasures respecting scortatory love.

425. II. THAT SCORTATORY LOVE IS OPPOSITE TO CONJUGIAL LOVE. There is no: any thing given in the universe, which hath not it's opposite, and opposites are not relatives in regard to each other, but are contraries. The relation of relatives is what subsists between the greatest and the least of the same thing, whereas contraries arise from an opposite principle in contrariety thereto, and these latter are relatives in regard to each other, in like manner as the former are in their regard one to another, wherefore also the relations themselves are opposites. That all and singular things have their opposites, is evident from light, heat, times of the world, affections, perceptions, sensations, and from several other things. The opposite of light is darkness; the opposite of heat is cold; the opposites of the times of the world are day and night, summer and winter; the opposites of affections are joys and mournings, also gladnesses and sadnesses; the opposites of perceptions are goods and evils, also truths and falses; and the opposites of sensations are things delightful and things undelightful. Hence in all evidence it may be concluded, that conjugal love hath it's opposite: that this opposite is adultery, every one may see, if he be so disposed, from all the dictates of sound reason: tell, if you can, what else is it's opposite. It is an additional evidence in favour of this position, that inasmuch as sound reason was enabled to see the truth of it by her own light, therefore she hath enacted laws, which are called laws of civil justice, in favour of marriages, and against adulteries. That the truth of this position may appear yet more manifest, it is allowed to relate what I have very often seen in the spiritual world: when they, who in the natural world have been adulterers from confirmed principle, perceive a sphere of conjugal love flowing down from heaven, they instantly either flee away into caverns and hide themselves, or, if they persist obstinately in contrariety to it, they wax angry with rage, and become like furies. The reason why they are so affected in such case is, because all things of the affec-

tions, whether delightful or undelightful, are perceived in that world, and on some occasions as clearly as an odour is perceived by the sense of smelling, for the inhabitants of that world have not a material body which absorbs such things. The reason why the opposition of scortatory love and of conjugal love is unknown to many in the world, is owing to the delights of the flesh, which apparently emulate the delights of conjugal love in the extreme [parts or principles], and they who are in delights only, do not know any thing respecting that opposition ; and I can venture to say, that should you assert, that every thing hath it's opposite, and should conclude that conjugal love also hath it's opposite, adulterers will reply, that that love hath not an opposite, because scortatory love in no sense discriminates itself from it : from which circumstance it is further manifest, that he who doth not know what is the quality of conjugal love, doth not know what is the quality of scortatory love ; and moreover, that from scortatory love it is not known what is the quality of conjugal love, but from conjugal love it is known what is the quality of scortatory love. No one knows good from evil, but evil from good ; for evil is in darkness, but good is in light.

426. III. THAT SCORTATORY LOVE IS OPPOSITE TO CONJUGIAL LOVE, AS THE NATURAL MAN VIEWED IN HIMSELF IS OPPOSITE TO THE SPIRITUAL MAN. That the natural man and the spiritual are opposite to each other, so that the one doth not will what the other willeth, yea, that they are at strife together, is a thing known in the church, but still it hath not heretofore been explained. It shall be shewn therefore what is the ground of discrimination between the spiritual man and the natural, and what excites the latter against the former. The natural man is that into which every one is first introduced as he grows up, which is effected by sciences and knowledges, and by rational principles of the understanding ; but the spiritual man is that into which he is introduced by the love of doing uses, which love is also called charity ; wherefore so far as any one is in charity, so far he is spiritual, but so far as he is not in charity, so far he is natural, even supposing him to be ever so quick-sighted in genius, and wise in judgment. That this latter man, which is called the natural man, separate from the spiritual, notwithstanding all his elevation into the light of reason, still gives himself without restraint to the government of his lusts, and operates therein, is manifest from his genius alone, in that he is void of charity, and whosoever is void of charity, is loose to all the lasciviousness of scortatory love ; wherefore, when he is told, that this libidinous love is opposite to chaste conjugal

conjugal love, and is asked to consult his rational lumen (*lumen suum rationale*), (*rrr*) he still doth not consult it except in conjunction with the delight of evil implanted from nativity in the natural man, in consequence whereof he concludes, that his reason doth not see any thing contrary to the sweet sensitive allurements of the body; and when he hath confirmed himself in those allurements, his reason is in amazement at all those sweets which are predicated of conjugal love; yea, as was said above, he fights against them, and conquers, and like a conqueror after the enemy's overthrow, he destroys the camp of conjugal love appertaining to himself, from it's outermost to it's innermost [parts or principles]. These things are done by the natural man from the impulse of his scortatory love. We mention these circumstances, in order that it may be known what is the true cause and ground of the opposition of those two loves; for, as hath been abundantly shewn above, conjugal love viewed in itself is spiritual love, and scortatory love viewed in itself is natural love.

427. IV. THAT SCORTATORY LOVE IS OPPOSITE TO CONJUGIAL LOVE, AS THE CONNUBIAL CONNECTION (*connubium*), OF WHAT IS EVIL AND FALSE IS OPPOSITE TO THE MARRIAGE OF GOOD AND TRUTH. That the origin of conjugal love is from the marriage of good and truth, was demonstrated above in it's proper chapter, from n. 83 to 102; hence it follows, that the origin of scortatory love is from the connubial connection of what is evil and false, and that hence they are opposite loves, as evil is opposite to good, and the false of evil to the truth of good; they are the delights of each love which are thus opposite, for love without it's delights is not any thing. That these delights are thus opposite to each other, doth not at all appear: the reason why it doth not appear is, because the delight of the love of evil in externals assumes a semblance of the delight of the love of good; but in internals the delight of the love of evil consists of mere concupiscences of evil, evil itself being the conglobated mass [or glome] of those concupiscences; whereas the delight of the love of good consists of innumerable affections of good, good itself being the co-united bundle of those affections; this bundle and that glome are felt by man only as one delight, and whereas the delight of evil in externals assumes a semblance of the delight of good, as was said, therefore also the delight of adultery assumes a semblance as if it was the delight of marriage; but after death, when every one lays aside externals, and the internals are laid bare, then it is manifested to the sense, that the evil of adultery is glome of the concupiscences of evil, and that the good of marriage is
but

bundle of the affections of good ; thus that they are altogether opposite to each other.

428. As to what regards the connubial connection of what is evil and false, it is to be noted, that evil loves the false, and wills that it may be one with itself, and they also conjoin themselves ; in like manner as good loves truth, and wills that it may be one with itself, and they also conjoin themselves : from which consideration it is evident, that as the spiritual origin of marriage is the marriage of good and truth, so the spiritual origin of adultery is the connubial connection of what is evil and false ; hence it is, that this connubial connection is meant by adulteries, whoredoms, and fornications, in the spiritual sense of the Word, see the APOCALYPSE REVEALED, n. 134. It is from this principle, that he who is in evil, and connects himself connubially with what is false, and he who is in what is false and draws evil into a partnership of his connubial chamber, from the joint covenant confirms adultery, and commits it so far as he dares and hath opportunity ; he confirms it from evil by what is false, and he commits it from what is false by evil ; and also on the other hand, that he who is in good, and marries truth, or he who is in truth and brings good into partnership of the marriage-chamber with himself, confirms himself against adultery, and in favour of marriage, and embraces blessed conjugal life.

429. V. THAT HENCE SCORTATORY LOVE IS OPPOSITE TO CONJUGIAL LOVE, AS HELL IS OPPOSITE TO HEAVEN. All who are in hell are in the connubial connection of what is evil and false, and all who are in heaven are in the marriage of good and truth ; and whereas the connubial connection of what is evil and false is also adultery, as was just now shewn above, n. 427, 428, hell is also that connubial connection ; hence it is, that all who are in hell, are in the lust, lasciviousness, and immodesty of scortatory love, and shun and dread the chaste and modest principles of conjugal love, see above, n. 428. From these considerations it may be seen, that those two loves, scortatory and conjugal, are opposite to each other, as hell is to heaven, and heaven to hell.

430. VI. THAT THE UNCLEAN [PRINCIPLE] OF HELL IS FROM SCORTATORY LOVE, AND THAT THE CLEAN [PRINCIPLE] OF HEAVEN IS FROM CONJUGIAL LOVE. All hell overflows with uncleannesses, and the universal origin of them is immodest and obscene scortatory love, the delights of that love being changed into such uncleannesses. Who can believe, that every delight of love, in the spiritual world, is presented to the sight under various appearances, to the sense under various odours, and to the view

view under various forms of beasts and birds? The appearances, under which in hell the lascivious delights of scortatory love are presented to the sight, are dunghills and mire; the odours, by which they are presented to the sense, are stinks and stench; and the forms of beasts and birds, under which they are presented to the view, are hogs, serpents, and the birds called ochim and tziim. The case is reversed in regard to the chaste delights of conjugal love in heaven. The appearances, under which those delights are presented to the sight, are gardens and flowery fields; the odours, whereby they are presented to the sense, are the perfumes arising from fruits, and fragrances from flowers; and the forms of animals, under which they are presented to the view, are lambs, kids, turtle-doves, and birds of paradise. The ground and reason why the delights of loves are changed into such and similar things is, because all things which exist in the spiritual world are correspondences; into these correspondences the internal things of the minds of the inhabitants are changed, whilst they pass away and become external before the senses. But it is to be noted, that there are innumerable varieties of uncleannesses, into which the lasciviousnesses of whoredoms are changed, whilst they pass off into their correspondences; and the varieties are according to the genera and species of those lasciviousnesses, which may be seen in the following pages, where adulteries and their degrees are treated of; such uncleannesses however do not proceed from the delights of the love of those who have repented, because they have been washed from them during their abode in the world.

431. VII. IN LIKE MANNER THE UNCLEAN [PRINCIPLE] IN THE CHURCH, AND THE CLEAN [PRINCIPLE] THEREIN. The reason is, because the church is the Lord's kingdom in the earths corresponding to his kingdom in the heavens; and also the Lord conjoins them together, that they may make one; for he distinguishes those who are in the earths, as he distinguishes heaven and hell, and he distinguishes according to loves; they, who are in the immodest and obscene delights of scortatory love, associate to themselves like [spirits] from hell; whereas they, who are in the modest and chaste delights of conjugal love, are associated by the Lord to like angels from heaven. These angels of their's, whilst in their attendance on man they stand near to adulterers, who are such from a confirmed and purposed principle, are made sensible of those direful stench mentioned above, n. 430, and recede a little. By reason of the correspondence of filthy loves with dunghills and bogs, it was commanded the sons of Israel, "that they should carry with them a nail, with

with which to cover their excrement, lest Jehovah God walking in the midst of their camp should see the nakedness of the thing, and should return," Deut. xxiii. 14, 15; this was commanded, because the camp of the sons of Israel represented the church, and those unclean things corresponded to the lascivious principles of whoredoms; and by Jehovah God walking in the midst of their camp was signified his presence with the angels; the reason why they were to cover was, because things covered and closed up denote all those places in hell, where troops of such [spirits] have their abodes, on which account also it is said, lest he see the nakedness of the thing. That all places in hell are closed up, it hath been given me to see, and also that when they were opened, as was the case when a new dæmon entered, such a horrid stench thence exhaled, that it infested my belly with it's noisomeness; and what is wonderful, those stenches are to the inhabitants as delightful as dunghills are to swine. From these considerations it is evident, how it is to be understood, that the unclean [principle] in the church is from scortatory love, and that the clean [principle] is from conjugal love.

432. VIII. THAT SCORTATORY LOVE MORE AND MORE MAKES MAN (*homo*) NOT A MAN (*homo*), AND MAN (*vir*) NOT A MAN (*vir*); AND THAT CONJUGIAL LOVE MAKES MAN (*homo*) MORE AND MORE A MAN (*homo*), AND A MAN (*vir*). That conjugal love makes man (*homo*), is illustrated and confirmed by all and singular the things, which, in the first part of this work concerning love and the delights of it's wisdom, were demonstrated in light to the view of reason, as, 1. That he who is principled in love truly conjugal, becomes more and more spiritual, and in proportion as any one is more spiritual, in the same proportion he is more a man (*homo*). 2. That he becomes more and more wise, and the wiser any one is, so much the more is he a man (*homo*). 3. That the interiors of the mind are more and more opened with such an one, inasmuch that he sees or intuitively acknowledges the Lord, and by how much the more any one is in that sight or in that acknowledgment, by so much the more is he a man. 4. That he becomes more and more moral and civil, (333) inasmuch as a spiritual soul is in his morality and civility, and by how much the more any one is morally civil, by so much the more he is a man. 5. That also after death he becomes an angel of heaven, and an angel is in essence and form a man, and also the genuine human [principle] in his face shines forth from his discourse and his manners. From these considerations it is manifest, that conjugal love makes man (*homo*) more and more man (*homo*). That
the

the contrary is the case with adulterers, follows as a consequence evinced from the opposition of adultery and marriage, which hath been treated of and is still treating of in this chapter, as 1. That they are not spiritual, but in the highest degree natural; and the natural man separated from the spiritual man is a man only as to understanding, but not as to will; this latter he immerses in the body and in the concupiscencies of the flesh, and at those hours the understanding also accompanies it; that such an one is but half a man (*homo*), himself may see from the reason of his understanding, in case he elevates it. 2. That adulterers are not wise, except in their discourse, and also in their gestures, when they are in company with such as are in high station, or who are distinguished for their learning or for their morals, but that alone with themselves they are insane, setting at nought the divine and holy things of the church, and defiling the moral principles of life with immodest and unchaste principles, will be evinced in the chapter concerning adulteries. Who doth not see, that such gesticulators are men only as to external figure, and as to internal form not men? 3. That adulterers become more and more not men, hath been abundantly confirmed to me by what I have myself been eye-witness to respecting them in hell; for they are in hell demons, who, whilst seen in the light of heaven, appear to have faces full of pimples, their bodies bunched out, their speech rough (or rugged), and their gestures antic. "But it is to be noted, that such are adulterers from a purposed and confirmed principle; but not adulterers from a non-deliberate principle; for there are four kinds of adulterers, treated of in the chapter concerning adulteries, and the degrees thereof; adulterers from a purposed principle are they who are so from lust of the will; adulterers from a confirmed principle are they who are so from persuasion of the understanding; adulterers from a deliberate principle are they who are so from allurements of the senses; and adulterers from a non-deliberate principle are they who are not in the faculty, or not in the liberty, of consulting the understanding. The two former kinds of adulterers are they, who become more and more not men; whereas the two latter kinds become men, as they recede from those errors, and afterwards become wise."

433. That conjugal love makes man (*homo*) more a man (*vir*), is also illustrated by what was adduced in the preceding part concerning conjugal love and its delights, as 1. That the faculty and virtue, which is called virile, accompanies wisdom, as this latter is animated from the spiritual things of the church, and that hence it is in conjugal love; and that the;

wisdom of this love opens a vein from it's fountain in the soul, and thereby invigorates, and also blesses with lastingness the intellectual life, which is the very essential masculine life. 2. That hence it is, that the angels of heaven are in this lastingness to eternity, according to their own declarations in the MEMORABLE RELATION, n. 355, 356. That the most ancient people, in the golden and silver ages, were in lasting efficacy, because they loved the caresses of their wives, and felt horror at the caresses of harlots, I have heard from their own mouths; see the MEMORABLE RELATIONS, n. 75, 76. That that spiritual sufficiency is also in the natural principle, and will not be wanting to those at this day, who come to the Lord, and abominate adulteries as infernal, hath been told me from heaven. But the contrary befalls adulterers from a purposed principle, and adulterers from a confirmed principle, who are treated of above, n. 432. That the faculty and virtue, which is called virile, is with such devigorated even to become none, and that after this there commences cold towards the sex, and that cold is succeeded by a kind of fastidiousness tending to loathing, is a thing known, although little published. That this is the case with such adulterers in hell, I have heard at a distance from the fires, who are obsolete venereal lusts, and also from the harlots there. From these considerations it follows, that scortatory love makes man (*bomo*) more and more not a man (*bomo*) and not a man (*vir*), and that conjugal love makes man more and more a man (*bomo*) and a man (*vir*).

434. IX. THAT THERE IS A SPHERE OF SCORTATORY LOVE, AND A SPHERE OF CONJUGIAL LOVE. What is meant by spheres, and that they are manifold, and that those which are of love and wisdom, proceed from the Lord, and through the angelic heavens descend into the world, and pervade it even to it's ultimates, was shewn above, n. 222 to 226, and n. 386 to 397. That there is not any thing given in the universe which hath not it's opposite, may be seen above, n. 425; hence it follows, that whereas there is given a sphere of conjugal love, there is also given a sphere opposite to it, which is called a sphere of scortatory love; for those spheres are opposite to each other, as the love of adultery is opposite to the love of marriage; this opposition hath been treated of in the preceding parts of this chapter.

435. X. THAT THE SPHERE OF SCORTATORY LOVE ASCENDS OUT OF HELL, AND THAT THE SPHERE OF CONJUGIAL LOVE DESCENDS FROM HEAVEN. That the sphere of conjugal love descends from heaven, was shewn in the places just now cited above, n. 434; but the ground and reason why the sphere

sphere of scortatory love ascends out of hell, is, because this love is from thence, see n. 429. That sphere ascends thence from the unclean things into which the delights of adultery are changed with those, who are of each sex there, concerning which delights see above, n. 430, 431.

436. XI. THAT THOSE TWO SPHERES MEET EACH OTHER IN EACH WORLD, BUT DO NOT CONJOIN THEMSELVES. By each world is meant the spiritual world and the natural world; in the spiritual world those spheres meet each other in the world of spirits, (*itt*) because this is the middle (world) between heaven and hell; but in the natural world they meet each other in the rational plane appertaining to man, which also is the middle (plane) between heaven and hell; for the marriage of good and truth flows into it from above, and the marriage of evil and the false flows into it from beneath; this latter marriage flows in through the world, but the former through heaven. Hence it is, that the human rational [principle] can turn itself to each side as it pleases, and receive influx; if it turns to good, it receives it from above, and in this case man's rational [principle] is formed more and more to the reception of heaven; but if it turns itself to evil, it receives that influx from beneath, and in this case man's rational [principle] is formed more and more to the reception of hell. The reason why those two spheres do not conjoin is, because they are opposites, and an opposite acts upon an opposite no otherwise than as enemies, one of which, burning with deadly hatred, assaults the other from a principle of fury, whilst the other is in no hatred, but only in the zeal of defending itself. From these considerations it is evident, that those two spheres only meet each other, but do not conjoin. The middle interstice, which they make, is on one part from evil not of the false and from the false not of evil, and on the other part from good not of truth and from truth not of good, (*uuu*) which two principles indeed may touch each other, but still not conjoin.

437. XII. THAT BETWEEN THOSE TWO SPHERES THERE IS AN EQUILIBRIUM, AND THAT MAN IS IN IT. The equilibrium between them is a spiritual equilibrium, because it is between good and evil; from this equilibrium man hath freewill; in this and by this man thinks and wills, and hence speaks and acts as from himself; his rational [principle] is in the option and election whether it wills to receive good, or wills to receive evil, consequently whether it wills rationally from a free principle to dispose itself to conjugal love, or wills rationally from a free principle to dispose itself to scortatory love; if to the latter, it turns the

hinder part of the head and the back to the Lord; if to the former, it turns the fore part of the head and the breast to the Lord; if to the Lord, it's rationality and liberty is led of him; but if backwards from the Lord, it's rationality and liberty is led of hell.

438. XIII. THAT MAN IS ABLE TO CONVERT HIMSELF TO WHICHSOEVER SPHERE HE PLEASES; BUT THAT SO FAR AS HE CONVERTS HIMSELF TO THE ONE, SO FAR HE AVERTS HIMSELF FROM THE OTHER. Man was created, that he may act what he acts, from a free principle according to reason, and altogether as from himself; without these two (properties or faculties) he would not be man, but beast; for he would not receive any thing influent from heaven to himself, and appropriate it to himself as his own, and consequently it would not be possible for any thing of eternal life to be inscribed on him; for this must be inscribed on him as his, in order that it may be his own; and whereas there is not given any free principle to one part, unless there be also a like free principle to the other, as it would be impossible to weigh a thing, unless the scales from an equilibrium were capable of preponderating on each side, so unless man had liberty from reason to accede also to evil, thus to turn from the right to the left, and from the left to the right, in like manner to the infernal sphere, which is the sphere of adultery, as to the celestial sphere, which is the sphere of marriage, [it would be impossible for him to receive any thing influent from heaven, and to appropriate it to himself]. (*www*)

439. XIV. THAT EACH SPHERE BRINGS WITH IT DELIGHTS; that is, that both the sphere of scortatory love which ascends out of hell, and the sphere of conjugal love which descends from heaven, affects the recipient man (*homo*) with delights; the reason is, because the ultimate plane, in which the delights of each love terminate, and where they fill and complete themselves, and which presents (or exhibits) them in their own proper sensory, is the same. Hence it is, that scortatory caresses and conjugal caresses in the extreme [parts or principles] are perceived similar, although they are altogether dissimilar in internal [parts or principles]; that hence they are also dissimilar in the extreme [parts or principles], is a point not decided from any sense of discrimination; for dissimilarities are not made sensible, from their discriminations in the extreme [parts or principles], to any others but those who are principled in love truly conjugal; for evil is known from good, but not good from evil, as neither is a sweet odour discerned by the nose when a disagreeable odour is inherent in it. I have heard from the angels, that they discern

discern in the extreme [parts or principles] what is lascivious from what is not lascivious, as any one discerns the fire of a dunghill or of burnt horn by virtue of it's bad smell, from the fire of spices or of burnt cinnamon by virtue of it's sweet smell; and that this arises from the discrimination of internal delights, which enter into the external and compose them.

440. XV. THAT THE DELIGHTS OF SCORTATORY LOVE COMMENCE FROM THE FLESH, AND THAT THEY ARE OF THE FLESH EVEN IN THE SPIRIT; BUT THAT THE DELIGHTS OF CONJUGIAL LOVE COMMENCE IN THE SPIRIT, AND THAT THEY ARE OF THE SPIRIT EVEN IN THE FLESH. The reason why the delights of scortatory love commence from the flesh, is, because the stimulant heats of the flesh are their beginnings. The reason why they infect the spirit, and why they are of the flesh even in the spirit, is, because the spirit, and not the flesh, is sensible of those things which happen in the flesh; the case is the same with this sense as with the rest, as that the eye doth not see and discern various particulars in objects, but they are seen and discerned by the spirit; neither doth the ear hear and discern the harmonies of tunes in singing, and the concordances of the articulation of sounds in discourse, but they are heard and discerned by the spirit; moreover, the spirit is sensible of every thing according to it's elevation in wisdom; the spirit, which is not elevated above the sensual things of the body, and thereby adheres to them, is not sensible of any other delights than what flow in from the flesh and from the world through the senses of the body; these delights it seizes upon, is delighted with, and makes it's own. Now, whereas the beginnings of scortatory love are only the stimulant fires and itchings of the flesh, it is evident, that these things in the spirit are filthy allurements, which, as they ascend and descend, and reciprocate, so they excite and inflame. In general, the cupidities of the flesh are nothing else than conglomerated concupiscencies of what is evil and false; hence comes this truth in the church, that the flesh lusts against the spirit, that is, against the spiritual man; wherefore it follows, that the delights of the flesh, as to the delights of scortatory love, are nothing else but effervescencies of lusts, which in the spirit become the bubblings-up of immodesty.

441. But the delights of conjugal love have nothing common with the sœculent delights of scortatory love; these latter indeed are in the spirit of every man (*homo*), but they are separated and removed, as the spirit of man is elevated above the sensual things of the body, and from it's elevation sees their appearances and fallacies beneath; in this case it perceives

perceives fleshly delights first as appearing and fallacious delights, and afterwards as libidinous and lascivious which ought to be shunned, and successively as damnable and hurtful to the soul, and at length it hath a sense of them as being undelightful, disagreeable, and nauseous; and in the degree that it thus perceives and is sensible of these delights, in the same degree also it perceives the delights of conjugal love as innocent and chaste, and at length as delicious and blessed. The reason why the delights of conjugal love become also [delights] of the spirit in the flesh, is, because after that the delights of scortatory love are removed, as was just now said above, the spirit being loosed from them enters chaste into the body, and fills the breasts with the delights of it's blessedness, and from the breasts [fills] also the ultimates of that love in the body, in consequence whereof the spirit with these [ultimates], and these [ultimates] with the spirit, afterwards act in full communion.

442. XVI. THAT THE DELIGHTS OF SCORTATORY LOVE ARE PLEASURES OF INSANITY, BUT THAT THE DELIGHTS OF CONJUGIAL LOVE ARE DELIGHTS OF WISDOM. The reason why the delights of scortatory love are pleasures of insanity is, because no others than natural men are in that love, and the natural man is insane in spiritual things, for he is contrary to them, and therefore he embraces only natural, sensual, and corporeal delights. It is said that [he embraces] natural, sensual, and corporeal delights, because the natural principle is distinguished into three degrees; in the supreme degree are those natural [men], who from rational sight see insanities, and are still carried away by the delights thereof, as boats by the stream of a river; in a lower degree are the natural [men], who only see and judge from the senses of the body, despising and rejecting, as of no account, the rational principles which are contrary to appearances and fallacies; in the lowest degree are the natural [men], who without judgment are carried away by the alluring stimulant heats of the body; these latter are they who are called natural-corporeal, the former are called natural-sensual, but the first natural. Scortatory love, it's insanities, and pleasures, are of similar degrees with these men.

443. The reason why the delights of conjugal love are delights of wisdom is, because no others than spiritual men are in that love, and the spiritual man is in wisdom; and hence he embraces no other delights than such as agree with spiritual wisdom. The respective qualities of the delights of scortatory love, and of conjugal love, may be elucidated by a comparison with houses; the delights of scortatory love (by comparison) with a house, whose walls glitter outwardly like sea-shells, or like

like specular stones (*lapides speculares*), called selenites, of a colour resembling gold; whereas in the apartments within the walls are all kinds of filth and nastiness. But the delights of conjugal love may be likened to a house, the walls of which are refulgent as with sterling gold, and the apartments within are resplendent as with cabinets full of divers precious stones.

* * * * *

444. To the above I shall adjoin the following MEMORABLE RELATION. After that I had concluded the meditations on conjugal love, and had begun the meditations on scortatory love, on a sudden two angels presented themselves, and said, We have perceived and understood what thou didst heretofore meditate, but the things which thou now meditatest, pass away, and we do not perceive them; lay aside these things, because they are of nought. But I replied, This love, on which I am now meditating, is not of nought, because it is given. But they said, How can any love be given, which is not from creation? Is not conjugal love from creation, and doth not this love exist between two who are capable of becoming one? How can a love be given which divides and separates? What youth can love any other virgin than her who loves him in return? Must not the love of the one know and acknowledge the love of the other, so that when they meet, they may of themselves conjoin themselves? Who can love what is not love? Is not conjugal love alone mutual and reciprocal? If it be not reciprocal, doth it not bound back, and become nothing? On hearing these things, I asked those two angels, from what society of heaven they were? And they said, We are from the heaven of innocence; we came infants into this heavenly world, and were educated under the Lord's auspices, and after that I became a youth, and my wife, who is here with me, became a marriageable damsel, we were betrothed and entered into contract, and were joined under the first favourable impressions; (xxx) and whereas we were not acquainted with any other love than what is truly nuptial and conjugal, therefore when thy ideas of thought were communicated to us concerning a strange (or alien) love, directly opposite to our love, we did not comprehend any thing, and for this reason we have descended with a view to ask thee, why thou meditatest on things imperceptible? Tell us therefore, how a love, which not only is not from creation, but is
also

also contrary to creation, could possibly have birth? We regard things opposite to creation as objects of no thing (*ut objecta nullius rei*). As they spake these words, I was glad in heart that it was given me to converse with angels of such innocence, that they were altogether ignorant of the nature and meaning of scortation; wherefore I was free to discourse with them, and I taught as follows: Do not ye know, that there is given both good and evil, and that good is from creation, but not evil, and full evil viewed in itself is not nothing, although it is nothing of good? From creation there is given good, and also good in the greatest degree and in the least degree, and when this least becomes nothing, there riseth up on the other side evil; wherefore there is not given relation nor progression of good to evil, but relation and progression of good to a greater and less good, and of evil to a greater and less evil, for in all and singular things they are opposites. And whereas good and evil are opposites, there is given an intermediate [principle], and therein equilibrium, in which evil acts against good; but inasmuch as it doth not prevail, it stops in a conatus; every man is educated in this equilibrium, which, because it is between good and evil, or, what is the same thing, between heaven and hell, is a spiritual equilibrium, which, with those who are in it, produces a free principle: by virtue of this equilibrium the Lord draws all to himself, and in case man follows from a free principle, leads him out of evil into good, and thereby into heaven. The case is the same with love, especially with conjugal love, and with scortatory love; the latter love is evil, but the former good; every man who hears the voice of the Lord, and follows from a free principle, is introduced by the Lord into conjugal love, and into all its delights and satisfactions; but he who doth not hear, and doth not follow, introduces himself into scortatory love, first into its delights, but afterwards into what is undelightful, and lastly into what is unsatisfactory. When I had thus spoken, those two angels asked, How could evil exist, when nothing but good had existed from creation? The existence of any thing implies that it must have an origin; good could not be the origin of evil, because evil is nothing of good, being privative and destructive of good; nevertheless, since it is given and is sensibly felt, it is not nothing, but is something; tell therefore whence this something existed after nothing. To this I replied, This arcanum cannot be opened, unless it be known that none is good but God alone, and that there is not any thing good, which in itself is good, but from God; wherefore he who looks to God, and is willing to be led of God, he is in good; but he who

averts

averts himself from God, and is willing to be led of himself, he is not in good, for the good which he doeth, is either for the sake of himself, or for the sake of the world; thus it is either meritorious, or pretended, or hypocritical: from which considerations it is evident, that man himself is the origin of evil, not that that origin was implanted in man by creation, but that he, by turning from God to himself, implanted it in himself: that origin of evil was not in Adam and his wife, but when the serpent said, In the day that ye shall eat of the tree of the science of good and evil, ye shall be as God, Gen. iii. 5, they on this occasion made in themselves the origin of evil, because they averted themselves from God, and turned to themselves, as to God. *To eat of that tree signified to believe that they knew good and evil, and were wise from themselves, and not from God.* But then the two angels asked, How could man avert himself from God, and turn to himself, when yet man can will, think, and thence do nothing but from God? Why did God permit this? I replied, Man was so created, that whatsoever he willeth, thinketh, and doeth, appears to him as in himself, and thereby from himself: man, without this appearance, would not be man, for he would be incapable of receiving, retaining, and as it were appropriating to himself any thing of good and truth, or of love and wisdom; whence it follows, that without such appearance, as a living appearance, man would not have conjunction with God, and consequently neither would he have eternal life. But if from this appearance he induces in himself a belief that he willeth, thinketh, and thence doeth good from himself, and not from the Lord, although in all appearance as from himself, he turneth good into evil with himself, and thereby maketh in himself the origin of evil. This was the sin of Adam. But I will open this matter with somewhat more clearness; the Lord looketh at every man in the fore-front of his head, and this aspect passeth into the hinder part of his head; beneath the fore-front is the cerebrum, and beneath the hinder part is the cerebellum; this latter was designed (set apart) for love and the goods thereof, and the former was designed (set apart) for wisdom and the truths thereof; wherefore he who looks with the face to the Lord, receives from him wisdom, and by wisdom love; but he who looks backward from the Lord, receives love and not wisdom, and love without wisdom is love from man and not from the Lord, and this love, inasmuch as it conjoineth itself with falses, doth not acknowledge God, but acknowledges itself for God, and confirms this tacitly by the faculty of understanding and of growing wise implanted in it from crea-

tion as from itself; wherefore this love is the origin of evil. That this is the case, will admit of ocular demonstration; I will call hither some wicked spirit who averts himself from God, and I will speak to him from behind, or into the hinder part of the head, and you will see that the things which are said are turned into contrary things. And I called such a spirit, and he presented himself, and I spake to him from behind, saying, Dost thou know any thing concerning hell, concerning damnation, and concerning torment in hell? And presently, when he was turned to me, I asked him, what he heard? He said, I heard, Dost thou know any thing concerning heaven, concerning salvation, and concerning happiness in heaven? And afterwards, when these latter words were spoken to him from behind, he said that he heard the former. It was next said to him from behind, Dost thou know that they, who are in hell, are insane from false principles? And being asked by me concerning these words, what he heard, he said, I heard, Dost thou know that they who are in heaven are wise from truths? and when these latter words were spoken to him from behind, he said that he heard, Dost thou know that they who are in hell are insane from false principles? and so in other instances; from which it evidently appears, that whilst the mind averts itself from the Lord, it turns itself to itself, and in such case perceives things contrary. This is the reason why, as ye know, in this spiritual world it is not allowed any one to stand behind another, and to speak to him, for thereby there is inspired into him a love, which his own proper intelligence favours and obeys for the sake of it's delight; but whereas it is from man, and not from God, it is a love of evil, or a love of the false. In addition to the above, I will relate to you another similar circumstance, viz. that on certain occasions I have heard goods and truths let down from heaven into hell, and that in hell they were progressively turned into their opposites, good into evil, and truth into the false; the cause of this is the same as above, viz. because all who are in hell avert themselves from the Lord. On hearing these things, those two angels gave thanks, and said, Inasmuch as thou now meditatest and writest concerning a love opposite to our conjugal love, and the opposite to that love makes our minds sad, we will depart; and when they said, Peace be to thee, I besought them not to make any mention of that love to their brethren and sisters in heaven, because it would hurt their innocence. That they, who die infants, grow up in heaven, and when they attain the stature which is common to youths of eighteen years old in the world, and to virgins of fifteen years, they cease to grow taller,

taller, and that then marriages are provided for them by the Lord; and further, that both before marriage and after it, they are altogether ignorant what scortation is, and that such a thing can exist, I can aver for certain.

Apology for the Author's Doctrine on PELLICACY and CONCUBINAGE.

[WE are well aware, that in the opinion of some readers, especially of such as have never been at the pains to discriminate in their minds the several kinds and degrees of evil, into greater and lesser, and to observe how in the order of the divine providence the lesser is occasionally permitted to prevent the greater, the author will be thought, in the following chapters, to allow an unjustifiable and dangerous liberty respecting what he calls *pellicacy* and *concubinage*. His own reasonings on the subject, were they well attended to, would doubtless be the best answer to the objection of such readers; but as it may happen that some will make the objection, who will not take the trouble, and perhaps not have the capacity, to examine thoroughly the reasonings which over-rule it, we wish to recommend to their notice the following observations, not as a *better* apology for the author's doctrine than what is to be found in his own words, but as a *shorter* one, and which may be *better accommodated* to ordinary apprehension.

The liberty objected to appears to us to be allowed only on the ground of expediency, as having a tendency to *prevent a greater evil*, and we conceive that on this ground it is defensible from the authority of divine revelation, which has at all times admitted an imperfect law in cases where one more perfect could not be tolerated, and suffered *small* evils to exist, where they might prove the means of preventing *great* ones. Thus the Lord declares to the Jews, "*Moses, because of the hardness of your hearts, suffered you to put away your wives, but from the beginning it was not so;*" from which passage it is plain, that an abatement was made from the purity of the divine law, in consideration of the state and circumstances of the people to whom it was addressed, and that on this account a circumstance *in itself evil* was permitted, which certainly would not have been permitted, except with a view of preventing some greater evil.

What the author therefore says on the subject of pellicacy and concubinage, is to be understood as applied solely to those, who, from particular circumstances of life or of constitution, are not in a state and capacity to fulfil the requirements of a more perfect law. The question of wisdom in all such cases will certainly be, What is the *least* and *safest* deviation from that more perfect law? And they who oppose our author's doctrine on this subject are bound to prove, not that pellicacy and concubinage are disorderly, (for this is admitted by the author himself,) but that they are not the *least* and *safest* deviations, in the above cases and circumstances, from the more perfect law of orderly conjugal life. It is well to be observed, that the author *nowhere expressly recommends or approves* pellicacy and concubinage, but on the contrary insists that just and legitimate marriage is at all times to be preferred, as being a more pure and perfect state, and that of consequence pellicacy and concubinage are comparatively impure and imperfect states. It is impossible therefore that his reasonings and conclusions on the subject can be attended with any hurtful consequences in regard to conjugal life, except with those who wilfully pervert his meaning, and mistake permission for recommendation. The wife in all ages have ever been careful to distinguish between allowance

allowance grounded in necessity, with a view to prevent mischief, and allowance grounded in indulgence, which must needs lead to mischief; and whilst they have condemned the latter as imprudent and dangerous, they have approved the former as prudent and salutary.

It is earnestly hoped, that the reader will give the subject all that attentive consideration which its importance merits, and that he will be led thereby to be alike cautious how he either allows himself in the *needless* indulgence of the above permitted evils, or judges another from that indulgence, where the prudence of justice and judgment may pronounce it *needful*. He will do well therefore to remember what the author so frequently and forcibly inculcates, that every deviation from true conjugal life must in the nature of it be *more or less dangerous*; nevertheless, that as one deviation may be less so than another, therefore under certain circumstances man may be allowed in that deviation, provided he examines well in himself the ends and motives which influence him therein, and takes heed never to lose sight of the superior purity, sanctity, and blessedness, of that conjugal life from which he deviates.]

Of FORNICATION.

444. **B**Y fornication is meant the lust of a grown up man or youth with a woman a harlot before marriage; but lust with a woman not a harlot, that is, with a virgin or with another's wife, is not fornication, but with a virgin it is the act of deflowering (*stuprum*), and with another's wife it is adultery. In what manner these two differ from fornication, cannot be seen by any rational [being or person], unless he takes a clear view of the love of the sex in its degrees and diversities, and of its chaste principles on one part, and of its unchaste principles on the other, arranging each part into genera and species, and thereby distinguishing them; without such view and arrangement, it is impossible there should exist in any one's idea a discrimination between the chaste principle [as to] more and less, and between the unchaste principle [as to] more and less, and without these distinctions all relation perishes, and therewith all perspicacity in matters of judgment, and the understanding is involved in such a shade, that it doth not know how to distinguish fornication from adultery, and still less the milder kinds of fornication from such as are more grievous, and in like manner of adultery; thus it mixes evils, and of divers makes one pottage (*pulmentum*), and of divers goods one paste. In order therefore that the love of the sex may be distinctly known as to that part, by which it inclines and makes progress to scortatory love opposite to conjugal love, it is expedient to examine its beginning, which is fornication, which shall

shall be done in the following series : I. *That fornication is of the love of the sex.* II. *That this love commences, when a youth begins to think and act from his own proper understanding, and his voice begins to be masculine.* III. *That fornication is of the natural man.* IV. *That fornication is lust, but not the lust of adultery.* V. *That the love of the sex, with some (men), cannot without hurt be totally checked from going forth into fornication.* VI. *That therefore in populous cities public stews are tolerated.* VII. *That the lust of fornicating is light, so far as it looks to conjugal love, and gives this love the preference.* VIII. *That the lust of fornicating is grievous, so far as it looks to adultery.* IX. *That the lust of fornicating is more grievous, as it verges to the desire of varieties, and to the desire of defloration.* X. *That the sphere of the lust of fornicating, such as it is in the beginning, is a middle sphere between the sphere of scortatory love and the sphere of conjugal love, and makes an equilibrium.* XI. *That care is to be taken, lest conjugal love should be destroyed by inordinate and immoderate fornications.* XII. *Inasmuch as the conjugal [principle and tie] of one man with one wife is the storehouse (clenodium) of human life, and the reconditory of christian religion.* XIII. *That this conjugal [principle] with those, who for various reasons cannot as yet enter into marriage, and by reason of their wantonness cannot restrain their lusts, may be preserved, if the vague love of the sex be confined to one mistress (pellex).* XIV. *That pellicacy is preferable to vague amours, if so be only one mistress is kept, and she be not a virgin, nor a married woman, and the pellicacy be kept separate from conjugal love.* We proceed to an explication of each article.

445. I. THAT FORNICATION IS OF THE LOVE OF THE SEX. It is said that fornication is of the love of the sex, because fornication is not the love of the sex, but is derived from it; the love of the sex is as a fountain, from which both conjugal love and scortatory love may be derived, and they may be derived by fornication, and they may be derived without fornication; for the love of the sex is in every man (*homo*), and either puts itself forth, or doth not put itself forth; if it puts itself forth before marriage with a harlot, it is called fornication; if not until with a wife, it is called marriage; if after marriage with another woman, it is called adultery; wherefore, as was said, the love of the sex is as a fountain, from which may flow both chaste love and unchaste love; but with what caution and prudence chaste conjugal love can proceed by fornication, yet from what imprudence unchaste or scortatory love can proceed thereby, will be opened in what follows. Who can make this conclusion,

clusion, that he who hath fornicated cannot be more chaste in marriage?

446. II. THAT THE LOVE OF THE SEX, FROM WHICH FORNICATION IS DERIVED, COMMENCES, WHEN A YOUTH BEGINS TO THINK AND ACT FROM HIS OWN PROPER UNDERSTANDING, AND HIS VOICE BEGINS TO BECOME MASCULINE. This article is adduced to the intent, that the birth of the love of the sex and thence of fornication may be known, as taking place when the understanding begins of itself to become rational, or from it's own proper reason to discern and provide such things as are of emolument and use, whereunto in such case what hath been implanted in the memory from parents and masters serves as a plane. At that time a change takes place in the mind; it before thought only from things introduced into the memory, by meditating upon and obeying them; it afterwards thinks from reason exercised upon them, and in this case, under the guidance of the love, it arranges into a new order the things seated in the memory, and in agreement with that order it disposes it's own proper life, and successively thinks more and more according to it's own reason, and wills from it's own free principle. That the love of the sex follows the commencement of man's own proper understanding, and advances according to it's vigour, is a known thing; which is a proof that that love ascends as the understanding ascends, and that it descends as the understanding descends; by ascending is meant into wisdom, and by descending is meant into insanity; and wisdom consists in restraining the love of the sex, and insanity consists in allowing it a wide range; if a range be allowed into fornication, which is the beginning of it's activity, it ought to be moderated from principles of honourableness and morality implanted in the memory and thence in the reason, and afterwards to be implanted in the reason and thence in the memory. The reason why the voice also begins to be masculine, together with the commencement of man's own proper understanding, is, because the understanding thinks, and by thought speaks; which is a proof that the understanding constitutes the man (*vir*), and also his male principle; consequently, that as his understanding is elevated, so he becomes a man-man (*homo vir*), and also a male man (*masculus vir*), see above, n. 433, 434.

447. III. THAT FORNICATION IS OF THE NATURAL MAN, in like manner as the love of the sex, which, if it becomes active before marriage, is called fornication. Every man (*homo*) is born corporeal, becomes sensual, afterwards natural, and successively rational, and if in this case he doth

doth not stop in his progress, he becomes spiritual; the reason why he thus advances step by step, is, in order that planes may be formed, on which superior principles may rest and find support, as a palace on it's foundations; the ultimate plane, with those that are formed upon it, may be likened also to ground, in which, when prepared, noble seeds are sown. As to what specifically regards the love of the sex, it also is first corporeal, for it commences from the flesh, next it becomes sensual, for the five senses receive delectation from it's common (or general) principle, afterwards it becomes natural, similar to the same love as prevailing with other animals, because it is a vague love of the sex; but whereas man was born to become spiritual, it becomes afterwards natural-rational, and from natural-rational spiritual, and lastly spiritual-natural, and in this case that love made spiritual flows into and acts upon rational love, and through this flows into and acts upon sensual love, and through this lastly flows into and acts upon that love in the body and the flesh; and inasmuch as this is it's last plane, it acts upon it spiritually, and at the same time rationally and sensually; and it flows in and acts thus successively whilst man is in the meditation of it, but simultaneously whilst he is in it's ultimate. The reason why fornication is of the natural man, is, because it proceeds proximately from the natural love of the sex; and it may become natural-rational, but not spiritual, because the love of the sex cannot become spiritual, until it becomes conjugal; and the love of the sex from natural becomes spiritual, whilst man recedes from vague lust, and addicts himself to one of the sex, to whose soul he unites his own soul.

448. IV. THAT FORNICATION IS LUST, BUT NOT THE LUST OF ADULTERY. The reasons why fornication is lust are, 1. Because it proceeds from the natural man, and in every thing which proceeds from the natural man, there is concupiscence and lust, for the natural man is nothing else but an abode and receptacle of concupiscencies and lusts, inasmuch as all the criminal propensities inherited from the parents reside therein. 2. Because the fornicator has a vague and promiscuous regard to the sex, and doth not as yet confine his attention to one of the sex, and so long as he is in this state, he is prompted by lust to act what he acts; but in proportion as he confines his attention to one of the sex, and loves to conjoin his life with her life, concupiscence becomes a chaste affection, and lust becomes human love.

449. That the lust of fornication is not the lust of adultery, every one sees clearly from common perception. What law and what judge im-

putes

putes a like criminality to the fornicator as to the adulterer? The reason why this is seen from common perception is, because fornication is not opposite to conjugal love, as adultery is. In fornication conjugal love may lie stored up within, as what is spiritual may lie stored up in what is natural; yea, what is spiritual is also actually unfolded (or disengaged) from what is natural, and when the spiritual principle is unfolded (or disengaged), then the natural encompasses it about, as bark it's wood, and as a scabbard it's sword, and also serves the spiritual principle as a defence against violences. From these considerations it is evident, that natural love, which is love to the sex, precedes spiritual love, which is love to one of the sex; but if fornication comes into effect from the natural love of the sex, it may also be wiped away, if so be conjugal love be regarded, wished for, and sought, as a principal good. It is altogether otherwise with the libidinous and obscene love of adultery, which was shewn to be opposite to conjugal love, and destructive thereof, in the foregoing chapter concerning the opposition of scortatory love and of conjugal love; wherefore if the adulterer from a purposed principle, or the adulterer from a confirmed principle, for various reasons enters into conjugal engagement, the above case is inverted, inasmuch as a natural principle lies concealed within with it's lascivious and obscene things, and a spiritual appearance covers it from without. From these considerations reason may see, that the lust of limited fornication is, in respect to the lust of adultery, as the first warmth is to the cold of mid-winter in northern countries.

450. V. THAT THE LOVE OF THE SEX, WITH SOME (MEN), CANNOT WITHOUT HURT BE TOTALLY CHECKED FROM GOING FORTH INTO FORNICATION. It is needless to recount the mischiefs which may be caused and produced by too great a check of the love of the sex, with such persons as labour under a super-abundant venereal heat; from this source are to be traced the origins of certain bodily diseases, and of distempers of the mind, not to mention unknown evils, which ought not to be named; it is otherwise with those, whose love of the sex is so scanty, that they can resist the sallies of it's lust; in like manner with those, who have the freedom to introduce themselves into a legitimate partnership of the bed, whilst they are young, without doing injury to their worldly fortunes, thus under the first favourable impressions. Inasmuch as this is the case in heaven with infants, when they have grown up to conjugal age, therefore it is not known there what fornication is; but in the earths the case is different, where matrimonial engagements cannot

not be contracted till the season of youth is past, and where, during that season, the generality live within forms of government, where a length of time is required to serve offices, and to acquire the property necessary to support a house and family, and then first a worthy wife is to be courted.

451. VI. THAT THEREFORE IN POPULOUS CITIES PUBLIC STEWS ARE TOLERATED. This is adduced as a confirmation of the preceding article. That they are tolerated by kings, magistrates, and thence by judges, inquisitors, and by the people, at London, Amsterdam, Paris, Vienna, Venice, Naples, and even at Rome, besides many other places, is a known thing; amongst the reasons of this toleration are those also above-mentioned.

452. VII. THAT FORNICATION IS LIGHT, SO FAR AS IT LOOKS TO CONJUGIAL LOVE, AND GIVES THIS LOVE THE PREFERENCE. There are degrees of the qualities of evil, as there are degrees of the qualities of good; wherefore every evil is lighter and heavier, as every good is better and more excellent. The case is the same with fornication, which, as being a lust, and a lust of the natural man not yet purified, is an evil; but inasmuch as every man (*homo*) is capable of being purified, therefore so far as it accedes to a purified state, so far that evil becomes a lighter evil, for so far it is wiped away; thus so far as fornication accedes to conjugal love, which is a purified state of the love of the sex, [so far it becomes a lighter evil]; that the evil of fornication is more grievous, so far as it accedes to the love of adultery, will be seen in the subsequent article. The reason why fornication is light, so far as it looks to conjugal love, is, because in such case it looks from the unchaste state wherein it is, to a chaste state; and so far as it gives a preference to this latter state, so far it is also in it as to understanding, and so far as it not only prefers it, but also pre-loves it, so far it is also in it as to will, thus as to the internal man; and in this case fornication, if the man nevertheless persists in it, is to him a necessity, the causes whereof he well examines in himself. There are two reasons which render fornication light with those, who prefer and pre-love the conjugal state; the first is, that conjugal life is their purpose, intention, or end; the other is, that they separate good from evil with themselves. In regard to the FIRST, that conjugal life is their purpose, intention, or end, it has the above effect, inasmuch as man is such a man as he is in his purpose, intention, or end, and is also such before the Lord and before the angels, yea he is likewise regarded as such by the wife in the world; for intention

is the soul of all actions, and causes blameableness and unblameableness in the world, and after death imputation. In regard to the OTHER reason, viz. that they who prefer conjugal love to the lust of fornication, separate evil from good, thus what is unchaste from what is chaste, it has the above effect, inasmuch as they who separate those two principles by perception and intention, before they are in good or the chaste principle, are also separated and purified from the evil of that lust, when they come into the conjugal state. That this is not the case with those, who in fornication look to adultery, will be seen in the article which now follows.

453. VIII. THAT THE LUST OF FORNICATING IS GRIEVOUS, SO FAR AS IT LOOKS TO ADULTERY. In the lust of fornication all they look to adultery, who do not believe adulteries to be sins, and who entertain like thoughts of marriages and of adulteries, only with the discrimination of what is allowed and what is disallowed; these also make one evil out of all evils, and mix them together, as dirt with eatable food in one dish, and as things vile and refuse with wine in one cup, and thus eat and drink; in this manner they act with the love of the sex, with fornication, with pellicacy, with adultery of a milder sort, of a grievous sort, and of a more grievous sort, yea with deflowering a virgin, or defloration; add to this, that they not only commix all those things, but also immix them in marriages, and defile these latter with a like notion; but where this is the case, that the latter things are not discriminated from the former, such persons, after their vague commerce with the sex, are overtaken by colds, by loathings, and by nauseousness, at first in regard to a married partner, next in regard to women in other characters, and lastly in regard to the sex. That with such persons there is not given a purpose, intention, or end, of what is good or chaste, that they may be exculpated; nor separation of evil from good, or of what is unchaste from what is chaste, that they may be purified, as in the case of those, who from fornication look to conjugal love, and give this latter the preference, (concerning whom see the foregoing article, n. 452,) is self-evident. The above observations it is allowed to confirm by this new [information] from heaven; I have met with several, who in the world had lived like others in externals, wearing rich apparel, feasting daintily, trading like others with money borrowed upon interest, frequenting stage exhibitions, conversing jocosely on love affairs as from a libidinous principle, besides other things of a like nature, and yet the angels charged those things upon some as evils of sin, and upon some as not

not evils, and declared the latter guiltless, but the former guilty; and being questioned why they did so, when yet the deeds were alike, they replied, that they regard all from purpose, intention, or end, and distinguish accordingly; and that on this account they excuse and condemn whom the end excuses and condemns, inasmuch as all in heaven are influenced by an end of good, and all in hell by an end of evil; and that this, and nothing else, is meant by the Lord's words, *Judge not that ye be not judged*, Matt. vii. 1.

454. IX. THAT THE LUST OF FORNICATING IS MORE GRIEVOUS AS IT VERGES TO THE DESIRE OF VARIETIES, AND TO THE DESIRE OF DEFLORATION. The reason is, because these two [desires] are accessories of adultery, and thus aggravations of it; for there are mild adulteries, grievous adulteries, and most grievous, and each kind is estimated according to its opposition to, and consequent destruction of conjugal love; that the desire of varieties and the desire of defloration, strengthened by being brought into act, depopulate conjugal love, and drown it as it were in the bottom of the sea, will be seen presently when those subjects come to be treated of.

455. X. THAT THE SPHERE OF THE LUST OF FORNICATING, SUCH AS IT IS IN THE BEGINNING, IS A MIDDLE SPHERE BETWEEN THE SPHERE OF SCORTATORY LOVE AND THE SPHERE OF CONJUGIAL LOVE, AND MAKES AN EQUILIBRIUM. The two spheres, of scortatory love and of conjugal love, were treated of in the foregoing chapter, where it was shewn, that the sphere of scortatory love ascends out of hell, and that the sphere of conjugal love descends from heaven, n. 435; that those two spheres meet each other in each world, but do not conjoin, n. 436; that between those two spheres there is an equilibrium, and that man is in it, n. 437; that man can convert himself to whichever sphere he pleases, but that so far as he converts himself to the one, so far he averts himself from the other, n. 438; what is meant by spheres, see n. 434, and the passages there cited. The reason why the sphere of the lust of fornicating is a middle sphere between those two spheres, and makes an equilibrium, is, because whilst any one is in it, he can convert himself to the sphere of conjugal love, that is, to this love, and also to the sphere of the love of adultery, that is, to the love of adultery; but if he converts himself to conjugal love, he converts himself to heaven; if to the love of adultery, he converts himself to hell; each is in man's free determination, good pleasure, and will, to the intent that he may act freely according to reason, and not from instinct, consequently that he may be a man, and

appropriate to himself influx, and not a beast, which appropriates nothing thereof to itself. It is said, the lust of fornication such as it is in the beginning, because at that time it is in a middle state. Who doth not know, that whatsoever a man acts in the beginning, is from concupiscence, because from the natural man? And who doth not know, that that concupiscence is not imputed, whilst from natural he is becoming spiritual? The case is similar in regard to the lust of fornication, whilst the love of man is becoming conjugal.

456. XI. THAT CARE IS TO BE TAKEN, LEST BY IMMODERATE AND INORDINATE FORNICATIONS CONJUGIAL LOVE BE DESTROYED. By immoderate and inordinate fornications, whereby conjugal love is destroyed, are meant fornications, by which not only the strength is enervated, but also all the delicacies of conjugal love are taken away; for from unbridled indulgence in such fornications, not only weaknesses and consequent wants, but also uncleannesses and immodesties are occasioned, by reason whereof conjugal love cannot be perceived and felt in its cleanness and chastity, and thus neither in its sweetness and in the delights of its flower. Not to mention the mischiefs occasioned both to the body and the mind, and also the disallowed allurements, which not only deprive conjugal love of its blessed delights, but also take it away, and change it into cold, and thereby into loathing. Such fornications are the violent excesses (*pergræcationes*), whereby conjugal sports are changed into tragic scenes. For immoderate and inordinate fornications are as burning flames, which arise out of ultimate principles, and consume the body, parch the fibres, defile the blood, and vitiate the rational principles of the mind; for they burst forth like a fire from the foundation into the house, which consumes the whole. To prevent these mischiefs, care is to be taken by parents, inasmuch as a grown up boy, inflamed with lust, cannot as yet impose restraint upon himself from a principle of reason.

457. XII. INASMUCH AS THE CONJUGIAL [PRINCIPLE AND TIE] OF ONE MAN WITH ONE WIFE IS THE STOREHOUSE (*clenodium*) OF HUMAN LIFE, AND THE RECONDITORY OF CHRISTIAN RELIGION. These two things are what have been demonstrated universally and singularly in the whole preceding part concerning conjugal love and the delights of its wisdom. The reason why it is the storehouse of human life is, because the life of man is of a quality according to the quality of that love with him, inasmuch as that love constitutes the inmost principle of his life; for it is the life of wisdom cohabiting with its love, and of love cohabiting

habiting with it's wisdom, and hence it is the life of the delights of each; in a word, man is a living soul by means of that love; hence it is, that the conjugal [principle and tie] of one man with one wife is called the storehouse of human life. This is confirmed from the following articles above adduced, That with one wife there is given truly conjugal friendship, confidence, and potency, because union of minds, n. 333, 334. That in union with one wife, and from it, are given celestial blessednesses, spiritual satisfactions, and thence natural delights, which from the beginning have been provided for those, who are in love truly conjugal, n. 335. That it is the foundation love of all celestial, spiritual, and derivative natural loves, and that into that love are collated all joys and all gladnesses from first to last, n. 65 to 69. And that viewed in it's origin, it is the sport of wisdom and love, hath been fully demonstrated in the DELIGHTS OF WISDOM CONCERNING CONJUGIAL LOVE, which constitute the first part of this work.

458. The ground and reason why that love is the reconditory of christian religion is, because this religion makes one and cohabits with that love; for it was shewn, that no others come into that love, and can be in it, but they who come to the Lord, and do the truths of his church and it's goods, n. 58, 59. That that love is from the alone Lord, and that hence it is given with those who are of the christian religion, n. 131, 335, 336. That that love is according to the state of the church, because it is according to the state of wisdom with man (*homo*), n. 130. That these things are so, was confirmed in the chapter throughout, concerning the correspondence of that love with the marriage of the Lord and the church, n. 116 to 131; and in the chapter concerning the origin of that love from the marriage of good and of truth, n. 83 to 102.

459. XIII. THAT THIS CONJUGIAL [PRINCIPLE] WITH THOSE, WHO FOR VARIOUS REASONS CANNOT AS YET ENTER INTO MARRIAGE, AND BY REASON OF THEIR PASSION FOR THE SEX CANNOT MODERATE THEIR LUSTS, MAY BE PRESERVED, IF THE VAGUE LOVE OF THE SEX BE CONFINED TO ONE MISTRESS. That immoderate and inordinate lust cannot be entirely checked by those, who have a strong passion for the sex, is what reason fees, and experience proves; with a view therefore that this immoderate and inordinate [principle] may be restrained, in the case of those whose passions are thus violent, and who for several reasons cannot precipitately anticipate marriage, and may be reduced to somewhat moderate and ordinate, there doth not appear to be any other refuge and as it

were

were asylum, than the keeping a woman, who in French is called *maîtresse*. That in kingdoms, where forms and orders of government prevail, matrimonial engagements cannot be contracted by many, till the season of youth is past, inasmuch as offices are first to be served, and property is to be acquired necessary for the support of a house and family, and then first a worthy wife is to be courted, is a known thing; and yet in the preceding season of youth, few are able to keep the springing fountain of virtue closed up, and reserved for a wife; it is better indeed that it should be reserved; but if this cannot be done by reason of the unbridled power of lust, a question occurs, whether there may not be an intermediate means, whereby conjugal love may be prevented from perishing in the mean time. That pellicacy is such a means, appears reasonable from the following considerations: I. That by this means promiscuous inordinate fornications are restrained and limited, and thus a more constricted state is induced, which is more nearly related to conjugal life. II. That the ardour of venereal propensities, which in the beginning is boiling hot, and as it were burning, is appeased and mitigated; and that thereby the lascivious principle of salaciousness, which is filthy, is tempered by somewhat as it were analogous to marriage. III. By this means too the strength is not cast away, neither are weaknesses contracted, as by vague and unlimited amours. IV. By this means also disease of body, and insaneness of mind, are avoided. V. In like manner by this means adulteries are guarded against, which are whoredoms with wives, and debaucheries which are violations of virgins; to say nothing of criminal acts which ought not to be named. For a stripling boy doth not think that adulteries and debaucheries are any thing else than fornications, thus he conceives that one is the same with the other; nor doth he know from reason to resist the enticements of some of the sex, who are proficient in meretricious arts; but in pellicacy, which is a more ordinate and safer fornication, he can learn and see the above distinctions. VI. By pellicacy neither is access given to the four kinds of lusts, which are in the highest degree destructive of conjugal love, viz. the lust of defloration, the lust of varieties, the lust of violation, and the lust of seducing innocences, which are treated of in the following pages. But these observations are not intended for those, who can check the tide of lust; nor for those, who can enter into marriage during the season of youth, and offer and impart to their wives the first fruits of their virtue.

460. XIV. THAT PELLICACY IS PREFERABLE TO VAGUE AMOURS, PROVIDED ONLY ONE MISTRESS IS KEPT, AND SHE BE NOT A VIRGIN, NOR A MARRIED WOMAN, AND THE KEEPING BE KEPT SEPARATE FROM CONJUGIAL LOVE. At what time and with what persons pellicacy is preferable to vague amours, hath been just now pointed out. I. The reason why only one mistress is to be kept, is, because in case more than one be kept, a polygamical principle gains influence, which induces in man a merely natural state, and thrusts him down into a sensual state, insomuch that he cannot be elevated into a spiritual state, in which conjugal love must be, see n. 338, 339. II. The reason why this mistress must not be a virgin, is, because conjugal love with women acts in unity with their virginity, and hence is the chastity, purity, and sanctity of that love; wherefore when a woman makes an engagement and allotment of her virginity to any man, it is the same thing as giving him a certificate that she will love him to eternity; on this account a virgin cannot, from any rational consent, barter away her virginity, unless in case of engagement respecting the conjugal covenant; it is also the crown of her honour; wherefore to pre-seize it without covenant of marriage, and afterwards to discard, is to make a virgin a courtesan, who might have been a bride or chaste wife, or to defraud some man, and each is hurtful. Therefore whosoever takes a virgin and adjoins her to himself as a mistress, may indeed cohabit with her, and thereby initiate her into the friendship of love, but still with a constant intention, if he doth not play the whore-master, that she should be or become his wife. III. That the kept mistress must not be a married woman, because this is adultery, is evident. IV. The reason why the love of pellicacy is to be kept separate from conjugal love, is, because those loves are distinct, and therefore ought not to be mixed together; for the love of pellicacy is an unchaste, natural, and external love, whereas the love of marriage is chaste, spiritual, and internal. The love of pellicacy makes distinct the souls of two [persons], and conjoins only the sensual principles of the body; but the love of marriage conjoins souls, and from the union of souls [conjoins] also the sensual principles of the body, until from two they become as one, which is one flesh. V. The love of pellicacy enters only into the understanding, and into those things which depend on the understanding; but the love of marriage enters also into the will, and into those things which depend on the will, consequently into all and singular things of man (*homo*); wherefore if the love of pellicacy becomes the love of marriage, a man cannot from any principle of right, without the violation

violation of conjugal union, recede ; and if he recedes, and marries another [woman], conjugal love perishes in consequence of a breach thereof. It is to be noted, that the love of pellicacy is kept separate from conjugal love, by this condition, that no engagement of marriage be made with the mistress, nor she be induced to form any expectation of marriage. Nevertheless it is better that the torch of the love of the sex should be first lighted with a wife.

* * * * *

461. To the above I shall adjoin the following MEMORABLE RELATION. On a time I discoursed with a novitiate spirit, who, during his abode in the world, meditated much about heaven and hell : (by novitiate spirits are meant men newly deceased, who are called spirits, because they are then spiritual men :) he, as soon as he entered into the spiritual world, began to meditate in like manner about heaven and hell, and seemed to himself, whilst meditating about heaven, to be in joy, and whilst about hell, to be in sorrow. When he observed himself to be in the spiritual world, he immediately asked where heaven was, and where hell, and also what and of what quality both the one and the other were ? And reply was made, Heaven is above thy head, and hell is beneath thy feet, for thou art now in the world of spirits, which is in the middle between heaven and hell ; but what heaven is and hell, and of what quality, we cannot describe in a few words. At that instant, inasmuch as he burned with a desire of knowing, he cast himself upon his knees, and prayed devoutly to God that he might be instructed ; and lo ! an angel appeared at his right hand, and raised him up, and said, Thou hast supplicated that thou mightest be instructed concerning heaven and hell, INQUIRE AND LEARN WHAT DELIGHT IS, AND THOU WILT KNOW ; and having said this, the angel was taken up. Then the novitiate spirit said with himself, What doth this mean, *Inquire and learn what delight is, and thou wilt know what heaven is and hell, and what their quality ?* But departing from that place he wandered about, and accosting those he met, said, Tell me, pray, if you please, what delight is ? And some said, What a strange sort of question ! Who doth not know what delight is ? Is it not joy and gladness ? Wherefore delight is delight, one delight is as another, we know no distinction. Others said, that delight was laughter of the mind, for whilst the mind laughs, the countenance is cheerful,

ful, the discourse jocular, the behaviour sportive, and the whole man is in delight. But some said, Delight consists in nothing else but feasting, and delicate eating and drinking, and in getting intoxicated with generous wine, and on such occasions conversing together on various subjects, especially on the sports of Venus and Cupid. On hearing these relations, the novitiate spirit being indignant, said with himself, These answers are the answers of clowns, and not of men of breeding; these delights are neither heaven nor hell; I wish I could meet with the wife. And he took his leave of them, and inquired where he might find the wife? And at that instant he was seen by a certain angelic spirit, who said, I perceive that thou art kindled with a desire of knowing what is the universal of heaven and the universal of hell, and because this is DELIGHT, I will conduct thee up a hill, where there is every day an assembly of those who scrutinize effects, and of those who investigate causes, and of those who explore ends; there are three companies, and they who scrutinize effects are called spirits of sciences, and abstractedly sciences; and they who investigate causes are called spirits of intelligence, and abstractedly intelligences; and they who explore ends are called spirits of wisdom, and abstractedly wisdoms; directly above them in heaven are angels, who from ends see causes, and from causes effects; from these angels those three companies have illustration. The angelic spirit at that instant taking the novitiate spirit by the hand, led him up the hill, and to the company which consisted of those who explore ends, and are called wisdoms; to these the novitiate spirit said, Pardon me for having ascended to you; the reason is, because from my childhood I have meditated about heaven and hell, and lately came into this world, where I was told by some who were associated to me, that here heaven is above my head, and hell beneath my feet; but they did not say what and of what quality the one and the other is; wherefore becoming anxious by reason of my thought being constantly employed on the subject, I prayed to God; and instantly an angel presented himself, and said, *Inquire and learn what delight is, and thou wilt know*; I have inquired, but hitherto in vain; I request therefore that you would teach me, if you please, what delight is. To this the wisdoms replied, Delight is the all of life to all in heaven, and the all of life to all in hell; they who are in heaven have the delight of good and truth, but they who are in hell have the delight of what is evil and false; for all delight is of love, and love is the esse of the life of man, wherefore as man is man according to the quality of his love, so he is man according to the qua-

lity of his delight; the activity of love makes the sense of delight; it's activity in heaven is with wisdom, and it's activity in hell is with insanity; each in it's objects presents delight; but the heavens and the hells are in opposite delights, because in opposite loves; the heavens in the love and thence in the delight of doing good, but the hells in the love and thence in the delight of doing evil; if therefore thou knowest what delight is, thou wilt know what heaven is, and hell, and what their quality. But inquire and learn further what delight is from those who investigate causes, and are called intelligences; they are to the right from hence. And he departed, and came to them, and told the cause of his coming, and requested that they would instruct him what delight is? And they, rejoicing at the question, said, It is true that he who knows what delight is, knows what heaven is, and hell, and what is their quality; the will-principle, by virtue whereof man is man, is not moved a single jot but by delight, for the will-principle, considered in itself, is nothing else but an affect and effect of some love, thus of some delight, for it is somewhat pleasing, engaging, and pleasureable, which constitutes the principle of willing; and whereas the will moves the understanding to think, there doth not exist the least of an idea of thought but from the influent delight of the will; the reason of this is, because the Lord by influx from himself actuates all things of the soul and all things of the mind with angels, spirits, and men, and actuates by an influx of love and wisdom, and this influx is the essential activity from which comes all delight, which in it's origin is called blessed, satisfactory, and happy, and in it's derivation is called delightful, pleasant, and pleasureable, and in an universal sense good. But the spirits of hell invert all things appertaining to themselves, thus also they turn good into evil, and the true into the false, delight continually remaining; for without the continuance of delight, they would have neither will nor sensation, thus no life. From these considerations it is manifest what and whence the delight of hell is, and what is it's quality, also what and whence the delight of heaven is, and what is it's quality. Having heard this discourse, he was conducted to the third company, consisting of those who scrutinize effects, and are called sciences. These said, Descend to the inferior earth, and ascend to the superior earth; in the latter thou wilt perceive and be made sensible of the delights of the angels of heaven, and in the former of the delights of the spirits of hell. But lo! at that instant, at a distance from them, the ground (*solum*) cleft asunder, and through the cleft there ascended three devils, who appeared on fire
from

from the delight of their love; and whereas in consociation with the novitiate spirit they perceived, that they three ascended out of hell by proviso, it was said to them, Do not come nearer, but from the place where ye are, give some account of your delights. And they said, Know ye, that every one, whether he be good or evil, is in his own delight, the good in the delight of his good, and the evil in the delight of his evil. And it was asked, What is your delight? They said, The delight of whoring, of stealing, of defrauding, of blaspheming. Again it was asked, What is the quality of those delights? They said, To the senses of others they are as stinks arising from dunghills, and as stenches from dead bodies, and as scents from stagnate urine. And it was asked, Are those things delightful to you? They said, Most delightful. And reply was made, Then ye are as unclean beasts which wallow in such things. And they answered, If we are, we are, but such things are the delights of our nostrils. And it was asked, What further account can ye give? They said, that it is allowed every one to be in his delight, even the most unclean, as it is called, provided he doth not infest good spirits and angels; but whereas by reason of our delight we cannot do otherwise than infest them, therefore we are cast together into work-houses, where we suffer direfully; the holding in and drawing back (*inhibitio et retractio*) of our delights in those houses is what is called hell-torment; it is also interior pain. It was then asked, Why have ye infested the good? They replied, that they could not do otherwise: It is, said they, as if we were seized with rage when we see any angel, and are made sensible of the divine sphere about him. It was then said to them, Herein also ye are as wild beasts. And presently, when they saw the novitiate spirit with the angel, they were overpowered with rage, which appeared as the fire of hatred; wherefore to prevent their doing hurt, they were cast back into hell. After these things the angels appeared, who from ends see causes, and by causes effects, who were in the heaven above those three companies, and these were seen in a bright cloud, which rolling itself downwards by spiral flexures, brought along with it a round garland of flowers, and placed it on the head of the novitiate spirit; and instantly a voice was made to him from thence, This wreath is given thee for this reason, because from childhood thou hast meditated on heaven and hell.

Of CONCUBINAGE.

462. **I**N the preceding chapter, in treating on fornication, we treated also on pellicacy, and by this latter term was understood the conjunction of an unmarried man with a woman under stipulated conditions; but by concubinage is here meant the conjunction of a man, who has a wife, with a woman in like manner under stipulated conditions. They who do not distinguish genera, use those two terms promiscuously, as if they had one meaning, and thence one signification; but inasmuch as they are two genera, and the term pellicacy agrees with the prior, because a kept mistress (*pellex*) is a courtesan, and the term concubinage agrees with the latter, because a concubine is a substituted partner of the bed, therefore for the sake of separation, ante-nuptial stipulation with a woman is signified by pellicacy, and post-nuptial by concubinage. Concubinage is here treated of for the sake of order; for from order it is discovered what is the quality of marriage on one part, and what the quality of adultery on the other part. That marriage and adultery are opposites, hath been already shewn in the chapter concerning their opposition; and the quantity and quality of their opposition cannot be learnt but from the intermediates which intercede, of which intermediates concubinage is one; but whereas there are two kinds of concubinage, and these kinds are to be altogether discriminated, therefore this section, as the foregoing, shall be arranged into its distinct parts as follows: I. *That there are two kinds of concubinage, which differ exceedingly from each other, the one conjointly with a wife, the other apart from a wife.* II. *That concubinage conjointly with a wife is altogether illicit to christians, and is detestable.* III. *That it is polygamy, which hath been condemned, and is to be condemned by the christian world.* IV. *That it is fornication, whereby the conjugal principle, which is the most precious jewel of the christian life, is destroyed.* V. *That concubinage apart from a wife, when it is engaged in from causes legitimate, just, and truly conscientious, is not illicit.* VI. *That the legitimate causes of this concubinage are the legitimate causes of divorce, whilst the wife is nevertheless retained at home.* VII. *That the just causes of this concubinage are the just causes of separation from the bed.* VIII. *That the conscientious causes of this concubinage are real and not real.* IX. *That the real conscientious causes are such as are grounded in what is just.* X. *But that the conscientious causes not real are such as are not grounded in what is just, although in*
the

the appearance of what is just. XI. *That they, who from causes legitimate, just, and really conscientious, are engaged in this concubinage, may at the same time be principled in conjugal love.* XII. *That whilst this concubinage continues, actual conjunction with a wife is not allowable.* We proceed to an explication of each article.

463. I. THAT THERE ARE TWO KINDS OF CONCUBINAGE, WHICH DIFFER EXCEEDINGLY FROM EACH OTHER, THE ONE CONJOINTLY WITH A WIFE, THE OTHER APART FROM A WIFE. That there are two kinds of concubinage, which differ exceedingly from each other, and that one kind is to adjoin a substituted partner to the bed, and to live conjointly and at the same time with her and with a wife; and that the other kind is, after legitimate and just separation from a wife, to engage a woman in her stead as a bed-associate; and that these two kinds of concubinage differ as much from each other as dirty linen differs from clean, may be seen by those who take a clear and distinct view of things, but it cannot be seen by those, whose view of things is confused and indistinct; yea, it may be seen by those who are in conjugal love, but not by those who are in the love of adultery; these latter are in the night respecting all derivations of the love of the sex, whereas the former are in the day respecting such derivations. Nevertheless, they who are in adultery, can see those derivations and their discriminations, not indeed in themselves from themselves, but from others whilst they hear them; for an adulterer hath a like faculty with a chaste conjugal partner of elevating the understanding; but an adulterer, after that he hath acknowledged the discriminations which he hath heard from others, still obliterates them, whilst he immerses his understanding in his filthy pleasure; for the chaste and unchaste [principles], and the sane and insane, cannot abide together, but they may be distinguished by the understanding separated. On a time, they in the spiritual world, who did not regard adulteries as sins, were questioned by me, whether they knew a single distinction between fornication, pellicacy, the two kinds of concubinage, and between the degrees of adultery? They said, that they were all alike. And they were questioned whether marriage was distinguishable? And they looked around to see whether any of the clergy were present, and whilst they were not present, they said, that in itself it is like the rest. The case was otherwise with those, who in the ideas of their thought regarded adulteries as sins; these said, that in their interior ideas, which are of perception, they saw distinctions, but had not yet studied to discern and know them asunder. This I can assert as a fact.

fact, that those discriminations are perceived by the angels of heaven as to their minutiae. In order therefore that it may be manifest, that there are two kinds of concubinage opposite to each other, one whereby conjugal love is abolished, the other whereby it is not abolished, the damnable kind shall be first described, and afterwards the other which is not hurtful.

464. II. THAT CONCUBINAGE CONJOINTLY WITH A WIFE IS ILLICIT TO CHRISTIANS, AND DETESTABLE. The reason why it is illicit is, because it is contrary to the conjugal covenant; and the reason why it is detestable is, because it is contrary to religion; and what is contrary to religion, and at the same time to the conjugal covenant, is contrary to the Lord; wherefore as soon as any one, without a real conscientious cause, adjoins a concubine to a wife, heaven is closed to him, and by the angels he is no longer numbered amongst christians. From that time also he despises the things of the church and of religion, and afterwards doth not lift his face above nature, but turns himself to her, as to a deity, who favours his lust, from whose influx his spirit next receives animation. The interior cause of this apostasis will be opened in what follows. That this concubinage is detestable, the man himself, who is guilty of it, doth not see, because after the closing of heaven he becomes spiritual insanity; but a chaste wife hath a clear view of it, because she is conjugal love, and this love nauseates such concubinage; wherefore also several of such wives are reluctant to actual conjunction with their men afterwards, as to that which would contaminate their chastity by the contagion of lust adhering to the men from their courtezans.

465. III. THAT IT IS POLYGAMY, WHICH HATH BEEN CONDEMNED, AND IS TO BE CONDEMNED BY THE CHRISTIAN WORLD. That simultaneous concubinage, or concubinage conjoined with a wife, is polygamy, although not acknowledged, because not declared, and thus not called so by any law, must be evident to every person of common discernment; for a woman taken into keeping, and made partaker of the conjugal bed, is as a wife. That polygamy hath been condemned, and is to be condemned by the christian world, hath been evinced in the chapter on polygamy, especially from these articles therein, That it is not allowed a christian to marry more than one wife, n. 338. And that a christian, if he marries more wives than one, not only commits natural adultery, but also spiritual adultery, n. 339. That it was permitted to the Israelitish nation, because with that nation there was not a christian church, n. 340.

n. 340. From these considerations it is evident, that to adjoin a concubine to a wife, and to make each a partner of the bed, is filthy polygamy.

466. IV. THAT IT IS SCORTATION, WHEREBY THE CONJUGIAL PRINCIPLE, WHICH IS THE MOST PRECIOUS JEWEL OF THE CHRISTIAN LIFE, IS DESTROYED. That it is a scortation more opposite to conjugal love than the common scortation, which is called simple adultery; and that it is a deprivation of every faculty and inclination to conjugal life, which is implanted in christians from nativity, may be evinced by arguments which will have great weight with the reason of a wise man. In regard to the FIRST POSITION, that simultaneous concubinage, or concubinage conjoined with a wife, is scortation more opposite to conjugal love than common scortation, which is called simple adultery, it may be seen from these considerations; that in common scortation, or simple adultery, there is not a love analogous to conjugal love, for it is only a heat of the flesh, which instantly deservescs, and sometimes does not leave any trace of love behind it towards it's object; wherefore this effervescing lasciviousness, if it is not from a purposed or confirmed principle, and if the person guilty of it repents, derogates only a very little from conjugal love. It is otherwise in the case of polygamical scortation; herein there is a love analogous to conjugal love, for it doth not deservesc, is not dissipated, nor doth it pass off into nothing after deservescence, as the foregoing, but it remains, renews and strengthens itself, and so far takes away from love to the wife, and in the place thereof induces cold towards the wife; for in such case it regards the concubine courtesan as lovely from a freedom of the will, in that it can recede if it pleases, which freedom is begotten in the natural man, and because this freedom is thence grateful, it supports that love; and moreover, with a concubine the union with allurements is nearer than with a wife; but on the other hand, it does not regard a wife as lovely, by reason of the debt of cohabitation with her enjoined by the covenant of life, which in such case it perceives as more forced in consequence of the freedom enjoyed with another [woman]; that love for a conjugal partner grows cold, and that she grows vile, in the same degree that love for one courtesan grows warm, and that she is held in estimation, is manifest. As to what concerns the SECOND POSITION, that simultaneous concubinage, or concubinage conjoined with a wife, deprives a man of all faculty and inclination to conjugal life, which is implanted in christians from nativity, it may be seen from the following considerations; that:

that so far as love to a conjugal partner is transcribed into love to a concubine, so far the former love is rent, is exhausted, and emptied out, as hath been just now shewn above; that this is effected by a closing of the interiors of the natural mind, and an opening of the inferior principles thereof, may appear from the seat of the inclination with christians to love one of the sex, as being in the inmost principles, and that this seat may be shut up, but cannot be extirpated. The reason why an inclination to love one of the sex, and also a faculty to receive that love, is implanted in christians from nativity, is, because that love is from the alone Lord, and is made [a love] of religion, and in christendom the Lord's divine [principle] is acknowledged and worshipped, and religion is from his Word, hence there is a grafting thereof, and also a transplanting from generation to generation. It was said, that the above christian conjugal principle perishes by polygamical scortation, but thereby is meant, that with the christian polygamist it is closed and intercepted, but still is capable of being resuscitated in his posterity, as is the case with the likeness of a grandfather and great-grandfather returning in a grandson and great-grandson. Hence it is that that conjugal principle is called the most precious jewel of the christian life, and above, n. 457, 458, the storehouse of human life, and the reconditory of christian religion. That that conjugal principle, by polygamical scortation, is destroyed with the christian who is principled in such scortation, is manifest from this consideration, that he cannot, like a mahometan polygamist, love a concubine and a wife equally, but that so far as he loves a concubine, or is warm towards her, so far he doth not love a wife, but is so far cold towards her; and what is yet more detestable, so far he also in heart acknowledges the Lord only as a natural man, and as the son of Mary, and not at the same time as the Son of God, and likewise so far makes light of religion. But it is well to be noted, that this is the case with those who add a concubine to a wife, and conjoin themselves actually with each, and not at all with those, who from legitimate, just, and truly conscientious causes separate themselves, and keep apart from a wife as to actual love, and have a woman in keeping. We proceed to treat of this kind of concubinage.

467. V. THAT CONCUBINAGE APART FROM A WIFE, WHEN IT IS ENGAGED IN FROM CAUSES LEGITIMATE, JUST, AND TRULY CONSCIENTIOUS, IS NOT ILLICIT. What causes are meant by legitimate, what by just, and what by truly conscientious, will be shewn in their order; the bare mention of the causes is here premised, that this concubinage, which is
now

now treating of in the subsequent articles, may be distinguished from the foregoing concubinage.

468. VI. THAT THE LEGITIMATE CAUSES OF THIS CONCUBINAGE ARE THE LEGITIMATE CAUSES OF DIVORCE, WHILST THE WIFE IS NEVERTHELESS RETAINED AT HOME. By divorce is meant the abolition of the conjugal covenant, and thence a plenary separation, and after this an entire liberty to marry another wife; the one only cause of this total separation or divorce is scortation, according to the Lord's precept, Matt. xix. 9. To the same cause are to be referred manifest obscenities, which bid defiance to the restraints of modesty, and fill and infest the house with flagitious practices of lewdness, giving birth to scortatory immodesty, and the dissolution of the whole mind therein. To these things may be added malicious desertion, which involves scortation, and causes a wife to commit whoredom, and thereby to be divorced, Matt. v. 32. These three causes, inasmuch as they are legitimate causes of divorce, the first and third before a public judge, and the middle one before the man himself as judge, are also legitimate causes of concubinage; but when the adulterous wife is retained at home. The reason why scortation is the one only cause of divorce is, because it is diametrically opposite to the life of conjugal love, and destroys it even to a total extinction of it, see above, n. 255.

469. The reasons why the adulterous wife by the generality of men is still retained at home, are, 1. Because the man is afraid to produce witnesses in a court of justice against his wife, to accuse of adultery, and thereby to make the crime public; for unless eye-witnesses, or evidences to the same amount, were produced to convict her, he would be loaded with secret reproaches in companies of men, and with open reproaches in companies of women. 2. He is afraid also lest his adulterers should have the cunning to clear her conduct, and likewise lest the judges should shew favour to her, and thus his name suffer in the esteem of the public. 3. Moreover, there may be conveniences of domestic uses, which may make separation from the house unadvisable; as in case there are children, towards whom also the adulterers hath maternal love; in case mutual offices intercede and conjoin, which cannot be rent asunder; in case the wife hath connection with and dependence upon her relatives whether on the father's or mother's side, and hope of receiving an increase of fortune from them; in case he lived with her in the beginning in habits of agreeable intimacy; and in case she, after that she became meretricious, hath the skill to soothe the man with

engaging pleasantries and pretended civility, to prevent blame being imputed to herself; not to mention other cases, which, inasmuch as in themselves they are legitimate causes of divorce, are also legitimate causes of concubinage; for causes of retention at home do not take away the cause of divorce, supposing her guilty of fornication. Who, but a person of vile character, can fulfil the duties of the conjugal bed, and at the same time have commerce with a strumpet? If instances of this sort are occasionally to be met with, no conclusions are to be drawn from them.

470. VII. THAT THE JUST CAUSES OF THIS CONCUBINAGE ARE THE JUST CAUSES OF SEPARATION FROM THE BED. There are legitimate causes of separation, and there are just causes; legitimate causes are enforced by edicts from judges, and just causes by edicts adjudged by the man alone. The causes both legitimate and just of separation from the bed, and also from the house, were enumerated in a compendium above, n. 252, 253; of which VITIATED STATES OF BODY are diseases whereby the whole body is so far infected, that the contagion may prove fatal; of this nature are malignant and pestilential fevers, leprosy, the venereal disease, cancers; also diseases whereby the whole body is so far weighed down, as to admit of no consociability, and from which exhale dangerous effluvia and noxious vapours, whether from the surface of the body, or from its inward parts, in particular from the stomach and lungs: from the surface of the body proceed malignant pocks, warts, pustules, scorbutic phthisis, virulent scab, especially if the face be defiled hereby: from the stomach proceed foul, stinking, and rank eructations: from the lungs, filthy and putrid exhalations arising from imposthumes, ulcers or abscesses, or from vitiated blood or serum. Besides these there are also other diseases of various names, as the lipothymia, which is a total faintness of body, and defect of strength; the paralysis, which is a loosening and relaxation of the membranes and ligaments which serve for motion; the epilepsy; permanent infirmity arising from the apoplexy; certain chronical diseases; the iliac passion, rupture; besides other diseases, which the science of pathology teaches. VITIATED STATES OF MIND, which are just causes of separation from the bed and from the house, are madness, frenzy, furious wildness, actual foolishness and idiotism, loss of memory, and the like. That these causes are just causes of concubinage, inasmuch as they are just causes of separation, reason sees without the help of a judge.

471. VIII.

471. VIII. THAT THE CONSCIENTIOUS CAUSES OF THIS CONCUBINAGE ARE REAL AND NOT REAL. Inasmuch as besides just causes, which are just causes of separation, and thence become just causes of concubinage, there are also conscientious causes, which depend on judgment and justice appertaining to the man, therefore these also are to be mentioned; but whereas the judgments of justice may be perverted, and be converted by confirmations into appearances of what is just, therefore these causes are distinguished into conscientious real and not real, and are described apart.

472. IX. THAT CONSCIENTIOUS REAL CAUSES ARE SUCH AS ARE GROUNDED IN WHAT IS JUST. To know these causes, it may be sufficient to recount some of them, as no natural affection towards children, and consequent rejection of them, intemperance, drunkenness, uncleanness, immodesty, a desire of promulgating family secrets, of disputing, of striking, of taking revenge, of doing evil, of stealing, of deceiving; internal dissimilitude, whence comes antipathy; froward requirement of the conjugal debt, whence the man becomes a cold stone; application to magic and witchcraft; an extreme degree of impiety; and other similar evils.

473. There are also milder causes, which are conscientious real causes, and which separate from the bed, and yet not from the house; as cessation of procreation on the part of the wife in consequence of advanced age, and thence a reluctance and opposition to actual love, whilst the [ardour thereof still continues with the man; besides similar cases, in which rational judgment sees what is just, and which do not hurt the conscience.

474. X. THAT CONSCIENTIOUS CAUSES NOT REAL ARE SUCH AS ARE NOT GROUNDED IN WHAT IS JUST, ALTHOUGH IN THE APPEARANCE OF WHAT IS JUST. These are known from the conscientious real causes above mentioned, which, if not rightly explored, may appear as just, and yet are unjust; as that times of abstinence are required after the bringing forth children, transitory sicknesses of wives, from these and other causes a check to procreation, polygamy permitted to the Israelites, and other like causes of no weight as grounded in justice; these are fabricated by the men after the contracting of cold, whilst unchaste lusts have deprived them of conjugal love, and have infatuated them with an idea of it's likeness to scortatory love. Such men, whilst they engage in concubinage to prevent defamation, make such spurious and fallacious causes real and genuine, and very frequently also forge and

charge them against the wife, the citizen friends assenting to and echoing them according to favour.

475. XI. THAT THEY; WHO FROM CAUSES LEGITIMATE, JUST, AND REALLY CONSCIENTIOUS, ARE ENGAGED IN THIS CONCUBINAGE, MAY BE PRINCIPLED AT THE SAME TIME IN CONJUGIAL LOVE. It is said, that they may be principled at the same time in conjugal love, and thereby is meant, that they may keep this love stored up in themselves; for this love, in the subject in which it is, doth not perish, but is quiescent. The reasons why conjugal love is preserved with those, who prefer marriage to concubinage, and enter into the latter from the causes above mentioned, are these; that this concubinage is not repugnant to conjugal love; that it is not a separation from it; that it is only a cloathing encompassing it about; that this cloathing is taken away from them after death. I. That this concubinage is not repugnant to conjugal love, follows from what was proved above, viz. that such concubinage, when engaged in from causes legitimate, just, and really conscientious, is not illicit, n. 467 to 473. II. That this concubinage is not a separation from conjugal love; for when causes legitimate, or just, or really conscientious, intercede, persuade, compel, conjugal love with marriage is not separated, but is only interrupted, and love interrupted, and not separated, remains in the subject; the case in this respect is like that of a person, who, being appointed to a function which he loves, is detained from it by company, or by public shews, or by a journey, still he doth not lose the love of his function; it is also like that of a person who loves generous wine, and who, whilst he drinks wine of an inferior quality, doth not lose his taste and appetite for that which is generous. III. The reason why the above concubinage is only a cloathing of conjugal love encompassing it about is, because the love of concubinage is natural, and the love of marriage is spiritual, and natural love is a veil (or covering) to spiritual, whilst this latter is intercepted; that this is the case, is unknown to the lover, because spiritual love is not made sensible of itself, but by natural love, and is made sensible as delight, in which is blessedness from heaven; but natural love by itself is made sensible only as delight. IV. The reason why this veil (or covering) is taken away after death is, because then man from natural becomes spiritual, and instead of a material body enjoys a substantial one, wherein natural delight grounded in spiritual is made sensible in it's eminence. That this is the case, I have heard from communication with some in the spiritual world, even from kings there, who in
the

the natural world had engaged in concubinage from conscientious real causes.

476. XII. THAT WHILST THIS CONCUBINAGE CONTINUES, ACTUAL CONJUNCTION WITH A WIFE IS NOT ALLOWED. The reason is, because in such case conjugal love, which in itself is spiritual, chaste, pure, and holy, becomes natural, is contaminated, is disregarded, and thereby perishes; wherefore that this love may be preserved, it is expedient that concubinage grounded in conscientious real causes, n. 472, 473, be engaged in with one, and not with two together.

* * * * *

477. To the above shall be adjoined the following MEMORABLE RELATION. I heard a certain spirit, a youth, recently deceased, boasting of his scortations, and eager to establish his reputation as a man of superior masculine powers; and in the insolence of boasting he thus expressed himself: What is more dismal than for a man to imprison his love, and to confine himself to one woman? And what more delightful than to set the love at liberty? Who doth not grow tired of one, and who is not revived by several? What is sweeter than promiscuous liberty, variety, deflorations, schemes to elude husbands, and plans of scortatory hypocrisy? Do not those things, which are obtained by cunning, by deceit, and by theft, delight the inmost principles of the mind? On hearing these things the by-standers said, Speak not in such terms; thou knowest not where thou art, and with whom thou art; thou art but lately come hither; hell is beneath thy feet, and heaven is over thy head; thou art now in the world which is the middle between those two, and is called the world of spirits; hither arrive, and hither are collected, all who depart out of the world, and are explored as to their quality, and are prepared, the wicked for hell, and the good for heaven; possibly thou still retainest what thou hast heard from priests in the world, that whoremongers and adulterers are cast down in hell, and that chaste conjugal partners are elevated into heaven. At this the novice laughed, saying, What is heaven, and what is hell? Is it not heaven where any one is free, and is not he free who is allowed to love as many as he pleases? And is not it hell where any one is a servant, and is not he a servant who is obliged to adhere to one? But a certain angel, looking down from heaven, heard what was said, and broke off the discourse.

discourse, lest it should proceed further to profane marriages; and he said to him, Come up hither, and I will shew thee to the life what heaven is, and what hell, and what the quality of this latter is to confirmed scortators. And he shewed the way, and he ascended; and after reception he was led first into a paradisiacal garden, where were fruit-trees and flowers, which from their beauty, pleasantness, and fragrance, filled the mind (*animos*) with the delights of life; when he saw these things, he admired them with great admiration, but he was then in external vision, such as he had enjoyed in the world when he saw like objects, and in this vision he was rational; but in the internal vision, in which scortation was the principal agent, and occupied every point of thought, he was not rational; wherefore the external vision was closed, and the internal was opened; and when this latter was opened, he said, What do I see now? Is it not straw and dry wood? And what do I smell now? Is it not a stench? What is become of those paradisiacal objects? And the angel said, They are near at hand and are present, but they do not appear before thy internal sight, which is scortatory, for it turns celestial things into infernal, and sees only opposites. Every man (*homo*) hath an internal mind and an external mind, thus an internal sight and an external sight; with the wicked the internal mind is insane, and the external is wise; but with the good the internal mind is wise, and from this also the external; and as the mind is, so man in the spiritual world sees objects. After this the angel, by virtue of the power which was given him, closed his internal sight, and opened the external, and led him away through gates towards the middle point of the habitations, and he saw magnificent palaces of alabaster, of marble, and of various precious stone, and near them porticos, and round about pillars overlaid and encompassed with stupendous insignia and decorations. When he saw these things, he was amazed, and said, What do I see? I see magnificent objects in their own real magnificence, and architectonic objects in their own real art: but at that instant the angel again closed his external sight, and opened the internal, which was evil because filthily scortatory; hereupon he exclaimed, saying, What do I now see? Where am I? What is become of those palaces and magnificent objects? I see confused heaps, rubbish, and places full of caverns. But presently he was brought back again to his external sight, and introduced into one of the palaces, and he saw the decorations of the gates, of the windows, of the walls, and of the ceilings, and especially of the utensils, over which, and round about which, were celestial forms of gold and

and precious stones, which cannot be described by any language, nor be delineated by any art; for they were above the ideas of language, and above the notions of art. On seeing these things he again exclaimed, These are the very essence of whatever is wonderful, which the eye had in no case seen. But instantly, as before, his internal sight was opened, the external being closed, and he was asked what he then saw? And he replied, Nothing but decayed piles of bulrushes in this place, of straw in that, and of firebrands in a third. But yet again he was brought into an external state of mind, and some virgins were presented, who were distinguished beauties, because images of celestial affection, and they with the sweet voice of their affection accosted him, and instantly, on seeing and hearing them, his countenance changed, and he returned of himself into his internals, which were scortatory, and whereas such internals cannot endure any thing of celestial love, and neither on the other hand are endured by celestial love, therefore both parties vanished away, the virgins out of sight of the man, and the man out of sight of the virgins. After this, the angel instructed him concerning the ground and origin of the inversions of the state of his sights, saying, I perceive that in the world, from which thou art come, thou hast been two-fold, in internals having been altogether another man than what thou hast been in externals; in externals thou hast been a civil, moral, and rational man; whereas in internals, thou hast been not civil, not moral, neither rational, because a scortator and adulterer; and such men, whilst it is allowed them to ascend into heaven, and they are there kept in their externals, can see the heavenly things contained therein, but when their internals are opened, instead of heavenly things they see infernal. Know however, that with every one in this world, externals are successively closed, and internals are opened, and thereby they are prepared for heaven or for hell; and whereas the evil of scortation defiles the internals of the mind above every other evil, thou must needs be conveyed down to the defiled principles of thy love, and these are in the hells, where the caverns are full of stench arising from dunghills. Who cannot know from reason, that an unchaste and lascivious principle in the world of spirits is impure and unclean, and thus that nothing more pollutes and defiles man, and induces in him an infernal principle? Wherefore take heed how thou boastest any longer of thy whoredoms, as possessing masculine powers therein above other men; I advertise thee before hand, that thou wilt become feeble, inasmuch that thou wilt scarce know where thy masculine (power or principle) is; such is the

the lot which awaits those who boast of their scortatory ability. On hearing these words he descended, and returned into the world of spirits, and to his former companions, and discoursed with them modestly and chastely, but not for any considerable length of time.

Of ADULTERIES, and their GENERA and DEGREES.

478. **N**ONE can know there is any evil in adultery, who judge of it only from externals, for in externals it is like unto marriage; such external judges, on mention being made of internals, and on being told that externals derive thence their good or their evil, say with themselves, What are internals? Who seeth them? Is not this climbing above the sphere of every one's intelligence? Such persons are like unto those, who accept all pretended good as genuine voluntary good; and who decide upon man's wisdom from the elegance of his discourse; or who respect the man himself, from the richness of his dress, and the magnificence of his equipage, and not from his internal habit, which is that of judgment grounded in the affection of good. This manner of judging, also, is like judging of the fruit of a tree, and of any esculent plant, from the sight and touch only, and not of it's goodness from flavour and science: such is the conduct of all those who are unwilling to perceive any thing respecting the internals of man: hence comes the wild infatuation of several at this day, in that they see nothing of evil in adulteries, yea that they conjoin marriages with them in the same marriage-chamber, that is, make them altogether alike; and this only by reason of the appearance of similitude in externals. That this is the case, was evinced by this experimental proof: on a time there were convoked from Europe, by the angels, some hundreds of those who were distinguished by their genius, their erudition, and their wisdom; and they were questioned concerning the distinction between marriage and adultery, and intreated to consult the rational powers of their understandings; and after consultation, all, except ten, replied, that forensic law constitutes the only distinction, for the sake of some emolument, which [distinction] indeed may be known, but still be accommodated by civil prudence. They were next asked, Whether they saw any thing of good in marriage, and any thing of evil in adultery? They returned
for

for answer, that they did not see any rational evil and good. Being questioned whether they saw any thing of sin? they said, Where is the sin? Is not the act alike? At these answers the angels were amazed, and exclaimed, Oh the gross stupidity of the age! Who can measure it's quality and quantity? On hearing this exclamation, the hundreds of the wise ones turned themselves, and said one amongst another with loud laughter, Is this gross stupidity? Is it possible for any wisdom to be given for conviction, that to love another person's wife merits eternal damnation? But that adultery is spiritual evil, and thence moral evil, and civil evil, and diametrically contrary to the wisdom of reason; also that the love of adultery is from hell and returns to hell, and that the love of marriage is from heaven and returns to heaven, hath been demonstrated in the first chapter of this part, concerning the opposition of scortatory love and of conjugal love. But whereas all evils, as all goods, partake of latitude and altitude, and according to latitude they have genera, and according to altitude they have degrees, therefore to the intent that adulteries may be known as to each dimension, they shall first be arranged into their genera, and afterwards into their degrees; and this shall be done in the following series: I. *That there are three genera of adulteries, simple, duplicate, and triplicate.* II. *That simple adultery is that of an unmarried man with another's wife, or of an unmarried woman with another's husband.* III. *That duplicate adultery is that of a husband with another's wife, or of a wife with another's husband.* IV. *That triplicate adultery is with relations by blood.* V. *That there are four degrees of adulteries, according to which their predications, charges of blame, and after death imputations have place.* VI. *That adulteries of the first degree are adulteries of ignorance, which are committed by those, who cannot as yet, or cannot at all, consult the understanding, and thence check them.* VII. *That adulteries in such cases are mild.* VIII. *That adulteries of the second degree are adulteries of lust, which are committed by those, who indeed are able to consult the understanding, but by reason of contingent causes at the moment are not able.* IX. *That adulteries committed by such persons are imputatory, according as the understanding afterwards favours or doth not favour them.* X. *That adulteries of the third degree are adulteries of the reason, which are committed by those, who with the understanding confirm themselves in the persuasion that they are not evils of sin.* XI. *That the adulteries committed by such persons are grievous, and are imputed according to confirmations.* XII. *That adulteries of the fourth degree are adulteries*

of the will, which are committed by those, who make them lawful and pleasing, and who do not think them of importance enough to consult the understanding respecting them. XIII. That the adulteries committed by these persons are most grievous, and are imputed to them as evils of purpose, and remain with them as guilt. XIV. That adulteries of the third and fourth degrees are evils of sin, according to the quantity and quality of understanding and will in them, whether they are committed in act, or are not committed in act. XV. That adulteries grounded in purpose of the will, and adulteries grounded in confirmation of the understanding, render men natural, sensual, and corporeal. XVI. And this to such a degree, that at length they reject from themselves all things of the church and of religion. XVII. That nevertheless they have the powers of human rationality like other men. XVIII. But that they use that rationality whilst they are in externals, but abuse it whilst in their internals. We proceed to an explication of each article.

479. I. THAT THERE ARE THREE GENERA OF ADULTERIES, SIMPLE, DUPLICATE, AND TRIPPLICATE. The creator of the universe hath distinguished all and singular the things, which he hath created, into genera, and each genus into species, and hath discriminated each species, and each discrimination in like manner, and so forth, to the end that an image of what is infinite may exist in a perpetual variety of qualities. Thus the creator of the universe hath distinguished goods and their truths, and in like manner evils and their falses after that they gained birth. That he hath distinguished all and singular things in the spiritual world into genera, species, and differences, and that he hath collated together into heaven all goods and truths, and into hell all evils and falses, and that he hath arranged these latter principles in an order diametrically opposite to the former, may appear from what is discovered in a work concerning HEAVEN AND HELL, published at London in the year 1758. That in the natural world he hath also thus distinguished and doth distinguish goods and truths, likewise evils and falses, appertaining to men, and thereby men themselves, may be known from their lot after death, in that the good enter into heaven, and the evil into hell. Now whereas all things relating to good, and all things relating to evil, are distinguished into genera, species, and so forth, therefore marriages are distinguished into the same, and in like manner the opposites of marriages, which are adulteries.

480. II. THAT SIMPLE ADULTERY IS THAT OF AN UNMARRIED MAN WITH ANOTHER'S WIFE, OR OF AN UNMARRIED WOMAN WITH ANOTHER'S HUSBAND.

HUSBAND. By adultery here and in the following pages is meant scortation opposite to marriage; it is opposite, because it violates the covenant of life contracted between married partners, it rends asunder their love, it defiles it, and closes the union which was begun at the time of betrothing, and strengthened in the beginning of marriage; for the conjugal love of one man with one wife, after engagement and covenant, unites souls; this union adultery doth not dissolve, because it cannot be dissolved, but it closes it, as he who stops up a fountain at it's source, and thence obstructs it's stream, and fills the cistern with filthy and stinking waters; in like manner conjugal love, the origin of which is an union of souls, is daubed with mud and covered by adultery; and when it is so daubed with mud, there rises up from beneath the love of adultery, and as this love increases, it becomes fleshly, and rises in insurrection against conjugal love, and destroys it. Hence is the opposition of adultery and of marriage.

481. That it may be further known what is the gross stupidity of this age, in that there is not seen any thing of sin in adultery, by those who have at this day the reputation of wisdom, as was just above discovered by the angels, n. 478, I shall here adjoin the following MEMORABLE RELATION. "There were certain spirits, who, from habit acquired in the life of the body, infested me with peculiar cunning, and this by a softish influx as it were waving, such as is the usual influx of well-disposed spirits; but it was perceived that there was in them craftiness, and such like semblances, to the intent that they might engage attention and deceive. At length I entered into discourse with one of them, who, it was told me, had been the general of an army whilst he lived in the world: and whereas I perceived that in the ideas of his thought there was a lascivious principle, I discoursed with him in spiritual discourse with representatives, which fully expresses what is intended to be said, and several things in a moment. He said, that in the life of the body in the former world he had made no account of adulteries: but it was given to tell him, that adulteries are wicked, although, from the delight attending them, and from the persuasion therein grounded, they appear not wicked but allowable to the adulterer; which also he might know from this consideration, that marriages are the seminaries of the human race, and thence also the seminaries of the heavenly kingdom, and therefore that they ought not to be violated, but to be accounted holy; also from this consideration,

3 L 2

" that

" that he ought to know, as being in the spiritual world, and in a state of
 " perception, that conjugal love descends from the Lord through hea-
 " ven, and that from that love, as a parent, is derived mutual love, which
 " is the firmament of heaven ; and further from this consideration, that
 " adulterers, whensoever they only approach the heavenly societies, are
 " made sensible of their own stench, and throw themselves headlong thence
 " towards hell ; at least he might know, that to violate marriages is con-
 " trary to divine laws, contrary to the civil laws of all kingdoms, also
 " contrary to the genuine light of reason, and thereby contrary to the
 " right of nations, because contrary to order both divine and human ;
 " not to mention other considerations. But he replied, that he entertained
 " no such thoughts in the former life : he was willing to reason whether
 " the case was so or not ; but he was told, that truth doth not admit of rea-
 " sonings, inasmuch as they favour the delights of the flesh against the
 " delights of the spirit, the quality of which latter delights he was igno-
 " rant of ; and that he ought first to think concerning those things which
 " have been said, because they are true ; or to think from that principle
 " which is very well known in the world, that no one ought to do to
 " another what he is not willing another should do to him ; and thus, if
 " any one had in such a manner deceived his wife, whom he had loved,
 " as is the case in the beginning of every marriage, and he had been in a
 " state of wrath on the occasion, and had spoken from that state, whether
 " he himself also would not then have detested adulteries, and being a man
 " of strong parts, would not have confirmed himself against them more
 " than other men, even to condemning them to hell ; and being the ge-
 " neral of an army, and having stout associates, whether he would not,
 " in order to prevent disgrace, either have put the adulterer to death,
 " or have ejected the adulterers from his house."

482. III. THAT DUPLICATE ADULTERY IS THAT OF A HUSBAND WITH
 ANOTHER'S WIFE, OR OF A WIFE WITH ANOTHER'S HUSBAND. This adul-
 tery is called duplicate, because it is committed by two, and on each
 side the marriage-covenant is violated, wherefore it is also twofold more
 grievous than the former. It was said above, n. 480, that the conjugal
 love of one man with one wife, after engagement and covenant, unites
 souls, and that that union is that very love in its origin, and that this
 [origin] is closed and stopped up by adultery, as the source and stream
 of a fountain ; that the souls of two unite themselves together, when
 love to the sex is confined to one of the sex, which is the case when a
 virgin gives herself wholly by covenant to a youth, and on the other hand
 a youth

a youth gives himself wholly by covenant to a virgin, is clearly manifest from this consideration, that the lives of each unite themselves, consequently the souls, because souls are the first principles of life: this union of souls cannot possibly subsist but in monogamical marriages, or the marriages of one man with one wife, but not in polygamical marriages, or those of one man with several wives, because in these latter marriages the love is divided, in the former united. The reason why conjugal love in it's supreme abode is spiritual, holy, and pure, is, because the soul of every man by virtue of it's origin is celestial, wherefore it receives influx immediately from the Lord, for it receives from him the marriage of love and wisdom, or of good and truth, and this influx makes man (*homo*), and distinguishes man from beasts. From this union of souls, conjugal love, which is there in it's spiritual sanctity and purity, flows down into the life of the whole body, and fills it with blessed delights, so long as it's vein remains open, which is the case with those who are made spiritual by the Lord. That nothing else but adultery closes and stops up this abode of conjugal love, this it's origin, or fountain, and it's vein, is evident from the Lord's words, that it is not lawful to put away a wife, and marry another, except on account of adultery, Matt. xix. 4 to 9; and also from what is said in the same passage, that he who marrieth her that is put away committeth adultery, verse 9. When therefore that pure and holy fountain is stopped up, as was said above, it is clogged about with filthiness of fundry kinds, as a jewel with dung, or as bread with vomit, which things are altogether opposite to the purity and sanctity of that fountain, or of conjugal love; from which opposition comes conjugal cold, and according to this cold is the lascivious voluptuousness of scortatory love, which consumes itself of it's own accord: the reason why this is an evil of sin is, because the holy [principle] is covered, and thereby it's vein into the body is obstructed, and in the place thereof a profane principle succeeds, and the vein of this principle into the body is opened, whence man from celestial becomes infernal.

483. To the above I shall adjoin some particulars from the spiritual world, which are worthy to be related. "I have been informed in that
 " world, that some married men are inflamed with the lust of com-
 " mitting whoredom with maids or virgins; some with those who are
 " not maids but harlots; some with married women or wives; some
 " with women of the above description who are of noble descent; and
 " some with such as are not of noble descent; that this is the case, was
 " con-

" confirmed to me by several instances from the various kingdoms in
 " that world. Whilst I was meditating concerning the variety of such
 " lusts, I asked, whether there are any who find all delight with the
 " wives of others, and none with unmarried women? Wherefore to con-
 " vince me that such spirits exist, there were several brought to me
 " from a certain kingdom, who were obliged to speak according to their
 " libidinous principles; these declared, that it was, and still is, their
 " sole pleasure and delight to commit whoredom with the wives of
 " others; and that they look out for such as are beautiful, and hire them
 " for themselves at a great price according to their opulence; and in
 " general bargain about the price with the wife alone. I asked, why
 " they do not hire for themselves unmarried women? They said, that
 " they hold this a common (or cheap) thing, which in itself is vile,
 " and in which there is nothing of delight. I asked also, whether those
 " wives afterwards return to their own men, and live with them? They
 " replied, that they either do not return, or return cold, because they
 " are made courtezans. Afterwards I asked seriously, whether they
 " ever thought, or now think, that this is twofold adultery, because they
 " do this at the time they have wives of their own, and that such adul-
 " tery depopulates man (*homo*) of all spiritual good? But at this several
 " who were present laughed, saying, What is spiritual good? Never-
 " theless I was still urgent, saying, What is more detestable than for a
 " man to mix his soul with the soul of a husband in his wife? Do not
 " ye know, that the soul of a man is in his seed? Hereupon they turned
 " themselves away, and muttered, What harm can this do there? At
 " length I said, Although ye do not fear divine laws, do not ye fear
 " civil laws? They replied, No, we only fear certain of the ecclesiasti-
 " cal order, but we conceal this in their presence, and if we cannot
 " conceal it, we keep upon good terms with them. I afterwards saw
 " the former divided into companies, and some of the latter cast into
 " hell."

484. IV. THAT TRIPPLICATE ADULTERY IS WITH RELATIONS BY
 BLOOD. This adultery is called triplicate, because it is threefold more
 grievous than the two former. What are the consanguinities, or re-
 mains of the flesh, which are not to be approached, may be seen
 recounted, Levit. xviii. 6 to 17. The reasons, why these adulteries are
 threefold more grievous than the two above-mentioned, are internal
 and external; the internal reasons are grounded in the correspondence
 of those adulteries with the violation of spiritual marriage, which is
 that

that of the Lord and the church, and thence of good and of truth; but the external reasons are for the sake of guards, to prevent man becoming a beast: we have not leisure however to proceed to the further discovery of these reasons.

485. V. THAT THERE ARE FOUR DEGREES OF ADULTERIES, ACCORDING TO WHICH THEIR PREDICATIONS, CHARGES OF BLAME, AND AFTER DEATH IMPUTATIONS HAVE PLACE. These degrees are not genera, but enter into each genus, and cause it's discriminations between more and less evil and good, in the present case [deciding the question] whether adultery of every genus, from the nature of circumstances and contingencies, is to be reputed milder or more grievous? That circumstances and contingencies vary every thing, is well known. Nevertheless things are reputed of in one way by a man from his rational light, in another way by a judge [judging] from the law, and in another way by the Lord from the state of man's mind; wherefore mention is made of predication, of charges of blame, and after death of imputations; for predication is made by man according to his rational light, charges of blame are made by a judge according to the law, and imputations are made by the Lord according to the state of man's mind: that these three things differ exceedingly from each other, may be seen without exposition; for a man, from rational conviction according to circumstances and contingencies, may absolve a person, whom a judge, whilst he sits in judgment, cannot absolve from the law; and also a judge may absolve a person, who after death is condemned; the reason is, because a judge gives sentence according to actions done, whereas after death every one is judged according to the intentions of the will and thence of the understanding, and according to the confirmations of the understanding and thence of the will; these intentions and confirmations a judge doth not see; nevertheless each judgment is just, one for the sake of the good of civil society, the other for the sake of the good of heavenly society.

486. VI. THAT ADULTERIES OF THE FIRST DEGREE ARE ADULTERIES OF IGNORANCE, WHICH ARE COMMITTED BY THOSE, WHO CANNOT AS YET, OR CANNOT AT ALL, CONSULT THE UNDERSTANDING, AND THENCE CHECK THEM. All evils, and thus also all adulteries, viewed in themselves, are together of the internal and external man, the internal intends them, and the external doeth them; such therefore as the internal man is in the deeds done by the external, such are the deeds viewed in themselves: but whereas the internal man with his intention doth not appear

appear before man, every one must be judged in a human court from deeds and words according to the law in force and its provisions; the interior sense of the law is also to be regarded by the judge. But to illustrate the case by examples; if adultery be committed by a youth, who doth not know as yet that adultery is a greater evil than fornication; if the like be committed by a man of extreme simplicity; if it be committed by a person who is deprived by disease of the full power of judgment; or by a person, as is sometimes the case, who is delirious by fits, and is at the time in a state of actual delirium; yet further, if it be committed in a fit of insane drunkenness, and so forth; it is evident, that in such cases the internal man, or mind, is not present in the external, scarce any otherwise than in an irrational person: adulteries in these instances are predicated by a rational man according to the above circumstances; nevertheless the perpetrator is charged with blame by the same rational man as a judge, and is punished by the law; but after death those adulteries are imputed according to the presence, quality, and faculty of understanding in the will of the perpetrators.

487. VII. THAT ADULTERIES IN SUCH CASES ARE MILD. This is manifest from what was said above, n. 486, without further confirmation; for it is a known thing, that the quality of every deed, in general the quality of every thing, depends upon circumstances, and that these mitigate or aggravate: but adulteries of this degree are mild at the first times of their commission; and also remain mild so far as the offending party of either sex, in the future course of life, abstains from them for these reasons, because they are evils against God, or because they are evils against the neighbour, or because they are evils against the good of the state, and because, in consequence of their being such evils, they are evils against reason; but on the other hand, they are numbered also amongst grievous adulteries, if they are not abstained from for one of the above-mentioned reasons: thus it is according to the divine law, Ezech. xviii. 21, 22, 24, and in other places: but they cannot, from the above circumstances, be pronounced blameless and charged with blame, or be predicated and judged as mild or grievous, because they do not appear before man, neither are they within the province of his judgment; wherefore it is meant, that after death they are so reputed and imputed.

488. VIII. THAT ADULTERIES OF THE SECOND DEGREE ARE ADULTERIES OF LUST, WHICH ARE COMMITTED BY THOSE, WHO INDEED ARE
ABLE

ABLE TO CONSULT THE UNDERSTANDING, BUT BY REASON OF CONTINGENT CAUSES AT THE MOMENT ARE NOT ABLE. There are two principles, which, in the beginning, with every man who from natural is made spiritual, are at strife together, which are commonly called the spirit and the flesh; and whereas the love of marriage is of the spirit, and the love of adultery is of the flesh, in such case there is also a combat between those loves; if the love of marriage conquers, it gains dominion over and subjugates the love of adultery, which is effected by it's removal; but if it happens, that the lust of the flesh is excited to a heat greater than what the spirit can controul from reason, it follows that the state is inverted, and the heat of lust infuses allurements into the spirit, to such a degree, that it is no longer master of it's reason, and thence master of itself: this is meant by adulteries of the second degree, which are committed by those, who indeed are able to consult the understanding, but by reason of contingent causes at the moment are not able. But the matter may be illustrated by particular cases; as in case a meretricious wife by craftiness captivates a man's mind (*animus*), enticing him into her bed-chamber, and inflaming his passions to such a degree as to leave him no longer master of his judgment; and especially if, on such occasion, she threatens to expose him if he does not consent; in like manner, in case any meretricious wife is well skilled in deceitful allurements, or by powerful stimulants inflames the man to such a degree, that the raging lust of the flesh deprives the understanding of the free use of reason; in like manner, in case a man, by powerful enticements, so far works upon another's wife, as to leave her no longer mistress of herself, by reason of the fire kindled in her will; besides other like cases. That these and like contingent circumstances lessen the grievousness of adultery, and give a milder turn to the predications of the blame thereof in favour of the party seduced, is agreeable to the dictates and conclusions of reason. The imputation of this degree of adultery comes next to be treated of.

489. IX. THAT ADULTERIES COMMITTED BY SUCH PERSONS ARE IMPUTATORY, ACCORDING AS THE UNDERSTANDING AFTERWARDS FAVOURS OR DOTH NOT FAVOUR THEM. So far as the understanding favours evils, so far man appropriates them to himself, and makes them his own; favour is consent, and consent induces in the mind a state of love of them; the case is the same with adulteries, which in the beginning were committed without consent of the understanding, and are favoured; the contrary comes to pass if they are not favoured: the rea-

son is, because evils or adulteries, which are committed in blindness of the understanding, are committed from concupiscence of the body; and such evils or adulteries have a near resemblance to instincts as prevailing with beasts: with man (*homo*) indeed the understanding is present whilst they are committing, but in a passive or dead potency, and not in an active and living potency. From these considerations it follows of course, that such things are not imputed, only so far as they are afterwards favoured or not favoured. By imputation is here meant inculpation after death, and hence judication, which hath place according to the state of man's spirit; but inculpation (charge of blame) by man before a judge is not meant, for this doth not take place according to the state of man's spirit, but of his body in the deed; and unless there was a difference herein, they would be absolved after death who are absolved in the world, and they would be condemned who are condemned in the world, and thus the latter would be without any hope of salvation.

490. X. THAT ADULTERIES OF THE THIRD DEGREE ARE ADULTERIES OF THE REASON, WHICH ARE COMMITTED BY THOSE, WHO WITH THE UNDERSTANDING CONFIRM THEMSELVES IN THE PERSUASION THAT THEY ARE NOT EVILS OF SIN. Every man knows that there exist such principles as will and understanding, for in his common discourse he says, This I will, and this I understand; but still he doth not distinguish these principles, but makes one the same with the other; the reason is, because he only reflects upon those things which belong to the principle of thought grounded in the understanding, and not upon those things which belong to the love grounded in the will, for the latter things do not appear in light as the former. Nevertheless, he who doth not discriminate between will and understanding, cannot discriminate between evils and goods, and consequently he must remain in entire ignorance concerning the blame of sin. But who doth not know that good and truth are two distinct principles, like love and wisdom? and who cannot hence conclude, whilst he is in rational illumination, that there are two [faculties] in man, which distinctly receive and addict to themselves those principles, and that one is the will and the other the understanding, by reason that what the will receives and reproduces is called good, and what the understanding receives is called truth, for what the will loves and doeth, hath the appellation of good, and what the understanding perceives and thinks, hath the appellation of truth? Now whereas the marriage of good and truth was treated of in.

in the first part of this work, and in the same place several considerations were adduced concerning the will and understanding, and concerning the various attributes and predicates of each, which, as I imagine, are perceived also by those, who had not thought at all distinctly concerning the understanding and will, (for human reason is such, that it understands truths from the light thereof, although it hath not heretofore distinguished them), therefore, in order that the discriminations of understanding and will may be more clearly perceived, I shall here deliver some particulars on the subject, to the intent that it may be known what is the quality of adulteries of reason and understanding, and afterwards what is the quality of adulteries of the will: let the following articles serve for knowledge on the subject: 1. That the will alone of itself acts nothing, but that whatsoever it acts, it acts by the understanding. 2. On the other hand also, that the understanding alone of itself acts nothing, but that whatsoever it acts, it acts from the will. 3. That the will flows into the understanding, but not the understanding into the will; yet that the understanding teaches what is good and evil, and consults with the will that out of those two principles it may choose and do what is pleasing to it. 4. That after this there is effected a twofold conjunction, one, in which the will acts within, and the understanding from without; the other, in which the understanding acts from within, and the will from without: thus are distinguished the adulteries of reason, which are here treated of, from the adulteries of will, which are next treated of: they are distinguished, because one is more grievous than the other; for the adultery of reason is less grievous than the adultery of will; the cause is, because in adultery of reason the understanding acts from within, and the will from without; whereas in adultery of will, the will acts from within, and the understanding from without, and the will is the man himself, and the understanding is the man as grounded in the will; and that which acts within hath dominion over that which acts without.

491. XI. THAT THE ADULTERIES COMMITTED BY SUCH PERSONS ARE GRIEVOUS, AND ARE IMPUTED ACCORDING TO CONFIRMATIONS. The understanding alone confirms, and when it confirms, it engages the will to it's party, and sets it about itself, and thus compels it to compliance: confirmations are effected by reasonings, which the mind seizes for it's use, deriving them either from it's superior region, or from it's inferior region; if from the superior region, which communicates with heaven, it confirms marriages, and condemns adulteries;

but if from the inferior region, which communicates with the world, it confirms adulteries, and makes light of marriages. Every one can confirm evil equally as good, in like manner what is false and what is true, and the confirmation of evil is perceived with more delight than the confirmation of good; and the confirmation of what is false appears with greater lucidity than the confirmation of what is true; the reason is, because the confirmation of what is evil and false derives it's reasonings from the delights, the pleasures, the appearances, and fallacies of the bodily senses, whereas the confirmation of what is good and true derives it's reasons from the region above the sensual principles of the body: now since evils and falses can equally be confirmed as goods and truths, and since the confirming understanding draws the will to it's party, and the will together with the understanding forms the mind, it follows, that the form of the human mind is according to confirmations, being turned to heaven if it's confirmations are in favour of marriage, but turned to hell if they are in favour of adulteries; and such as the form of man's mind is, such is his spirit, consequently such is the man. From these considerations then it is evident, that adulteries of this degree after death are imputed according to confirmations.

492. XII. THAT ADULTERIES OF THE FOURTH DEGREE ARE ADULTERIES OF THE WILL, WHICH ARE COMMITTED BY THOSE WHO MAKE THEM LAWFUL AND PLEASING, AND WHO DO NOT THINK THEM OF IMPORTANCE ENOUGH TO CONSULT THE UNDERSTANDING RESPECTING THEM. These adulteries are distinguished from the foregoing by virtue of their origins; the origin of these adulteries is from the depraved will connate to man, or from hereditary evil, which man blindly obeys, after that he is capable of exercising his own judgment, not judging at all concerning them whether they be evils or not; wherefore it is said, that he doth not think them of importance enough to consult the understanding respecting them: but the origin of adulteries, which are called adulteries of reason, is from a perverse understanding, and these adulteries are committed by those, who confirm themselves in the persuasion that they are not evils of sin; with the latter adulterers the understanding is the principal agent, with the former the will. The discriminations in these two cases do not appear to any man in the natural world, but they appear evidently to the angels in the spiritual world; in this latter world all are in general distinguished according to the evils which originate in the will and in the understanding, and are accepted and appropriated; they are also separated in hell according to those

those evils; they who are in evil by derivation from the understanding, dwell there in front, and are called satans; but they who are in evil by derivation from the will, dwell to the back, and are called devils; it is on account of this universal distinction that mention is made in the Word of satan and the devil; with those wicked ones, and also those adulterers, who are called satans, the understanding is the principal agent, but with those who are called devils, the will is the principal agent. But it is not possible to unfold these distinctions, so as to render them visible to the understanding, unless the distinctions of will and understanding be first known, and also unless a description be given of the formation of the mind from the will by the understanding, and of its formation from the understanding by the will; the previous knowledge of these subjects is necessary, before the discriminations above-mentioned can be seen by reason; but to express this knowledge on paper would require a volume.

493. XIII. THAT THE ADULTERIES COMMITTED BY THESE PERSONS ARE MOST GRIEVOUS, AND ARE IMPUTED TO THEM AS EVILS OF PURPOSE, AND REMAIN IN THEM AS GUILT. The reason why they are most grievous, and more grievous than the foregoing, is, because in them the will is the principal agent, whereas in the foregoing the understanding is the principal agent, and the life of man essentially is his will, and formally is his understanding; the reason is, because the will acts in unity with the love, and the love is the essence of man's life, and forms itself in the understanding by such things as are in agreement with it; wherefore the understanding viewed in itself is nothing else but a form of the will; and whereas love is of the will, and wisdom is of the understanding, therefore wisdom is nothing else but a form of love, in like manner truth is nothing else but a form of good. That which flows forth from the very essence of man's life, thus which flows forth from his will or his love, is principally called purpose (*propositum*); but that which flows forth from the form of his life, thus from the understanding and its thought, is called intention: guilt also is principally predicated of the will; hence comes the common observation, that every one hath the guilt of evil from inheritance, but that the evil is from the man. Hence it is, that these adulteries of the fourth degree are imputed as evils of purpose, and remain in as guilt.

494. XIV. THAT ADULTERIES OF THE THIRD AND FOURTH DEGREE ARE EVILS OF SIN, ACCORDING TO THE QUANTITY AND QUALITY OF UNDERSTANDING AND OF WILL IN THEM, WHETHER THEY ARE COMMITTED

IN.

IN ACT, OR ARE NOT COMMITTED IN ACT. That adulteries of reason or understanding, which are of the third degree, and adulteries of the will, which are of the fourth degree, are grievous, consequently evils of sin, according to the quality of understanding and of will in them, may be seen from the comment above concerning them, n. 490 to 493; the reason is, because man (*homo*) is man by virtue of will and understanding, for from these two principles exist not only all things which are done in the mind, but also all things which are done in the body; who doth not know, that the body doth not act of itself, but the will by the body? also that the mouth doth not speak of itself, but the thought by the mouth? Wherefore if the will was to be taken away, action would instantly be at a stand, and if thought was to be taken away, the speech of the mouth would instantly cease: hence it is clearly manifest, that adulteries, which are committed in act, are grievous according to the quantity and quality of understanding and of will in them: that they are in like manner grievous, if the same are not committed in act, appears from the Lord's words, *It was said by them of old time, Thou shalt not commit adultery; but I say unto you, that if any one hath looked at another's woman, to lust after her, he hath already committed adultery with her in heart*, Matt. v. 27, 28; to commit adultery in heart is to commit it in will. There are many reasons which operate, to prevent an adulterer being an adulterer in act, whilst he is still an adulterer in will and understanding; for there are some who abstain from adulteries as to act, through fear of the civil law and its penalties; through fear of the loss of reputation and thence of honour; through fear of diseases thence arising; through fear of quarrels at home on the part of a wife, and the consequent loss of tranquillity; through fear of revenge on the part of the husband and of the next akin, thus also through fear of being beaten by the servants; through poverty, or through avarice; through imbecillity arising either from disease, or from abuse, or from age, or from impotence, and consequent shame: if any one restrains himself from adulteries in act, under the influence of these and like reasons, and yet favours adulteries in will and understanding, he is still an adulterer; for he believes nevertheless that they are not sins, and he doth not make them unlawful before God in his spirit, and thus in spirit he commits them, although not in body before the world; wherefore after death, when he becomes a spirit, he speaks openly in favour of them.

495. XV. THAT ADULTERIES GROUNDED IN PURPOSE OF THE WILL,
AND ADULTERIES GROUNDED IN CONFIRMATION OF THE UNDERSTANDING,

RENDER

RENDER MEN NATURAL, SENSUAL, AND CORPOREAL. Man (*homo*) is man, and is distinguished from the beasts, by this circumstance, that his mind is distinguished into three regions, as many as the heavens are distinguished into; and that he is capable of being elevated out of the lowest region into the next above it, and also from this into the highest, and thus become an angel of one heaven, and also of the third: for this end, there hath been given to man a faculty of elevating the understanding thitherto; but if the love of his will is not elevated at the same time, he doth not become spiritual, but remains natural; nevertheless he retains the faculty of elevating the understanding; the reason why he retains this faculty is, that he may be reformed, for he is reformed by the understanding, and this is effected by the knowledges of good and truth, and by a rational view (or intuition) grounded therein; if he views those knowledges rationally, and lives according to them, in this case the love of the will is elevated at the same time, and in that degree the human principle is perfected, and man becomes more and more a man. It is otherwise if he doth not live according to the knowledges of good and truth; in this case the love of his will remains natural, and his understanding by turns becomes spiritual; for it raises itself upwards alternately, as an eagle, and looketh down upon what is of it's love beneath, and when it sees this, it flieth down to it, and conjoins itself with it; if therefore the concupiscencies of the flesh are of it's love, it letteth itself down to these from it's heighth, and in conjunction with them it derives delight to itself from their delights; and again, in quest of reputation, that it may be believed wise, it lifts itself up on high, and thus rises and sinks by turns, as was just now observed. The reason why adulterers of the third and fourth degree, who are such as from purpose of will and confirmation of understanding have made themselves adulterers, are absolutely natural, and progressively become sensual and corporeal, is, because they have immersed the love of their will, and together with it their understanding, in the uncleannesses of scortatory love, and are delighted therewith, as unclean birds and beasts are delighted with stinking and dunghill filth, as with dainties and delicacies: these are they who after death become corporeal spirits, and from whom flow the unclean things of hell and of the church, spoken of above, n. 430, 431.

496. There are three degrees of the natural man; in the first degree are they, who love only the world, placing their heart in wealth, these are properly meant by the natural; in the second degree are they, who love

love only the delights of the senses, placing their heart in every kind of luxury and pleasure, these are properly meant by the sensual; in the third degree are they, who love only themselves, placing their heart in the quest of honour, these are properly meant by the corporeal; the reason is, because they immerse all things of the will, and consequently of the understanding, in the body, and look backward at themselves from others, and love only what is proper to themselves; but the sensual immerse all things of the will and consequently of the understanding in the allurements and fallacies of the senses, indulging in these alone; whereas the natural pour forth into the world all things of the will and understanding, covetously and fraudulently acquiring wealth, and regarding no other use therein and thence but that of possession. The above-mentioned adulteries change men into these degenerate degrees, one into this, another into that, each according to his favourite taste for what is pleasureable, in which taste his peculiar genius (or temper) is grounded.

497. XVI. AND THIS TO SUCH A DEGREE, THAT AT LENGTH THEY REJECT FROM THEMSELVES ALL THINGS OF THE CHURCH AND OF RELIGION. The reason why adulterers, who are such from purpose and from a confirmed principle, reject from themselves all things of the church and of religion, is, because the love of marriage and the love of adultery are opposite, n. 425, and the love of marriage acts in unity with the church and religion, see n. 130, and throughout in the former part; hence the love of adultery, as being opposite, acts in unity with those things which are contrary to the church. A further reason why those adulterers reject from themselves all things of the church and of religion, is, because the love of marriage and the love of adultery are opposite, as the marriage of good and truth is opposite to the connection of evil and the false, see n. 427, 428; and the marriage of good and truth is the church, whereas the connection of evil and the false is the anti-church. A further reason why those adulterers reject from themselves all things of the church and of religion, is, because the love of marriage and the love of adultery are opposite as heaven and hell, n. 429; and in heaven is the love of all things of the church, whereas in hell is hatred against all things of the church. A further reason why those adulterers reject from themselves all things of the church and of religion, is, because their delights commence from the flesh, and are of the flesh also in the spirit, n. 440, 441; and the flesh is contrary to the spirit, that is, contrary to the spiritual things of the church; hence also the

the delights of scortatory love are called pleasures of infanity. If you desire demonstration in this case, go I pray to those whom you know to be such adulterers, and ask them in secret, what they think concerning God, concerning the church, and concerning life eternal, and you will hear: the genuine reason is, because as conjugal love opens the interiors of the mind, and thereby elevates them above the sensual principles of the body even into the light and heat of heaven, so, on the other hand, the love of adultery closes the interiors of the mind, and thrusts down the mind itself, as to it's will, into the body, even into all things which it's flesh lusteth after, and the deeper it is so thrust down, the further it is removed and set at a distance from heaven.

498. XVII. THAT NEVERTHELESS THEY HAVE THE POWERS OF HUMAN RATIONALITY LIKE OTHER MEN. That the natural man, the sensual, and the corporeal, is equally rational, in regard to understanding, as the spiritual man, has been proved to me from satans and devils arising by leave out of hell, and discoursing with angelic spirits in the world of spirits, concerning whom see the MEMORABLE RELATIONS throughout; but whereas the love of the will makes the man, and this love draws the understanding into consent, therefore such are not rational except in a state removed from the love of the will; when they return again into this love, they are more dreadfully insane than wild beasts. But man, without the faculty of elevating the understanding above the love of the will, would not be a man but a beast, for a beast doth not enjoy that faculty; consequently neither would he be able to choose any thing, and from choice to do what is good and what is expedient, and thus he would not be in a capacity to be reformed, and to be led to heaven, and to live for ever. Hence it is, that adulterers from purpose and a confirmed principle, although they are merely natural, sensual, and corporeal, still enjoy, like other men, the powers of understanding or rationality; but when they are in the lust of adultery, and think and speak from that lust concerning it, they do not enjoy that rationality; the reason is, because then the flesh acts on the spirit, and not the spirit on the flesh. It is however to be noted, that these at length after death become stupid; not that the faculty of growing wise is taken away from them, but that they are not willing to grow wise, inasmuch as wisdom is undelightful to them.

499. XVIII. BUT THAT THEY USE THAT RATIONALITY WHILST THEY ARE IN EXTERNALS, BUT ABUSE IT WHILST IN THEIR INTERNALS. They are in externals, whilst they discourse abroad and in company, but in

their internals, when at home or with themselves: if you are willing, make the experiment; bring some person of this character, as for example, some one of the order called jesuits, and cause him to speak in company, or to teach in a temple, concerning God, concerning the holy things of the church, and concerning heaven and hell, and you will hear him a more rational zealot than any other; perhaps also he will compel you to sighs and tears for salvation: but take him into your house, extol him above the orders, call him the father of wisdom, and make yourself his friend, until he opens his heart, and you will hear what he will then preach concerning God, concerning the holy things of the church, and concerning heaven and hell, viz. that they are phantasies and elusions, and thus bonds invented for souls, whereby great and small, rich and poor, may be caught and bound, and kept under the yoke of their dominion. Let these observations suffice for illustration of what is meant by natural men, even to corporeal, enjoying the powers of human rationality, as others, and using it whilst they are in externals, but abusing it whilst in their internals. The conclusion to be hence deduced is, that no one is to be judged of from the wisdom of his mouth, but from the wisdom of his life in union therewith.

* * * * *

500. To the above I shall adjoin the following MEMORABLE RELATION. On a time in the spiritual world I heard a great tumult; there were thousands gathered together, who cried out, LET THEM BE PUNISHED, LET THEM BE PUNISHED: I approached nearer, and asked what the cry meant? One, who was separate from that great congregation, said to me, They are in the wrath of anger (yyy) against three priests, who wander about, and preach every where against adulterers, saying, that adulterers have not an acknowledgment of God, and that heaven is closed to them, and hell open; and that in hell they are unclean devils, because they appear there from afar like swine wallowing in dung, and that the angels of heaven abominate them. I asked, Where are those priests? and why on that account is such vociferation made? He replied, Those three priests are in the midst of them guarded with attendants, and they who are gathered together are of those, who believe adulteries not to be sins, and who say, that adulterers have an acknowledgment-

knowledge of God alike with those who adhere to their own wives; they are all of them from the christian orb; and the angels have been to see how many there were there who believe adulteries to be sins, and out of a thousand there were not found an hundred; and he said to me, that those nine hundred speak concerning adulteries as follows: Who doth not know, that the delight of adultery is super-eminent above the delight of marriage; that adulterers are in perpetual heat, and thence in alacrity, industry, and active life, superior to those who live with only one woman; and that on the other hand, love with a married partner grows cold, and sometimes to such a degree, that at length scarce one expression of speech and of fellowship with her is alive; that it is otherwise with harlots; that the mortification of life with a wife, arising from defect of ability, is recruited and vivified by scortations; and is not that, which recruits and vivifies, of more consequence than that which mortifies? What is marriage but allowed scortation? Who knows any distinction between them? Can love be forced? And yet love with a wife is forced by a covenant and laws. Is not love with a married partner the love of the sex, and this latter love is so universal, that it prevails even amongst birds and beasts? What is conjugal love but the love of the sex? and the love of the sex is free with every woman. The reason why civil laws are against adulteries is, because lawgivers have believed that to prohibit adultery was connected with the public good, and yet lawgivers and judges sometimes commit adultery, and say amongst themselves, He who is without sin, let him cast the first stone. Who doth not know, that the simple and religious alone believe adulteries to be sins, and that the intelligent think otherwise, who like us view them by the light of nature? Are not adulteries equally prolific as marriages? Are not illegitimate children equally alert and qualified for the discharge of offices and employments, as the legitimate? Moreover families otherwise barren are provided with offspring, and is not this an advantage and not a loss? What harm can come to a wife from admitting several rivals? And what harm can come to the man? To say that it brings disgrace upon a man, is a frivolous idea grounded in mere fancy. The reason why adultery is against the laws and statutes of the church, is owing to the ecclesiastical order for the sake of power: but what have theological and spiritual [laws or principles] to do with a delight merely corporeal and carnal? Are not there instances of adulterous presbyters and monks? And are they incapable on that account of acknowledging and wor-

shipping God? Why therefore do those three priests preach, that adulterers have no acknowledgment of God? We cannot endure such blasphemies, wherefore let them be judged and punished. Afterwards I saw that they called judges, whom they requested to pass sentence of punishment upon them: but the judges said, This is no part of our jurisdiction, for the point in question is concerning the acknowledgment of God, and concerning sin, and thus concerning salvation and damnation, and sentence in these cases must come from heaven: but we will suggest a method to you, whereby ye may know whether those three priests have preached truths; there are three places with which we judges are acquainted, where such points are explored and revealed in a singular manner; one place is, where a way into heaven is open to all, but when they come into heaven, they themselves perceive their own quality as to the acknowledgment of God: the second place is, where also a way is open into heaven, but no one can enter into that way, unless he who hath heaven in himself: and the third place is, where there is a way to hell, and they who love infernal things enter that way of their own accord, because from delight: we judges charge all to go to those places, who require judgment from us concerning heaven and hell. On hearing this, they who were gathered together said, Let us go to those places; and whilst they were going to the first, where a way into heaven is open to all, suddenly it became dark, wherefore some of them lighted torches, and carried them before; the judges who were with them said, This happens to all who go to the first place, and as they approach, the fire of the torches becomes more dim, and is extinguished in that place by the light of heaven flowing in, which is a sign that they are there; the reason is, because at first heaven is closed to them, and afterwards is opened. And they came to that place, and when the torches were extinguished of themselves, they saw a way tending obliquely upwards into heaven; this, they entered who were in the wrath of anger against the priests; amongst the first they who were adulterers from purpose, after them they who were adulterers from a confirmed principle; and as they ascended, the first cried out, Follow; and they who followed cried out, Make haste; and they pressed forward: after a little hour, when they were all within in the heavenly society, there appeared a gulph between them and the angels, and the light of heaven above the gulph flowing into their eyes opened the interiors of their mind, whereby they were bound to speak as they interiorly thought; and then they were asked
by

By the angels, whether they acknowledged that God is? The first, who were adulterers from purpose of will, replied, What is God? And they looked at each other, and said, Who of you hath seen him? The second, who were adulterers from confirmation of the understanding, said, Are not all things of nature? What is above nature but the sun? And instantly the angels said to them, Depart from us, now ye yourselves perceive that ye have no acknowledgment of God; when ye descend, the interiors of your mind will be closed, and it's exteriors opened, and then ye can speak against the interiors, and say that God is; believe that as soon as man actually becomes an adulterer, heaven is closed to him, and when heaven is closed, God is not acknowledged; hear ye the reason, every unclean principle of hell is from adulterers, and it stinks in heaven like putrid mire of the streets. On hearing these things they turned themselves, and descended by three ways; and when they were below, the firsts and seconds entering into discourse together said, The priests have conquered there, but we know that we can speak of God alike with them, and when we speak that he is, do not we acknowledge him? The interiors and exteriors of the mind, of which the angels told us, are devised fictions. But let us go to the second place pointed out by the judges, where a way is open into heaven to those who have heaven in themselves, thus to those who are about to come into heaven; and when they were come thither, a voice came forth from that heaven, Shut the gates, adulterers are at hand; and suddenly the gates were shut, and the keepers with sticks in their hands drove them away; and they delivered the three priests, against whom they had been tumultuous, from the hands of their keepers, and introduced them into heaven: and instantly, when the gate was open for the priests, there issued from heaven upon the rebels the delightful principle of marriage, which, in consequence of it's being chaste and pure, almost deprived them of animation; wherefore, for fear of fainting away through suffocation, they hastened to the third place, concerning which the judges said, that thence there was a way to hell, and instantly there issued from thence the delight of adultery, whereby they were so vivified, who were adulterers from purpose, and who were adulterers from a confirmed principle, that they descended as it were dancing, and there immersed themselves like swine in uncleannesses.

Of

Of the LUST of DEFLORATION.

501. **T**HE lusts treated of in the four subsequent chapters are not only lusts of adultery, but are more grievous than these latter lusts, inasmuch as they exist only from adulteries, being taken to after that adulteries are become loathsome; as the lust of defloration, which is first treated of, and which cannot before have birth with any one; in like manner the lust of varieties, the lust of violation, and the lust of seducing innocencies, which are afterwards treated of. They are called lusts, because according to the quantity and quality of lust for those things, such and so great is their appropriation. As to what specifically concerns the lust of defloration, in order that evident conviction may be wrought of it's villainy, it shall be made manifest from the following considerations: I. *From the state of a virgin or undeflowered woman before marriage, and after marriage.* II. *That virginity is the crown of chastity, and certificate of conjugal love.* III. *That defloration, without a view to marriage as an end, is the villainy of a robber.* IV. *That the lot of those, who have confirmed themselves in the persuasion that the lust of defloration is not an evil of sin, after death is grievous.* We proceed to their explication.

502. I. CONCERNING THE STATE OF A VIRGIN OR UNDEFLOWERED WOMAN BEFORE MARRIAGE, AND AFTER MARRIAGE. What is the quality of the state of a virgin, before she hath been instructed concerning the various particulars of the conjugal torch, hath been manifested to me by wives in the spiritual world, who have departed out of the natural world in their infancy, and have been educated in heaven: they said; that when they were come into a marriageable state, from seeing conjugal partners they began to love the conjugal life, but only for the end that they might be called wives, and that they might maintain friendly and confidential comfort with one man; and also, that being alienated from the house of obedience, they might become their own mistresses; and they said, that they thought of marriage only from the blessedness of mutual friendship and confidence with a partner-man, and not at all from the delight of any flame: but that their virgin state after marriage was changed into a new one, of which heretofore they had not the least knowledge; and they declared, that this latter state was a state of the expansion of all things of the life of their body from
firsts

firsts to last to receive the gifts of their husband, and to unite these gifts to their own life, that thus they might become his love, and wife; and that this state commenced from the moment of defloration, and that after this the flame of love burned to the husband alone, and that they were sensible of the heavenly delights of that expansion: and further, that inasmuch as each wife was introduced into this state by her own husband, and whereas it is from him, and thereby his in herself, it is altogether impossible for her to love any other but him alone. From this account it was made manifest what is the quality of the state of virgins before marriage and after marriage in heaven: that the state of virgins and wives on earth, whose first attachments prove successful, is similar to this of the virgins in heaven, is no secret: what virgin can know that new state before she is in it? inquire and ye will hear: the case is different with those, who before marriage catch allurements from erudition.

503. II. THAT VIRGINITY IS THE CROWN OF CHASTITY, AND THE CERTIFICATE OF CONJUGIAL LOVE. Virginity is called the crown of chastity, because it crowns the chastity of marriage, and it is also the badge of chastity, wherefore the bride at the nuptials carries a crown on her head: it is also a badge of the sanctity of marriage; for the bride, after the virgin flower, gives and addicteth herself wholly to the bridegroom, at that time the husband, and the husband in his turn gives and addicteth himself wholly to the bride, at that time the wife. Virginity is also called the certificate of conjugal love, because a certificate hath relation to a covenant, and the covenant is, that love may unite them into one man, or into one flesh. The men themselves also before marriage regard the virginity of the bride as a crown of her chastity, and as a certificate of conjugal love, and as the very dainty from which the delights of that love are about to commence and to be perpetuated. From these considerations, and from those which precede, it is manifest, that after the zone is taken away, and the virginity is sipped, a virgin becomes a wife, and if not a wife, she becomes a harlot; for the new state, into which she is then introduced, is a state of love for her husband, and if not for her husband, it is a state of lust.

504. III. THAT DEFLORATION, WITHOUT A VIEW TO MARRIAGE AS AN END, IS THE VILLAINY OF A ROBBER. Some adulterers are impelled by the cupidity of deflowering virgins, and thence also of deflowering young girls in their harmless age: the enticements offered are either persuasions suggested by pimps, or presents made

made by the men, or promises of marriage; and those men after defloration leave them, and inquire out others, and again others: add to this, that they are not delighted with the objects they have left, but with a continual supply of new ones; and that this lust increases even till it becomes the head of the delights of their flesh. They add also to the above this abominable deed, that by various cunning artifices they entice virgins about to be married, or instantly after marriage, to offer to them the first-fruits of marriage, which also they thus filthily defile. I have heard also, that when that heat with it's potency hath failed, they glory in the number of virginities, as in so many golden fleeces of Jason. (zzz) This villainy, which is that of committing a rape, inasmuch as it was begun in an age of strength, and afterwards confirmed by boastings, remains rooted in, and thereby insown after death. What the quality of this villainy is, appears from what was said above, that virginity is the crown of chastity, the certificate of future conjugal love, and that a virgin addicts her soul and life to him, to whom she addicts it; conjugal friendship and the confidence thereof are also founded upon it. A woman likewise, deflowered by men of the above description, after that this door of conjugal love is broken through, loses all shame, and becomes a harlot, which is likewise to be imputed to the robber as the cause. Such robbers, if after having run through a course of lewdness and profanation of chastity, they apply their minds (*animus*) to marriage, have no other object in their mind (*mens*) but the virginity of her who is to be their married partner, and when they have attained this object, they loathe both bed and bed-chamber, yea also the whole female sex, except young girls: and whereas such are violators of marriage, and despisers of the female sex, and thereby spiritual robbers, it is evident that the divine nemesis (*aaaa*) pursues them.

505. IV. THAT THE LOT OF THOSE WHO HAVE CONFIRMED THEMSELVES IN THE PERSUASION THAT THE LUST OF DEFLOURATION IS NOT AN EVIL OF SIN, AFTER DEATH IS GRIEVOUS. Their lot is this, that after they have passed the first time of their stay in the spiritual world, which is a time of modesty and morality, because spent in consort with angelic (*bbbb*) spirits, they are next, from their externals, let into their internals, and in this case into the concupiscencies with which they had been ensnared in the world, and the angelic spirits into their's, to the intent it may appear in what degree they had been ensnared; and if in a lesser degree, that after they have been let into them, they may be let out again, and may be covered with shame. But they, who had been principled

principled in this malignant lust to such a degree, as to be made sensible of it's eminent delight, and to make a boast of those thefts as of the choicest spoils, do not suffer themselves to be drawn away from it, wherefore they are let out into their free principle, and in this case they instantly wander about, and inquire after brothels, and also enter them when they are pointed out; (these brothels are on the sides of hell :) but when they meet with none but prostitutes there, they go away, and inquire where there are virgins; and then they are carried to harlots, who by phantasy can assume super-eminent beauty, and a florid girlish complexion, and boast themselves virgins, and seeing these they burn with desire towards them in like manner as in the world; wherefore with these they bargain, but when they are about to enjoy the bargain, the phantasy induced from heaven is taken away, and instantly those virgins appear in their own deformity, monstrous and dusky, to whom nevertheless they are compelled to cleave for an hour; those harlots are called firens. But if by such fascinations they do not suffer themselves to be drawn away from that wild lust, they are cast down into the hell which is in the confines of the south and west, beneath the hell of the courtezans of craftiness, and there they are associated with their companions. It hath been also given to see them in that hell, and it hath been told me, that many of noble descent, and of the more opulent, are therein; but whereas they had been such in the world, all remembrance of their descent and of the dignity derived from opulence is taken away from them, and a persuasion is induced that they have been vile slaves, and thence unworthy of all honour. Amongst themselves indeed they appear as men, but when seen by others, who are allowed to look in thither, they appear as apes, with a stern look instead of a courteous one, and a horrid countenance instead of a countenance of pleasantry; they walk with their loins contracted, and thereby bent, the upper part of the body hanging forward in front, as if they were ready to fall, and they emit a disagreeable smell: they loathe the sex, and turn themselves away from those whom they see, for they have no desire towards them. Such they appear when seen near at hand; but when viewed from afar, they appear as dogs of indulgencies, or whelps of delight, and there is also heard somewhat like barking in the tone of their speech.

Of the LUST of VARIETIES.

506. **B**Y the lust of varieties here treated of, is not meant the lust of fornication, which was treated of above in it's proper chapter; this latter lust, notwithstanding it's being usually promiscuous and vague, still doth not occasion the lust of varieties, unless when it exceeds measure, and the fornicator has respect to number, and boasts thereof from a principle of cupidity; this idea causes a beginning of this lust; but what it's quality is in it's progression, cannot be distinctly perceived, unless in some series, as in the following: I. *That by the lust of varieties is meant the lust of scortation altogether dissolute.* II. *That that lust is love and at the same time loathing in regard to the sex.* III. *That that love altogether annihilates conjugal love appertaining to itself.* IV. *That the lot of those (who are addicted to that lust) is miserable after death, inasmuch as they have not the inmost principle of life.* We proceed to an explication of each article.

507. I. THAT BY THE LUST OF VARIETIES IS MEANT THE LUST OF SCORTATION ALTOGETHER DISSOLUTE. This lust insinuates itself with those, who in youth have relaxed the bonds of modesty, and who have had opportunities of association with many loose women, especially if they have not wanted the means of satisfying pecuniary demands: they implant and root this lust in themselves by immoderate and unlimited scortations, and by shameless thoughts concerning the love of the female sex, and by confirmations that adulteries are not evils, and not at all sins. This lust increases with them according to it's progress, inasmuch that they desire all the women in the world, and wish for whole troops, and one new female every day. Whereas this love ejects itself from the common love of the sex implanted in every man, and altogether from the love of one of the sex, which is conjugal love, and injects itself into the exteriors of the heart as a delight of love separate from those loves, and yet derived from them, therefore it is rooted in the cuticles so thoroughly, that it remains in the touch when the powers are decayed. Persons addicted to this lust make light of adulteries, wherefore they think of the whole female sex as of a common harlot, and of marriage as of a common harlotism, and thereby mix immodesty in

in modesty, and from the mixture grow insane. From these considerations it is evident what is here meant by the lust of varieties, that it is the lust of scortation altogether dissolute.

508. II. THAT THAT LUST IS LOVE AND AT THE SAME TIME LOATHING IN REGARD TO THE SEX. Persons addicted to that lust have a love for the sex, because variety is from the sex, and they have a loathing for the sex, because after enjoyment they reject, and lust after others: this obscene lust burns towards a new woman, and after burning it grows cold towards her; and cold is loathing. That this lust is love and at the same time loathing in regard to the sex, may be illustrated as follows: set on the left side a company of those women who have been enjoyed by them, and on the right side a company of those who have not been enjoyed, would not they look at the latter company from love, but at the former from loathing? And yet each company is the sex.

509. III. THAT THAT LUST ALTOGETHER ANNIHILATES CONJUGIAL LOVE APPERTAINING TO ITSELF. The reason is, because that lust is altogether opposite to conjugal love, and so opposite, that it not only rends it asunder, but as it were grinds it into powder, and thereby annihilates; for conjugal love is confined to one of the sex, whereas that lust doth not stop at one, but within an hour or a day is as intensely cold as it was before hot towards her; and inasmuch as cold is loathing, this latter, by forced cohabitation and dwelling together, is so accumulated as to become nauseous, and thus conjugal love is consumed to such a degree, that there is nothing of it left remaining. From these considerations it may be seen, that this lust is fatal to conjugal love; and whereas conjugal love constitutes the inmost principle of life with man, that it is fatal to his life; and that that lust, by successive interceptions and closings of the interiors of the mind, at length becomes cuticular, and thus merely alluring; whilst the faculty of understanding or rationality still remains.

510. IV. THAT THE LOT OF THOSE (WHO HAVE BEEN ADDICTED TO THAT LUST) AFTER DEATH IS MISERABLE, INASMUCH AS THEY HAVE NOT THE INMOST PRINCIPLE OF LIFE. Every one hath excellence of life according to his conjugal love, for that excellence conjoineth itself with the life of the wife, and by conjunction exalteth itself; but whereas with the persons of whom we are speaking, there doth not remain the least principle of conjugal love, and consequently not any thing of the inmost principle of life, therefore their lot after death is

miserable. After passing a certain period of time in their externals, in which they discourse rationally and act civilly, they are let into their internals; and in this case into a like lust and its delights, in the same degree as in the world; for every one after death is let into the same state of life which he had appropriated to himself, to the intent that he may be withdrawn from it; for no one can be withdrawn from his evil, unless he hath first been led into it; if he was not to be led into it, the evil would conceal itself, and would defile the interiors of the mind, and would spread itself as a plague, and would next burst through all barriers, and would destroy the external principles belonging to the body. For this end there are opened to them brothels, which are on the side of hell, where there are harlots, with whom there is given an opportunity of varying their lusts; but this is granted with restriction to one harlot in a day, and under penalty in case of communication with more than one on the same day. Afterwards, when from examination it appears, that that lust is so inbred that they cannot be withdrawn from it, they are conveyed to a certain place which is next above the hell assigned for them, and then they appear to themselves as if they fall into a swoon, and to others as if they subside with the face upward; and also the ground (*solum*) beneath their backs is actually opened, and they are absorbed, and sink down into hell amongst their like; thus they are gathered to their own. It hath been given me to see them there, and likewise to discourse with them; amongst themselves they appear as men (*homines*), which is granted them lest they should be a terror to their companions; but at a certain distance they seem to have white faces consisting as of skin only, and this because there is not in them any spiritual life, which every one hath according to the conjugal principle sown in him. Their speech is dry, parched, and sorrowful: whilst they are hungry, they lament, and their lamentations are heard as a clashing noise of a peculiar sound: their garments are tattered, and their breeches are drawn above the belly round about the breast, because they have no loins, but the ankles of their feet commence from the region of the bottom of the belly; the reason is, because the loins with men (*homines*) correspond to conjugal love, and they are void of this love. They said, that they loathe the sex by reason of their having no potency. Nevertheless, amongst themselves they can reason as from rationality, but inasmuch as they are cutaneous, they reason from the fallacies of the senses. This hell is in the western quarter towards the north. But these same persons, seen from afar,

afar, do not appear as men, nor as monsters, but as frozen substances. It is however to be noted, that they become of this description, who have indulged in the above lust to such a degree, as to rend and annihilate in themselves the conjugal human principle.

Of the LUST of VIOLATION.

511. **B**Y the lust of violation is not meant the lust of defloration; this latter lust is the violation of virginities, but not of virgins whilst it is effected from consent; whereas the lust of violation, which is here treated of, recedes in consequence of consent, and is exasperated in consequence of dissent, and is the passion of violating all women whatsoever, who altogether refuse, and violently resist, whether they be virgins, or widows, or wives. Persons addicted to this lust are as robbers and pirates, who are delighted with spoil and plunder, and not with what is given and justly acquired; and they are as malefactors, who covet what is disallowed and forbidden, and despise what is allowed and granted. These violators are altogether averse to consent, and are set on fire by resistance, which if they observe to be not internal, the ardour of their lust is instantly extinguished, as fire by water cast into it. It is a known thing, that wives, not spontaneously, submit themselves to the disposal of their husbands as to the ultimate effects of love, and that from prudence they resist as they would resist violation, to the end that they may take away from their husbands the cold arising from the consideration of enjoyment being cheap in consequence of being continually allowed, and also in consequence of an idea of lasciviousness on their part: and these repugnancies, although they enkindle, still are not the causes, but only the beginnings of this lust: its cause is, that after conjugal love and also scortatory love have grown obsolete by exercise, they are willing, in order that those loves may be repaired, to be set on fire by absolute repugnancies. This lust thus begun afterwards increases, and as it increases, it despises and breaks through all bounds of the love of the sex, and exterminates itself, and from a lascivious, corporeal, and fleshly love, becomes cartilaginous.

luginous and bony ; and in this case, by reason of the periosteums, which have an acute feeling, it becomes acute. Nevertheless this lust is rare, because it hath place only with those who had entered into the married state, and on this occasion had lived in the exercise of scortations until they became obsolete. Besides this natural cause of this lust, there is given also a spiritual cause, of which something will be said in what follows.

512. The lot of persons of this character after death is as follows : these violators then separate themselves from those who are in the limited love of the sex, and altogether from those who are in conjugal love, thus from heaven : afterwards they are committed to most cunning harlots, who not only by persuasion, but also by imitation perfectly like that of a stage-player, can feign and represent as if they were chastity itself ; these harlots have a clear discernment of the persons who are principled in the above lust ; in their presence they speak of chastity and its value ; and when the violator comes near and touches them, they are full of wrath, and fly away as through terror into a closet, where there is a couch and a bed, and slightly close the door after them, and repose themselves ; and hence by their art they inspire the violator with an ungovernable desire of breaking down the door, of rushing in, and attacking them ; and when this is effected, the harlot raising herself erect with the violator begins to fight with her hands and nails, tearing his face, rending his cloaths, and with a furious voice crying to the harlots her companions, as to her female servants, for assistance, and opening the window with a loud outcry of thief, robber, and murderer ; and when the violator is in readiness, she bemoans herself and weeps ; and after violation she prostrates herself, howls, and calls out, that she is undone, and at the same time threatens in a serious tone, that unless he expiates the violation by paying a considerable sum, she will attempt his destruction. Whilst they are engaged in these venereal scenes, they appear from afar like cats, which nearly in like manner before their conjunctions combat together, run forward, and make an outcry. After some such brothel-conquests, they are taken away, and conveyed into a cavern, where they are forced to some work ; but whereas their smell is offensive, in consequence of having rent asunder the conjugal principle, which is the chief jewel of human life, they are committed to the borders of the western quarter, where at a certain distance they appear lean, as if consisting of bones covered over with skin only, but seen from afar they appear as panthers. When it was

was given me to see them nearer, I was surprized that some of them held books in their hands, and were reading; and it was said that this is the case, because in the world they spake various things concerning the spiritual things of the church, and yet defiled them by adulteries, even to their extremities, and that such was the correspondence of this lust with the violation of spiritual marriage. But be it noted, that the instances of those who are principled in this lust are rare; certain it is, that the women, because it doth not become them to prostitute love, are thereupon repugnant, and that repugnance invigorates, nevertheless this is not from any lust of violation.

Of the LUST of seducing INNOCENCIES.

513. **T**HE lust of seducing innocencies is not the lust of defloration, nor the lust of violation, but is peculiar and singular by itself; it prevails more especially with the deceitful: the women, who appear to them as innocencies, are such as regard the evil of scortation as an enormous sin, and who are thus studious of chastity, and at the same time of piety; these women are the objects which set them on fire. In Roman-catholic countries there are virgins addicted to the monastic life, and because they believe these virgins to be pious innocencies above the rest of their sex, they respect them as the dainties and delicacies of their lust. With a view of seducing these latter or the former, inasmuch as they are deceitful, they first devise arts, and next, when they have well digested them, without receiving any check from shame, they practise them as from nature. These arts are principally pretences of innocence, of love, of chastity, and of piety; by these and by other cunning stratagems, they enter into the interior friendship of such women, and thence into their love, and change this latter from spiritual into natural by various persuasions and at the same time insinuations, and afterwards into corporeal-carnal by irritations, and then they take possession of them at pleasure; and when they have attained this end, they rejoice in heart, and make a mock of those whom they have violated.

514. The

514. The lot of these seducers after death is sad, inasmuch as such seduction is not only impiety, but also malignity: when they have passed through their first period in the spiritual world, which period is in externals, wherein they excel many others in the elegance of their manners and their courteousness of speech, they are reduced to another period of their life, which is in internals, wherein lust is set at liberty, and commences it's sport; and on this occasion they are first conveyed to women who had made vows of chastity, and with these they are explored as to the quality of their malignant concupiscence, to the intent that they may not be judged except on conviction: when they are made sensible of the chastity of those women, their deceit begins to act, and to attempt it's crafty arts; but as this is to no purpose, they depart from them. They are afterwards introduced to women of genuine innocence, and when they attempt to deceive these in like manner, by virtue of a power given to those women, they are heavily fined, for they occasion in their hands and feet a heaviness of stupor, in like manner in their necks, and at length make them feel as it were a swoon; and when they have inflicted this punishment, they run away and escape from the sufferers. After this there is a way opened to them to a certain company of courtezans, who have been versed in the art of cunningly feigning innocence; and these first expose them to laughter amongst themselves, and lastly after various engagements suffer themselves to be violated. After some such scenes a third period takes place, which is that of judgment; and in this case being convicted they sink down, and are gathered to their like in the hell which is in the northern quarter, and there they appear at a distance like weasels: but if they have been allured by deceit, they are conveyed down from this hell to the hell of the deceitful, which is in the western quarter at a depth to the back; in this hell they appear at a distance like serpents of various kinds, and the most deceitful like vipers: but in the hell itself, into which it was given to look, they appeared to me as if they were ghastly pale, with faces of chalk; and whereas they are mere concupiscencies, they do not love to speak, and if they speak, they only mutter and stammer various things, which are not understood by any others than by their companions who stand beside them; but presently, as they sit or stand, they make themselves unseen, and fly about in the cavern like phantoms; for on this occasion they are in phantasy, and phantasy appears to fly: after flying they repose themselves, and then, what is wonderful, one doth not know another; the ground and cause
of

of this is, because they are principled in deceit, and deceit doth not believe another, and thereby withdraws itself. When they are made sensible of any thing proceeding from conjugal love, they fly away into hiding places, and conceal themselves; they are also void of all love of the sex, and are real impotencies; they are called infernal genii.

*Of the CORRESPONDENCE of SCORTATIONS with the
VIOLATION of spiritual MARRIAGE.*

515. **I** SHOULD here prefix somewhat, in the way of preface, concerning correspondence, what it is; but the subject does not properly belong to the present work. The nature and meaning of correspondence may be seen in a brief summary above, n. 76, and n. 342; and fully in the APOCALYPSE REVEALED, from beginning to end, that it is between the natural sense of the Word and the spiritual sense. That in the Word there is a natural sense and a spiritual sense, and a correspondence between them, hath been demonstrated in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, and specifically, n. 5 to 26.

516. By spiritual marriage is meant the marriage of the Lord and the church, spoken of above, n. 116 to 131; and hence also the marriage of good and truth, likewise spoken of above, n. 83 to 102; and whereas this marriage of the Lord and the church, and the consequent marriage of good and truth, is in all and singular things of the Word, it is the violation of this which is here meant by the violation of spiritual marriage, for the church is from the Word, and the Word is the Lord; the Lord is the Word, because he is divine good and divine truth therein. That the Word is that marriage, may be seen fully confirmed in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, n. 80 to 90.

517. Since therefore violation of spiritual marriage is violation of the Word, it is evident that this violation is the adulteration of good and the falsification of truth; for spiritual marriage is the marriage of

good and truth ; whence it follows, that whilst the good of the Word is adulterated, and the truth falsified, the above marriage is violated ; how this violation is effected, and by whom, is in some measure evident from what next follows.

518. Above, in treating of the marriage of the Lord and the church, n. 116, and the subsequent numbers, and in treating of the marriage of good and truth, n. 83, and the subsequent numbers, it was shewn, that that marriage corresponds to marriages in the earths ; hence it follows, that the violation of that marriage corresponds to fornications and adulteries. That this is the case, is very manifest from the Word itself, in that by fornications and adulteries are there signified falsifications of truth and adulterations of good, as may be evidently seen from abundant passages adduced out of the Word in the APOCALYPSE REVEALED, n. 134.

519. Violation of the Word is committed by those, who in the christian church adulterate it's goods and truths, and they do this, who separate truth from good, and good from truth ; also, who assume and confirm appearances of truth and fallacies for genuine truths ; and likewise, who know truths of doctrine derived from the Word, and live evil lives ; not to mention other like cases. These violations of the Word and of the church correspond to the prohibited degrees, enumerated in Levit. chap. xviii.

520. Inasmuch as the natural principle and the spiritual appertaining to every man (*homo*) cohere as soul and body, for man (*homo*) without the spiritual principle which flows into and vivifies his natural principle, is not a man (*homo*), it hence follows, that whosoever is in spiritual marriage is also in happy natural marriage ; and *vice versa*, that whosoever is in spiritual adultery, is also in natural adultery, and whosoever is in natural adultery, is also in spiritual adultery. Now whereas all who are in hell are in the nuptial connection of evil and the false, and this is essential spiritual adultery, and all who are in heaven are in the marriage of good and truth, and this is essential marriage, therefore hell in the total is called adultery, and heaven in the total is called marriage.

* * * * *

521. To the above shall be added this MEMORABLE RELATION. My eye was opened, and I saw a shady forest, and therein a crowd of satyrs; the satyrs as to their breasts were rough and hairy, and as to the feet some were like calves, some like panthers, and some like wolves, and they had beast's claws instead of toes. These like wild beasts ran to and fro, crying out, Where are the women? And instantly there were seen harlots who expected them; these also in divers manners were monstrous: the satyrs ran towards them, and laid hold of them, dragging them into a cavern, which was in the midst of the forest deep beneath the earth; and upon the earth round about the cavern lay a great serpent in spiral foldings, breathing poison into the cavern; in the branches of the forest above the serpent dismal birds of night croaked and screeched. But the satyrs and harlots did not see these things, because they were the correspondencies of their lasciviousnesses, and thereby usual appearances at a distance. Afterwards they came forth from the cavern, and entered into a certain low cottage, which was a brothel; and then being separated from the harlots they entered into discourse together, to which I listened; for discourse in the spiritual world may be heard by a distant person as if he was present, inasmuch as the extent of space is in that world only an appearance; they discoursed concerning marriages, concerning nature, and concerning religion. Concerning MARRIAGES they discoursed, who as to the feet appeared like calves, and they said, What are marriages but licit adulteries? And what is sweeter than scortatory hypocrisies, and the making fools of husbands? At this the rest clapped their hands with a loud laugh. Concerning NATURE the satyrs discoursed, who as to the feet appeared as panthers, and they said, What is there else but nature? What distinction is there between a man and a beast, except that a man can speak articulately, and a beast sonorously? Doth not each derive life from heat, and understanding from light, by the operation of nature? Hereupon the rest exclaimed, Admirable! ye speak from judgment. Concerning RELIGION they discoursed, who as to the feet appeared like wolves, saying, What is God or a divine principle, but the inmost principle of nature operating? What is religion but a device to catch and bind the vulgar? Hereupon the rest vociferated, Bravo! After a few minutes they rushed forth, and in so doing they saw me at

a distance looking at them attentively ; being provoked at this, they ran out from the forest, and with a threatening countenance directed their course hastily towards me ; they said, Why dost thou stand still here, and attend to our whispers ? And I replied, Why not ? what should hinder me ? you were only discoursing together ; and I related what I had heard from them. Hereupon their minds (*animi*) were appeased, which was through fear lest their sentiments should be divulged ; and instantly they began to speak modestly, and to act bashfully ; from which circumstance I knew that they were not of mean descent, but of honourable birth ; and then I told them, how I saw them in the forest as satyrs, twenty as calf-satyrs, six as panther-satyrs, and four as wolf-satyrs ; they were thirty in number. They were surprised at this, because they themselves saw themselves there as men, and nothing else, in like manner as they saw themselves here with me ; and I instructed them, that the reason of their so appearing was from their scortatory lust, and that this satyr-like form was a form of dissolute adultery, and not a form of person : the cause I said was this, because every evil concupiscence presents a likeness of itself in some form, which is not perceived by those who are in the concupiscence, but by those who stand at a distance : and I said, To convince you, send away some from amongst you into that forest, and do ye remain here, and look at them ; and they did so, and sent away two ; and viewing them from near the above brothel cottage, they saw them altogether as satyrs, and said, O what ridiculous figures ! Whilst they were laughing, I jested a good deal with them, and told them, that I had also seen adulterers as hogs ; and on this occasion I recollected the fable concerning Ulysses and Circe, how she sprinkled the companions and servants of Ulysses with poisonous herbs, and touched them with a magic wand, and turned them into hogs, perhaps into adulterers, because it was not possible for her by any art to turn any one into a hog. After they had made themselves exceedingly merry on this and other like subjects, I asked them, whether they then knew, to what kingdoms in the world they had belonged ? They said, that they had belonged to various kingdoms, and they named Italy, Poland, Germany, England, Sweden ; and I asked, whether they had seen any one from Holland of their party ? And they said, Not one. After this I gave the discourse a serious turn, and asked, whether they had ever thought that adultery is sin ? They replied, What is sin ? we know not what it means. I asked, whether they ever remembered that adultery was against the
sixth

sixth (*cccc*) commandment of the decalogue? They replied, What is the decalogue? Is not it the catechism? What have we men to do with that childish pamphlet? I asked, whether they had ever thought at all about hell? They replied, Who ever came up thence to give us any information? I asked, whether they had ever thought at all in the world about a life after death? They said, Just as much as about the future life of beasts, and at times as about phantoms, which, if exhaled from dead bodies, float about. I further asked them, whether they had heard any thing from the priests on any of these subjects? They replied, that they had attended only to the sound of their speech, and not to the thing (or substance), and what is the latter? Being astonished at these answers, I said to them, Turn your faces, and direct your eyes to the midst of the forest, where the cavern is in which ye have been; and they turned themselves, and saw that great serpent around the cavern in spiral foldings, breathing in poison; and also the doleful birds in the branches over the serpent: and I asked, What do ye see? But being much terrified, they answered nothing: and I said, Do ye see the dreadful sight? Know ye, that this is representative of adultery in the baseness of its lust. Suddenly at that instant an angel presented himself; he was a priest, and opened the hell in the western quarter, into which such spirits are at length collected; and he said, Look ye thither; and they saw that fiery lake, and knew there some of their friends in the world, who invited them to themselves. Having seen and heard these things, they turned themselves away, and rushed out of my sight, and retired from the forest; but I observed their steps, that they pretended to retire, but that by winding ways they returned into the forest.

522. After this I returned home, and the next day, from a recollection of these sad scenes, I looked to the same forest, and saw that it had disappeared, and in its place there was a sandy plain, and in the midst thereof a lake, in which were some red serpents. But some weeks after, whilst I was looking thither again, I saw on its right side some fallow land, and upon it some husbandmen: and again, after some weeks I saw springing out of that fallow land some tilled land encompassed with shrubs: and I then heard a voice from heaven, Enter into thy bed-chamber, and shut the door, and apply to the work begun in the Apocalypse, and finish it within two years.

*Of the IMPUTATION of each LOVE, SCORTATORY and
CONJUGIAL.*

523. **T**HE Lord saith, JUDGE NOT, THAT YE MAY NOT BE CON-
DEMNED, Matt. vii. 1; by which words cannot in any wise
be meant judgment respecting any one's moral and civil life in the
world, but judgment respecting any one's spiritual and celestial life:
who doth not see, that unless it was allowed a man to judge respecting
the moral life of those who cohabit with him in the world, society
would perish? What would society be, if there was no public judica-
ture, and if every one did not exercise his judgment respecting ano-
ther? But to judge what is the quality of the interior mind, or soul,
thus what the quality of any one's spiritual state is, and thence what
his lot is after death, is not allowed, inasmuch as it is known to the
Lord alone; neither doth the Lord reveal this till after the person's
decease, to the intent that every one may act from a free principle in
all he acts, and thereby that good or evil may be from him, and thus in
him, and thence he may live to himself and [live] his own to eternity.
The reason why the interiors of the mind, which are kept hid in the
world, are revealed after death, is, because this is of concern and of ad-
vantage to the societies into which man then cometh, for all in those
societies are spiritual: that those interiors are then revealed, is mani-
fest from these words of the Lord, *There is nothing concealed, which
shall not be revealed, or bidden, which shall not be known; therefore
whatsoever things ye have said in darknes, shall be heard in light; and
what ye have spoken to the ear in closets, shall be preached on the house-
tops*, Luke xii. 2, 3. A common judgment, as this for instance, "If
you are such in internals as you appear to be in externals, you will
be saved or condemned," is allowed; but a singular judgment, as
this for instance, "You are such in internals, therefore you will be
saved or condemned," is not allowed. Judgment concerning the
spiritual life of man, or the internal life of the soul, is meant by the
imputation which is here treated of. Can any human being know and
decide who is a scortator in heart, and who is a conjugal partner in
heart? And yet the thoughts of the heart, which are the purposes of
the

the will, judge every one. But this subject shall be opened in the following order: I. *That the evil, in which every one is principled, is imputed to him after death; in like manner the good.* II. *That the transcription of the good of one into another is impossible.* III. *That imputation, if by it is meant such transcription, is a frivolous term.* IV. *That evil is imputed to every one according to the quality of his will, and according to the quality of his understanding; in like manner good.* V. *That thus scortatory love is imputed to every one.* VI. *That in like manner conjugal love.* We proceed to the explication of each article.

524. THAT THE EVIL, IN WHICH EVERY ONE IS PRINCIPLED, IS IMPUTED TO HIM AFTER DEATH; IN LIKE MANNER THE GOOD. To make this article manifest in some degree of evidence, it shall be considered distinctly, according to the following arrangement: 1. That every one hath a life proper (or peculiar) to himself. 2. That every one's own life remains with him after death. 3. That to an evil [person] is then imputed the evil of his life, and that to a good [person] is imputed the good of his life. As to the FIRST proposition, that every one hath a life proper to himself, thus distinct from that of another, it is a known thing; for there is a perpetual variety, and there is not any thing the same with another thing, consequently every one hath his own proper (or peculiar) principle; this is manifest from the faces of men, in that the faces of no two persons are absolutely alike, nor can two faces be alike to eternity; the reason is, because there are no two minds (*animus*) alike, and faces are derived from minds (*animus*), for the face, as it is said, is a type of the mind, and the mind derives it's origin and form from the life. Unless man (*homo*) had a life proper to himself, as he hath a mind proper to himself, and a face proper to himself, he would not have any life after death, separate from that of another; yea, neither would there be a heaven, for heaven consists of perpetual others (*dddd*) (*ex perpetuis aliis*); it's form is derived solely from varieties of souls and minds arranged into such an order, as to make a one, and they make one from the One, whose life is in all and singular things therein, as the soul is in man; unless this was the case, heaven would be dispersed, because form would be dissolved. The One, from whom all and singular things have life, and from whom form coheres, is the Lord. In general, every form consists of various things, and is such, as is the harmonic co-ordination thereof and arrangement to one; such is the human form, and hence it is that man, consisting of so many members, viscera, and organs, is not sensible of any thing in himself and

and from himself but as of one. As to the SECOND proposition, that every one's own life remains with him after death, it is known in the church from the Word, and from these passages therein, *The Son of man shall come, and shall then render to every one according to his deeds*, Matt. xvi. 27. *I saw the books open, and all were judged according to their works*, Rev. xxi. 12, 13. *In the day of judgment God shall render to every one according to his works*, Rom. ii. 6. 2 Cor. v. 10; the works, according to which it shall be rendered to every one, are the life, because the life doeth the works, and they are according to the life. Inasmuch as it hath been given me for several years to be together with the angels, and to discourse with the deceased, I can testify for certain, that every one is then explored as to the quality of the life which he hath lived, and that the life, which he hath contracted in the world, awaits him to eternity; I have discoursed with those who have lived ages ago, whose life I have been acquainted with from history, and I have known it to be like the description given of it; and I have heard from the angels, that no one's life after death can be changed, because it is organized according to his love and consequent works; and that if it was changed, the organization would be rent asunder, which cannot be done in any case; also that a change of organization cannot possibly be effected except in the material body, and is utterly impossible in the spiritual body, after that the former hath been rejected. In regard to the THIRD proposition, that to an evil [person] is then imputed the evil of his life, and that to a good [person] is imputed the good of his life, it is to be observed, that the imputation of evil is not accusation, incusation, inculpation, and judication, (eeee) as in the world, but evil itself produces this effect; for the evil, by virtue of their free principle, separate themselves from the good, inasmuch as they cannot be together; the delights of the love of evil are averse from the delights of the love of good, and delights exhale from every one, as odours exhale from every vegetable in the earths; for they are not absorbed and concealed by the material body as heretofore, but flow forth freely from their loves into the spiritual *aura*: and whereas evil is there made sensible as in its odour, it is this which accuses, incuses, fixes blame, and judges, not before any judge, but before every one who is principled in good; and this is what is meant by imputation. Moreover, an evil [person] chooses companions, with whom he may live in his delights, and because he is averse from the delight of good, he spontaneously betakes himself to his own in hell. The imputation of good is effected

I

in

in like manner, and hath place with those who in the world have acknowledged, that all good in them is from the Lord, and nothing from themselves; these, after they have been prepared, are let into the interior delights of good, and then there is opened to them a way into heaven to the society where it's homogeneous delights are; this is effected of the Lord.

525. II. THAT TRANSCRIPTION OF THE GOOD OF ONE [PERSON] INTO ANOTHER IS IMPOSSIBLE. The evidence of this article may also be seen from the following arranged propositions: 1. That every man is born in evil. 2. That he is led into good by regeneration from the Lord. 3. That this is effected by a life according to his precepts. 4. Wherefore good, when it is thus implanted, cannot be transcribed. As to the FIRST proposition, that every man is born in evil, it is known in the church; it is generally said that this evil is derived hereditarily from Adam; but it is from a man's parents; every one derives from his parents his peculiar temper, which is his inclination; that this is the case, is evinced both by reason and experience; for the likenesses of parents as to face, genius, and manners, appear extant in their immediate offspring and in their posterity; hence families are known by many, and judgment is also formed concerning their minds (*animus*); wherefore the evils, which parents themselves have contracted, and which they have introduced *per traducem* (*ffff*) into their offspring, are the evils in which men are born. The reason why it is believed that the guilt of Adam is inscribed on all the human race, is, because few reflect upon any evil appertaining to themselves, and thence know it; wherefore they suppose that it is so deeply hid, as to appear only in the sight of God. In regard to the SECOND proposition, that man is led into good by regeneration from the Lord, it is to be observed, that there is such a thing as regeneration, and that unless a person be regenerated, he cannot enter into heaven, as appears clearly from the Lord's words in John iii. 3, 5; that regeneration is purification from evils, and thereby renovation of life, cannot be unknown in the christian orb, for reason also seeth this whilst it acknowledges that every one is born in evil, and that evil cannot be washed and wiped away like filth by soap and water, but by repentance. As to the THIRD proposition, that man is led into good of the Lord by a life according to his precepts, it is plain from this consideration, that the precepts of regeneration are five, see above, n. 82; amongst which are these, that evils are to be shunned, because they are of the devil and from the devil, and that

goods are to be done, because they are of God and from God, and that men ought to go to the Lord, in order that he may lead them to do these latter; let any one consult himself and weigh the matter, whether man derives good from any other source; and if he hath not good, he hath not salvation. In regard to the FOURTH proposition, that good, when it is thus implanted, cannot be transcribed, (by transcription is meant the transcription of the good of one [person] into another,) it is evident from what has been already said; for from what has been already said it follows, that man by regeneration is made altogether new as to spirit, and that this is effected by a life according to the Lord's precepts; who doth not see that this renewing cannot be effected but from time to time, in nearly the same manner as a tree successively takes root and grows from a seed, and is perfected? They who have other perceptions of regeneration, do not know any thing concerning the state of man, nor any thing concerning evil and good, that these two principles are altogether opposite, and that good cannot be implanted only so far as evil is removed; nor do they know, that so long as any one is in evil, he is averse from good which in itself is good; wherefore if the good of one should be transferred into any one who is in evil, it would be as if a lamb should be cast before a wolf, or as if a pearl should be tied to a swine's snout: from which considerations it is evident, that transcription is impossible.

526. III. THAT IMPUTATION, IF BY IT IS MEANT SUCH TRANSCRIPTION, IS A FRIVOLOUS TERM. That the evil, in which every one is principled, is imputed to him after death, and in like manner the good, was proved above, n. 524; hence it is manifest what is meant by imputation; but if by imputation is meant the transcription of good into any one who is in evil, it is a frivolous term, because such transcription is impossible, as was also proved above, n. 525. In the world merits may as it were be transcribed by men, that is, good may be done to children for the sake of their parents, or to the friends of any client out of favour, but the good of merit cannot be inscribed on their souls, but only be extrinsically adjoined. The like is not possible with men as to their spiritual life; this spiritual life, as was shewn above, must be implanted, and if it is not implanted by a life according to the Lord's precepts, as above-mentioned, man remains in the evil in which he was born; before such implantation, it is impossible for any good to reach him, or if it reaches him, it is instantly struck back and rebounds as an elastic ball falling upon a rock, or is absorbed as a diamond cast
into

into a bog. Man (*homo*) not reformed as to the spirit is as a panther, or as an owl, and may be compared to a bramble and a nettle; but man regenerated is as a sheep, or as a dove, and may be compared to an olive and to a vine; consider, I pray, if you are so disposed, how can a man-panther be converted into a man-sheep, or an owl into a dove, or a bramble into an olive, or a nettle into a vine, by any imputation, if by it is meant transcripſion? In order that ſuch converſion may be effected, is it not neceſſary that the ferine principle of the panther and owl, or the noxious principle of the bramble and nettle, be firſt taken away, and thereby the truly human and innocent principle be implanted? How this is effected, the Lord alſo teaches in John, chap. xv. 1 to 7.

527. IV. THAT EVIL IS IMPUTED TO EVERY ONE ACCORDING TO THE QUALITY OF HIS WILL, AND ACCORDING TO THE QUALITY OF HIS UNDERSTANDING. It is a known thing, that there are two principles which make man's life, the will and the underſtanding, and that all things which are done by man, are done from his will and from his underſtanding, and that without theſe acting principles man would not have either action or ſpeech, otherwiſe than as a machine; hence it is evident, that ſuch as man's will and underſtanding is, ſuch is the man; and further, that man's action in itſelf is ſuch, as is the affection of his will which produces it, and that man's diſcourſe in itſelf is ſuch, as is the thought of his underſtanding which produces it; wherefore ſeveral men may act and ſpeak alike, and yet they act and ſpeak unlike, one from a depraved will and thought, the other from an upright will and thought. From theſe conſiderations it is manifeſt, what is meant by the deeds or works, according to which every one will be judged, viz. that will and underſtanding are meant, conſequently that by evil works are meant the works of an evil will, whatſoever hath been their appearance in externals, and that by good works are meant the works of a good will, although in externals they have appeared like the works wrought by an evil man. All things which are done from the interior will of man, are done from purpoſe, inaſmuch as that will propoſes to itſelf what it acts by it's intention; and all things which are done from the underſtanding, are done from confirmation, inaſmuch as the underſtanding confirms. From theſe conſiderations it may appear, that evil or good is imputed to every one according to the quality of his will therein, and according to the quality of his underſtanding concerning them. It is allowed to confirm theſe obſervations by the following re-

lation : In the spiritual world I have met several, who in the natural world had lived like others, being sumptuous in their apparel, costly in their entertainments, frequenting the exhibitions of the stage, jesting on love topics as from a libidinous principle, with other like practices ; and yet the angels charged those things to some as evils of sin, and to some did not impute them as evils, and declared the latter guiltless, but the former guilty. Being questioned why they did so, when yet all had done alike, they replied, that they view all from purpose, intention, or end, and distinguish accordingly ; and that therefore they excuse or condemn those whom the end either excuses or condemns, inasmuch as an end of good influences all in heaven, and an end of evil all in hell.

528. To the above shall be adjoined the following observation : it is said in the church, that no one can fulfil the law, and the less so, inasmuch as he who prevaricates against one precept of the decalogue, prevaricates against all ; but this form of speaking is not as it sounds ; for it is to be understood thus, that he who, from purpose or confirmation, acts against one precept, acts against the rest, since to act so from purpose or confirmation is to deny that it is sin, and he who denies that it is sin, makes nothing of acting against the rest of the precepts. Who doth not know, that he who is an adulterer is not on that account a murderer, a thief, and a false witness, nor wills to be so ? But he who is an adulterer from purpose and confirmation, makes no account of any thing respecting religion, thus neither does he make any account of murder, theft, and false witness, and he abstains from these evils, not because they are sins, but because he fears the law and the loss of reputation. That adulterers from purpose and confirmation make no account of the holy things of the church and of religion, may be seen above, n. 490 to 493, and in the two MEMORABLE RELATIONS, n. 500, 521, 522 ; it is a similar case, if any one, from purpose or confirmation, acts against any one other precept of the decalogue ; he also acts against the rest, inasmuch as he doth not regard any thing as sin.

529. The case is similar with those, who are principled in good from the Lord ; if these, from will and understanding, or from purpose and confirmation, abstain from one evil because it is sin, they abstain from all evil, and the more so still if they abstain from several : for as soon as any one, from purpose or confirmation, abstains from any evil because it is sin, he is kept by the Lord in the purpose of abstaining from the rest ; wherefore, if unwittingly, or from any prevailing bodily concupiscence,

cupiscence, he doeth evil, still this is not imputed to him, because he did not purpose it to himself, nor confirms it with himself. Man comes into this purpose, if once or twice in a year he examines himself, and repents of the evil which he discovers appertaining to himself; it is otherwise with him who never examines himself. From these considerations it evidently appears, who it is to whom sin is not imputed, and who to whom it is imputed.

530. V. THAT THUS SCORTATORY LOVE IS IMPUTED TO EVERY ONE; viz. not according to deeds, such as they appear in externals before men, yea, neither such as they appear before a judge, but such as they appear in internals before the Lord, and from him before the angels, which is according to the quality of man's will and the quality of his understanding therein. Various circumstances exist in the world, which mitigate and excuse crimes, also which aggravate and charge them upon the perpetrator; nevertheless, imputations after death take place, not according to circumstances which are external of the deed, but according to internal [circumstances] of the mind; and these are viewed according to the state of the church with every one; as for example, a man (*bomo*) impious in will and understanding, that is, who hath no fear of God, nor love of his neighbour, and consequently no reverence for any sanctity of the church, he after death becomes guilty of all crimes which he did in the body, nor is remembrance had of his good actions, inasmuch as his heart, from whence as from a fountain those things flowed, was averse from heaven, and turned to hell, and all flow forth from the place of the habitation of every one's heart. In order that this may be understood, I will relate an arcanum; heaven is distinguished into innumerable societies, in like manner hell derived from an opposite principle; and the mind of every man (*bomo*), according to his will and consequent understanding, actually dwells in one society, and intends and thinks in like manner with those who compose the society; if the mind be in any society of heaven, it then intends and thinks in like manner with those who compose that society; if it be in any society of hell, it intends and thinks in like manner with those who are in the same society; but so long as man lives in the world, so long he migrates from one society to another, according to the changes of the affections of his will and of the consequent thoughts of his mind; but after death his peregrinations are collected, and from the collection thereof into one a place is allotted him, in hell if he be evil, in heaven if he be good. Now whereas all in hell are influenced;

influenced by a will of evil, all are viewed there from that will; and whereas all in heaven are influenced by a will of good, all are viewed there from that will; wherefore imputations after death have place according to the quality of every one's will and understanding. The case is similar with scortations, whether they be fornications, or pellicacies, or concubinages, or adulteries, inasmuch as those things are imputed to every one, not according to the deeds themselves, but according to the state of the mind in the deeds; for deeds follow the body into the tomb, whereas the mind rises again.

531. VI. THAT THUS CONJUGIAL LOVE IS IMPUTED TO EVERY ONE. There are marriages in which conjugal love doth not appear, and yet is, and there are marriages in which conjugal love appears, and yet is not; there are several causes in both cases, knowable in part from what was related concerning love truly conjugal, n. 57 to 73; and concerning the causes of colds and separations, n. 234 to 260; and concerning the causes of apparent love and friendship in marriages, n. 271 to 292; but appearances in externals conclude nothing concerning imputation: the one single thing which concludes is the conjugal principle, in that it abides in every one's will, and is guarded, in whatsoever state of marriage man (*homo*) is; that conjugal principle is as a scale, in which that love is weighed; for the conjugal principle of one man with one wife is the storehouse of human life, and the reconditory of christian religion, as was shewn above, n. 457, 458: and this being the case, it is possible that that love may have place with one married partner, and not at the same time with the other; and that it may lie deeper hid, than that the man (*homo*) himself can observe any thing concerning it; and also it may be inscribed in a successive progress of the life; the reason is, because that love in its paces accompanies religion, and religion, inasmuch as it is the marriage of the Lord and the church, is the initiament and inoculation of that love; wherefore conjugal love is imputed to every one after death according to his spiritual rational life; and for him, to whom that love is imputed, marriage in heaven is provided after his decease, whatsoever hath been his marriage in the world. From these considerations then results this short concluding observation, that no conclusion is to be made concerning any one, from appearances of marriages, nor from appearances of scortations, whereby to decide that he hath conjugal love, or not; wherefore *Judge not, lest ye be condemned*, Matt. vii. 1.

* * * * *

532. To the above I shall subjoin the following MEMORABLE RELATION. On a time I was raised up as to my spirit into the angelic heaven, and into one of it's societies; and instantly some of the wise ones of the society came to me, and said, What news from earth? I replied, This is new, that the Lord hath revealed arcana, which in point of excellence exceed all the arcana heretofore revealed since the beginning of the church. They asked, What are they? I said, The following: I. That in the Word, in all and singular parts thereof, there is a spiritual sense corresponding to the natural sense, and that by means of the former sense the men of the church have conjunction with the Lord, and consociation with angels, and that the sanctity of the Word resides therein. II. That the correspondencies are discovered, of which the spiritual sense of the Word consists. The angels asked, Have the inhabitants of the earth had no knowledge heretofore concerning correspondencies? I said, None at all; and that the doctrine of correspondencies had been concealed now for some thousands of years, viz. since the time of Job; and that with those who lived at that time, and before it, the science of correspondencies was the science of sciences, whence they derived wisdom, because they derived knowledge concerning the spiritual things of heaven and the church; but that this science, by reason of it's being turned into idolatrous science, was so obliterated and destroyed by the divine providence of the Lord; that no visible traces of it were left remaining: that nevertheless at this time it hath been again discovered by the Lord, in order that the men of the church may have conjunction with him, and consociation with the angels, which purposes are effected by the Word, in which all and singular things are correspondencies. The angels rejoiced exceedingly to hear that it hath pleased the Lord to reveal this great arcanum, which hath lain so deep hid for some thousands of years; and they said, that it was done for this end, that the christian church, which is founded on the Word, and is now at it's end, may again revive and draw breath through heaven from the Lord. They inquired, whether by that science it is at this day discovered, what is signified by baptism, and what by the sacred supper, which have heretofore given birth to so many various conjectures about their true meaning? And I replied, that it is discovered. III. I said further, that revelation hath been made.

made at this day by the Lord concerning the life of man after death. The angels said, What concerning life after death? Who doth not know, that man lives after death? I replied, They know, and they do not know; they say that it is not man who liveth after death, but his soul, and that this liveth a spirit, and the idea they have of a spirit is as of wind or æther, and that it doth not live a man till after the day of the last judgment, at which time the corporeal parts, which had been left in the world, will be re-collected and again fitted together into a body, notwithstanding their having been eaten by worms, mice, and fish, and that thus men will rise again. The angels said, What a notion is this! Who doth not know that man liveth a man after death, with this difference alone, that he then liveth a spiritual man, and that a spiritual man sees a spiritual man, as a material man sees a material man, and that they do not know a single distinction, except that they are in a more perfect state. IV. The angels inquired, What do they know concerning our world, and concerning heaven and hell? I said, Nothing at all; but that at this day it hath been discovered by the Lord, what is the nature and quality of the world in which angels and spirits live, thus what is the quality of heaven, and what the quality of hell; and further, that angels and spirits are in conjunction with men; besides many wonderful things respecting them. The angels were glad to hear, that it hath pleased the Lord to make such discoveries, that so man may no longer be in doubt through ignorance respecting his immortality. V. I further said, that at this day it hath been revealed from the Lord, that in your world there is a sun, other than the sun in our world, and that the sun of your world is pure love, and that the sun of our world is pure fire; and that on this account, whatsoever proceeds from your sun, inasmuch as it is pure love, partakes of life, and that whatsoever proceeds from our sun, inasmuch as it is pure fire, partakes nothing of life; and that hence is the difference between spiritual and natural, which difference, heretofore unknown, hath been also discovered: hereby also is made known the source of that light which enlightens the human understanding with wisdom, and the source of that heat, which kindles the human will with heat. VI. It hath been further discovered, that there are three degrees of life, and that hence there are three heavens; and that the human mind is distinguished into those degrees, and that hence man (*homo*) corresponds to the three heavens. The angels said, Did not they know this heretofore? I answered, They were acquainted with a distinction of degrees in relation

tion to greater and leffer, but not in relation to prior and posterior. VII. The angels inquired whether any other things have been revealed? I replied, Several, viz. concerning the last judgment; concerning the Lord, that he is God of heaven and earth, that God is one both in person and essence, in whom is a divine trinity, and that he is the Lord; also concerning the new church to be established by him, and concerning the doctrine of that church; concerning the sanctity of the sacred scripture; that the Apocalypse also hath been revealed, which could not be revealed even as to the smallest single verse except by the Lord; moreover concerning the inhabitants of the planets, and concerning the earths in the universe; besides several memorable and wonderful relations from the spiritual world, whereby several things relating to wisdom have been discovered from heaven.

533. The angels were exceedingly rejoiced at this information, but they perceived that I was sorrowful, and they asked the cause of my sorrow; I said, because the above arcana at this day revealed by the Lord, although in excellence and worth they exceed all the knowledges heretofore published, are yet reputed on earth as of no value. The angels wondered at this, and besought the Lord that they might be allowed to look down into the world, and they looked down, and lo! mere darkness was therein; and it was told them, that those arcana should be written on paper, and the paper should be let down upon earth, and they would see a prodigy; and it was done so, and lo! the paper, on which those arcana were written, was let down from heaven, and in it's progress, whilst it was in the world of spirits, it shone bright as a star, but when it descended into the natural world, the light disappeared, and it was darkened in the degree to which it fell: and whilst it was let down by the angels into companies consisting of men of learning and erudition both clergy and laity, there was heard a murmur from many, in which were these expressions, What have we here? Is it any thing or nothing? What matters it, whether we know those things, or do not know them? Are they not mere creatures of the brain? And it appeared as if some of them took the paper, and folded it, rolling and unrolling it with their fingers, that they might obliterate the writing; and it appeared as if some tore it in pieces, and as if some were desirous to trample it under their feet; but they were prevented by the Lord from proceeding to such enormity, and charge was given to the angels to draw it back and secure it; and whereas the angels were affected with sadness, and thought with themselves how long this was

to be the case, it was said, *For a time, and times, and half a time*, Rev. xii. 14.

534. After this I discoursed with the angels, informing them, that somewhat further is revealed in the world by the Lord. They asked, What further? I said, Concerning love truly conjugal, and concerning it's celestial delights. The angels said, Who doth not know, that the delights of conjugal love exceed the delights of all loves? And who cannot see, that into some love are collated all the blessednesses, satisfactions, and delights, which can possibly be conferred by the Lord; and that the receptacle thereof is love truly conjugal, which is capable of receiving and perceiving them to a full sensibility? I replied, They do not know this, because they have not come to the Lord, and lived according to his precepts by shunning evils as sins, and by doing goods; and love truly conjugal with it's delights is solely from the Lord, and is given to those who live according to his precepts; thus it is given to those, who are received into the Lord's new church, which is meant in the Apocalypse by the New Jerusalem. To this I added, I am in doubt whether in the world at this day they are willing to believe, that this love in itself is a spiritual love, and hence grounded in religion, by reason that they entertain only a corporeal idea respecting it. They then said to me, Write respecting it, and follow revelation, and afterwards the book written respecting it shall be sent down from us out of heaven, and we shall see whether the things contained in it are received; and at the same time whether they are willing to acknowledge, that that love is according to religion with man, spiritual with the spiritual, natural with the natural, and merely carnal with adulterers.

535. After this I heard an outrageous murmur from below, and at the same time these words, *Do! miracles, and we will believe*. And I asked, Are not the things above-mentioned miracles? And answer was made, They are not. And I asked, What miracles then do you mean? And it was said, Manifest and reveal things to come, and we will have faith. But I replied, Such manifestation and revelation are not given from heaven, since in proportion as man knoweth things to come, in the same proportion his reason and understanding, together with his wisdom and prudence, fall into an indolence of in exertion, grow torpid, and decay. And again I asked, What other miracles shall I do? And a cry was made, *Do such miracles as Moses did in Egypt*. To this I answered, Possibly ye may harden your hearts against them, as Pharaoh and

and the Egyptians did. And reply was made, We will not. But again I said, Assure me of a certainty, that ye will not dance about a golden calf, and adore it, as the posterity of Jacob did, within a month after they had seen the whole mount Sinai on fire, and heard Jehovah himself speaking out of the fire, thus after the greatest of all miracles; (a golden calf in the spiritual sense is the pleasure of the flesh;) and reply was made from below, We will not be as the posterity of Jacob. But at that instant I heard it said to them from heaven, If ye believe not Moses and the prophets, that is, the Word of the Lord, ye will not believe from miracles, any more than the sons of Jacob did in the wilderness, nor any more than they believed when they saw with their own eyes the miracles done by the Lord himself, whilst he was in the world.



NOTES TO THE PRECEDING WORK.

Note (a) n. 2, page 11.

THE Reader is earnestly requested, for his own sake, to peruse this memorable relation with attention and seriousness. It's contents are truly interesting to every one who is a candidate for eternal blessedness, as they tend to shew in the clearest and most convincing manner, wherein the essence of that blessedness consisteth, and what must be the necessary preparation in order to partake thereof. The notion of an immediate mercy on God's part, as being alone sufficient to qualify the soul for heavenly bliss, without any previous preparation in the way of repentance and regeneration on the part of the soul, hath long deluded, and it is to be feared, destroyed many christians. In opposition to such a false and fatal notion, our author here shews by many examples, as well as by much deep and sound reasoning, that the bliss of heaven, with such subjects as are unprepared to receive it, is so far from being any bliss to them, that it causeth in them the most dreadful sensations of pain and agony, by reason of the opposition existing between their internals and the essence of that bliss.

Note (b) n. 16, page 24.

It may be expedient to inform the unlearned reader, that in ancient times, at the repasts of the table, they used to recline on couches, resting on their elbows, instead of sitting upright on seats according to modern custom.

Note (c) n. 17, page 27.

The pious reader will not startle, or be offended, at hearing mention made of theatrical exhibitions in heaven, when he recollecteth the edifying end thereof, viz. to delineate and represent the various virtues and graces of moral life, whereby the spectators and hearers may be led to correct what is amiss in themselves, and to perfect their own characters, by the lively examples of perfection and excellence exhibited to view, and by the wise lessons of moral rectitude delivered at the same time. It were much to be wished, that the stage on earth had always been, in this respect, a pattern of the stage in heaven, and that nothing had been there exhibited, but what tended to discourage vice, and recommend true virtue. We should not then have heard so many severe, though just, censures passed on stage-entertainments by men of wisdom and piety; nor would the christian world have had so much reason to lament the great abuse of an exhibition.

hibition, which, under the restrictions of piety and virtue, might be rendered in every age and place both entertaining and edifying, but which, every considerate person must acknowledge, is now become exceedingly dangerous to religious influence, by favouring and cherishing, rather than rebuking and discountenancing, the irregular passions and propensities of the natural man.

Note (d) n. 31, page 39.

The author constantly applies the term *substantial* to what is spiritual, and not to what is natural, affirming spiritual things to be *real* and *substantial* things, and natural things comparatively to be *not real* and *not substantial*. This at first sight may appear to be a wrong and reversed application of the term, inasmuch as the natural man, judging from gross and natural ideas, is always led to think that matter is more *substantial* than spirit; yea, that spirit is comparatively *not substantial*. Thus he imagines, that the present natural world in which he lives, with the things contained in it, is a more *real* and *substantial* world than that into which he is about to enter after death. Nevertheless, that the natural man's judgment herein is grounded in mere appearances, is manifest, not only from the testimony of our author in regard to the *substantiality* of the spiritual world, and of all things appertaining thereto, but also from the experience of others in the regeneration, whose desires and thoughts have been in any degree elevated above nature: all such have an inward perception, and this proportioned to their degree of elevation, that mere natural things, as being temporal, are comparatively *not real* or *substantial*, and that *reality* and *substantiality* therefore can with propriety be predicated only of things spiritual, because these only are eternal.

Note (e) n. 32, page 40.

By growing *wise*, or attaining *wisdom*, according to our author, is not meant a mere progress in *science*, or what is commonly called *knowledge* and *erudition*; for he shews abundantly in his instructive writings, that man may excel in such attainments, and yet be very far from *wisdom*, or being *wise*. But to grow *wise*, according to the sense in which our author uses the expression, is to apply science, knowledge, and erudition, to the regulation of the life, and the advancement thereof in the purities of heavenly love and charity; or, in other words, to *grow wise* is to become pure and perfect in the love of God and of our neighbour, by living and acting conformably to the dictates of heavenly truth in the understanding. The love of thus *growing wise*, he observes, constitutes the proper distinguishing characteristic of man, or the human kind in general, as including both male and female; and when the love is *within*, and the wisdom thereof *without*, it constitutes properly the *male* character; but when the wisdom is *within*, and the love thereof *without*, it constitutes properly the *female* character.

Note

Note (f) n. 41, page 46.

We are well aware, notwithstanding what is here urged by our author concerning the true sense and meaning of our Lord's words respecting *marriages in heaven*, that the natural man will still persist in his natural ideas, and contend for a merely natural or literal understanding of the words: with such we shall not enter into dispute, because it is not probable that truth would appear more manifest, when viewed through the dust, which contention and controversy are but too apt to excite. We should be glad however, in all charity and good will, to suggest to the consideration of such the true signification and import, both natural, rational, and spiritual, of the term *marriage*, as used in holy scripture, and what it is which properly constitutes a *marriage* in the just and full sense of the word; being well persuaded, that the more interiorly the meaning of this term is examined, the more clearly and distinctly it will be seen, that our author's interpretation of the above words of our Lord is just and true. For a further consideration of this subject see the preface.

Note (g) n. 42, page 46.

A distinction is here made betwixt *perceiving* and *seeing*: to *perceive*, according to the sense in which our author uses the expression, is to see more *interiorly*, or in the *interior* man, that is, from a principle of good; whereas to *see* is to perceive more *exteriorly*, or in the *exterior* man, that is, from a principle of truth.

Note (h) n. 42, page 48.

The reason of her turning herself *obliquely* from her husband, is explained in what follows, where it is said of the colours of the rubies with which her stomacher was clasped, that they varied according to her aspect in regard to her husband, and also according to such aspect were sometimes less, sometimes more glittering, in *mutual* aspect more, and in *oblique* aspect less: thus by turning *obliquely* the colours had less dazzle and glare, and the beholder was thereby enabled to view her more attentively.

Note (i) n. 42, page 48.

The term *simultaneous* is peculiar to our author, and is applied by him to denote the existence of things or principles *together* in such an order, that the last or lowest thing or principle may contain and be recipient of the first and highest. Thus the soul, the animal spirit, and the body of man, are said to exist in *simultaneous* order, because the two former principles are contained in the last, and exist therein in all their fulness. The same is true of the three principles called end, cause, and effect, and also of will, understanding, and action, which all exist *simultaneously*, that is, *at once* and *together* in all their fulness in the last. So in the present case, the sound of conjugal love is said to be *simultaneous* with the delights of a state of peace and innocence, denoting that the delights of a state of peace and innocence were inwardly in that sound, and existed *together* therein and therewith in all their fulness.

Note

Note (k) n. 44, page 50.

The union of the heart and lungs is much treated of and illustrated in our author's other writings, especially in his work entitled *De Regno Animalium*. It is a subject also well known to anatomists, and allowed to constitute the very essential principle of bodily life and motion, inasmuch as without such union there could be no respiration, and without respiration all the vital faculties are suspended, and presently cease to operate in the body.

Note (l) n. 44, page 50.

It may be expedient to inform the unlearned reader, that in ancient times they were called *satyrs* and *priapusses*, who were particularly addicted to obscenity.

Note (m) n. 47, page 56.

As we have no expression in our language to denote the precise idea of the opposite to conjugal love, which is here signified by the Latin term *scortatorius*, we shall take the liberty of adopting the language of the original, and rendering it into English by the term *scortatory*; and the English reader is desired to attend to this sense and application of the term, whensoever it occurs in any future part of this work.

Note (n) n. 50, page 59.

It is an uniform doctrine of our author, that every man is his own inclination, or his own will, or his own love; whether therefore we speak of the man, or of his inclination, his will, or his love, it is the same thing.

Note (a) n. 51, page 60.

The author here distinguishes between *bleffedness* and *delight*, and the distinction is grounded in the difference between what is internal and what is external. *Bleffedness* therefore is *internal delight*, and *delight* is *external bleffedness*; or in other words, *bleffedness* relates to the inner man, and *delight* to the outer man.

Note (p) n. 55, page 65.

The spirits here make use of two terms *said* and *spoken*, which at first sight appear to be synonymous, but yet are not so, inasmuch as they are intended to convey distinct ideas, the one term having relation to *good*, and the other to *truth*. These two terms occur with the same distinction in Luke, chap. xii. verse 3, although it is not attended to in the English version, where both expressions are alike rendered by the word *spoken*, whereas the passage ought to have been translated thus: "Therefore whatsoever ye have *said* in darkness shall be heard in light, and whatsoever ye have *spoken* to the ear in closets shall be proclaimed on houses." The same two terms occur again in John xii. 49; and in this passage the distinction is attended to in the English translation; but

but then it is observable, that in the very next verse 50, a third term (*εἰρηνίε*) occurs, of similar import, yet of distinct signification, which has not been attended to by the translators, who have rendered it *said*, as if it had been *εἶπε*, whereas it manifestly relates to a more internal speech, being predicated of the speech of the Father to the Son, and therefore ought to have been expressed by another term.

Note (q) n. 68, page 75.

The reader, who is unacquainted with the author's precision in the use of his expressions, may possibly be led to suppose, that the five terms here applied, viz. *bleddnesses*, *satisfactions*, *delights*, *pleasantnesses*, and *pleasures*, are synonymous, and mere redundancies of speech, all expressive of one and the same idea. But let it be observed, that the author never uses such redundancies in any part of his theological writings, nor applies distinct terms without distinct ideas. The five expressions therefore here adopted are to be understood as relating to the perception and sensibility of joy in the several distinct regions and degrees of mind and body, and not to be confounded with each other, as denoting only one and the same joy. It is to be lamented, that this precision in the use and application of language hath not been more attended to by modern writers, who, in describing both good and evil, pleasure and pain, use a variety of terms indiscriminately, without any reference to the distinct kinds and degrees of good and evil, of pleasure and pain, as originating in the different regions of the human mind and body; whereas in the sacred scriptures throughout, as in the works of our author, although good and evil, pleasure and pain, are marked by a great variety of expressions, there is always preserved a distinctness of idea, and no two terms are ever used together to denote absolutely the same thing, howsoever similar their meaning may appear at first sight. It would be endless to point out all cases of this kind which occur in the sacred scriptures. The intelligent reader will easily note them, and will not fail to attend to the above observations respecting them, and also to the distinct signification of the terms *bleddnesses*, *satisfaction*, *delight*, *pleasantnesses*, and *pleasure*, whensoever they occur in a future part of this work, as denoting the manifestation of the good of conjugal love in the several principles of man's life, viz. the *celestial*, *spiritual*, *natural*, *sensual*, and *corporeal* principles. It may be expedient here to observe, that the term *happiness* (*felicitas*) is applied by the author as a general term including all the above, and denoting a state of enjoyment resulting from bleddnesses, satisfaction, delight, pleasantnesses, and pleasure, conjointly.

Note (r) n. 71, page 77.

The author, in all his theological writings, distinguishes between *genii* and *spirits*: by *genii* he understands such as are principled more especially in evil, and by *spirits* such as are principled more especially in what is false. *Genii* therefore operate more on the will in man, and *spirits* more on the understanding; the former are opposite to the celestial angels, and the latter to the spiritual angels. See Arc. Cœl. n. 5035.

Note (s) n. 75, page 80.

It may be proper to inform the unlearned reader, that by the term *Tartarus* the ancients used to denote the lowest of the infernal regions.

Note (t) n. 75, page 81.

By *speaking from causes* is meant to speak from an interior principle of affection and thought, in which *causes* originate, *causes* being to *effects* what interior affection and thought is in regard to external.

Note (u) n. 77, page 86.

By *monogamical* marriages are meant those between one husband and one wife ; by *polygamical*, those between one husband and several wives at the same time.

Note (x) n. 79, page 93.

It may here be proper to remark, that the division of the ten commandments, as adopted by our author, differs from that which is commonly received in the church of England ; and that agreeable to the author's division, the commandment which prohibits adultery stands the *sixth* in order, whereas, according to the division in the church of England, it is the *seventh*.

Note (y) n. 88, page 105.

The distinction here pointed out between *the love of growing wise*, and *the love of the wisdom acquired thereby*, may appear at first sight to be a distinction without a difference ; when yet, if it be interiorly considered, it will be found to be a distinction of the utmost importance to be well attended to. *The love of growing wise* is manifestly a spiritual love, and, as the author here justly observes, is properly constituent of man ; whereas *the love of the wisdom acquired by the love of growing wise* may be rendered an evil and infernal love, by exalting man in the foolish conceit of his own intelligence, and separating him thereby from the love of genuine wisdom, which consists in the humble acknowledgment that the all of good and the all of truth is from the LORD and is the LORD'S.

Note (z) n. 103, page 113.

It is to be observed, that the word *virtus* in the original, here rendered *virtue*, is used in a different sense from what the term *virtue* generally implies, as adopted in the English language. By *virtue* in English is commonly meant a right principle of thinking and acting, whereas, according to it's present application, it seems rather to suggest the idea of somewhat like power, strength, or ability. The translator has thought it best to render the word *virtus* literally, and leave to the reader to annex to it it's proper idea.

Note

Note (aa) n. 103, page 114.

It may here be proper to remark, that the initial letters of the names of the several nations mentioned in this memorable relation, are taken from the original Latin, and therefore A denotes the English, being the initial of the Latin *Angli*; as H denotes the Spaniards, being the initial of *Hispani*. The translator judged it best to give the Latin initials, rather than change the letters as they afterwards occur, and the reader is requested to attend to this circumstance to prevent confusion.

Note (bb) n. 109, page 118.

The *beryl*, according to naturalists, is a transparent stone or gem, brought from India, of a light or pale green colour. The *astraites* is a kind of figured stone, found in divers parts of the world, resembling a star.

Note (cc) n. 110, page 118.

See note (q) above, where it is shewn, that these several terms are not synonymous, but expressive of different ideas.

Note (dd) n. 110, page 118.

The translator is constrained here to adopt the term *permeability*, from the Latin original, there being no other in the English language equally expressive of the author's idea. The English reader will be at no loss to apprehend it's meaning, when he is informed, that it is derived from the Latin verb *permeo*, which signifies *to pass through*.

Note (ee) n. 110, page 118.

The translator is again unwillingly compelled to introduce a Latin expression, inasmuch as, *per traducem* being a technical term, it is impossible to render it into English, so as to make it's meaning clearly understood. The term literally denotes *by a graft or offset*, in allusion to plants which are propagated in this manner; and the unlearned reader will at once discover it's meaning, and the reason of it's application in this place, when he is informed, that it has long been a question amongst the learned, whether the soul of man is propagated after the manner of plants *per traducem*, or otherwise.

Note (ff) n. 111, page 119.

It may be needful to inform the unlearned reader, that *Delphos* was a city celebrated of old for the oracle of Apollo, where answers were given to all sorts of questions proposed by curious inquirers, who resorted thither from all parts of the then known world.

Note (gg) n. 115, page 122.

By the *world* (*mundus*), as distinguished from *heaven* in this passage, is to be understood the whole system of outward nature, sometimes called by philosophers the *mundane* system.

Note (hh) n. 115, page 123.

The translator has thought it best in this passage to give a literal construction of the original Latin here rendered, *with the mouth half full*, and presently afterwards, *with a full mouth*, on account of the correspondence thereby intended to be expressed. The reader, who is acquainted with the doctrine of correspondence, as delivered by the author in his other theological writings, will see at once what is meant by the above expressions.

Note (ii) n. 132, page 135.

The translator is glad to take this opportunity of correcting a slight error in his former translation of this memorable relation, as it occurs in the *True Christian Religion*, where *in quas* and *in scientiam* are rendered *in which* and *in the science*, whereas they ought to have been rendered, agreeable to the original, *into which*, and *into the science*, it being more proper to say, that man is born *into* the image and likeness of God, and is not born *into* the science of any love, than to say, that he is born *in* the image and likeness of God, and is not born *in* the science of any love; just as it is more proper to say, that he is born *into* the world, than that he is born *in* the world.

Note (kk) n. 138, page 146.

The reader is requested to attend well to what the author here means by the *chaste*, the *non-chaste*, and the *unchaste* principles, as distinct from each other, and not to confound the *non-chaste* with the *unchaste*, otherwise his ideas will be confused on the subject of this chapter. The author's distinction between the *non-chaste* and the *unchaste* principle, is founded in the eternal truth and reason of things, by virtue whereof the enlightened understanding of man in all ages has been enabled to see a difference between a principle or character *not absolutely virtuous*, and a principle or character *absolutely vicious*. The *non-chaste* here spoken of by our author, answers to the principle or character *not absolutely virtuous*, and the *unchaste* to the principle or character *absolutely vicious*.

Note (ll) n. 148, page 153.

The author here seems to allude to some kind of winnowing machine, which probably in Sweden is in common use, but with which we in this country are unacquainted. The allusion however must be obvious to every one.

Note

Note (mm) n. 152, page 154.

By adulterers *ex confirmato* are meant such as are influenced in acts of adultery principally from *persuasion of the understanding*; but by adulterers *ex proposito* are meant such as are influenced therein principally from a *libidinous will*. See the second part of this work, n. 432.

Note for n. 151,* page 158.

In the original a mistake here occurs in the numerical character of the paragraphs, that which ought to have been 157 being 151. The translator however is under the necessity of continuing the mistake, inasmuch as the references in other works of the author to this, render it necessary to continue the numerical characters as they stand in the original. Those, which are repeated in the present work, have an asterisk, or star, (*) annexed to them.

Note (nn) n. 176, page 180.

The duties of the husband are here said to *conjoin* themselves with the duties of the wife, and the duties of the wife to *adjoin* themselves to the duties of the husband, and the former are called *conjunctiões*, and the latter *adjunções*. The ground and reason of this distinction is, because the former are of a more *internal* nature than the latter, which are comparatively *external*; and that which is *internal* is said to *conjoin* itself with that which is *external*, as that which is *external* is said to *adjoin* itself to that which is *internal*.

Note (oo) n. 203, page 203.

It is remarkable, that the author here adopts the term *conjugale*, and not *conjugal*, in speaking of the conjunction of what is evil and false; whereby it plainly appears, that he had a reason for using the term *conjugale* in preference to *conjugal*, when speaking of the marriage of good and truth, according to what was remarked in the preliminary observations on the term *conjugal*.

Note (pp) n. 216, page 217.

The original is *lactant*, and the translator being unwilling to drop the author's idea, has therefore rendered it literally.

Note (qq) n. 220, page 219.

It may be expedient to inform the unlearned reader, that by *impletion* is meant *filling*, which, as applied to the soul in this passage, may denote it's capacity both of *filling* and being *filled*; it being a property of soul to fill it's corporeal receptacles, whether great or small, and also to be filled itself, as a receptacle, with the life which enters into it by influx.

z

Note

Note (rr) n. 241, page 239.

The *retraction*, or drawing back, of the tone of the voice, which is here described, appears to denote a withholding or aversion of the affection, to which the tone or sound of voice corresponds.

Note (ss) n. 251, page 244.

The reader is earnestly cautioned to attend well to the nature of the *separation* here spoken of, as being a mere separation *a toto* and *a domo*, and not to confound it with the separation called divorce, which is afterwards treated of, and for which it is declared there can be no sufficient cause but adultery. The principal difference between these two kinds of separation appears to be, that the former is comparatively an *external separation*, arising from comparatively *external* causes, whereas the latter is a *plenary separation of minds*, arising from internal and eternal causes. In the former case therefore the marriage contract is not dissolved, nor consequently are the parties at liberty to marry again; but in the latter case there is an absolute dissolution of the marriage contract, and to marry again is not contrary to any law divine or human.

Note (tt) n. 263, page 252.

It may be proper to inform the unlearned reader, that the *rhombus* is a mathematical figure of four equal sides, but differing from a square in this, that its angles are not right ones, and consequently it is a less regular figure. This figure therefore might be fitly applied to denote and exhibit by correspondence the diabolical affections which were at work in the breast of this infernal, and which naturally assumed an external irregular appearance similar to their internal form and essence.

Note (uu) n. 271, page 264.

By *houses* are here meant the families dwelling therein, according to a common form of speech.

Note (xx) n. 272, page 266.

The *must of wine* (*mustum vini*) is the new wine, before it has been purified by fermentation.

Note (yy) n. 276, page 269.

From the doctrine here delivered respecting the marriage covenant, as being a covenant for life, and the dreadful consequences pointed out as resulting from a contrary doctrine, the serious reader will naturally be led to lament the miserable state of a neighbouring nation in its present unhappy departure from all the sound laws of divine wisdom, as well as of an enlightened rationality, whilst the marriage covenant is considered as dissoluble at the will of the parties, and is liable to be broken whenever a temporary caprice, ill temper, or misunderstanding, makes them tired of each other's company.

pany. But what fonder law was to be expected from a people, who seem totally to have rejected the light of revelation, and in its place to have adopted the vain maxims of self-derived intelligence and a false philosophy, and of consequence to have made themselves mere natural men, and thereby incapable of love truly conjugal?

Note (zz) n. 280, page 271.

The doctrine contained in this article appears to be of particular importance, and to deserve the particular attention of such persons as are in the state here alluded to. When the spiritual man acts from a sincere end of good, it will frequently be necessary to assume semblances, whereby to conceal his real internal purpose from the natural man; but these semblances, by virtue of the end regarded, become in a measure sanctified, and are declared by the author to favour of justice and judgment. The article throughout contains also an admirable lesson of forbearance to such spiritual persons as are joined in marriage to partners who are not spiritual.

Note (aaa) n. 284, page 273.

There appears to be here an omission in the original, which we have endeavoured to supply, according to the obvious sense and meaning of the author, as far as it is discoverable. The supplemental passage is inserted in brackets, thus [].

Note (bbb) n. 293, page 279.

The translator hath here thought proper to retain the original term *intercalaris*, there being no other in the English language which could so well express the author's idea. The unlearned reader will readily conceive that idea, when he is informed, that *intercalaris* means what is *inserted* or *put between*, and is particularly applied to a day or a month in a leap-year.

Note (ccc) n. 297, page 287.

For the proper and definite sense of the word *pleasantness* (*amœnitas*) here used, see above, note (g), where the distinction is remarked between blessedness, satisfaction, delight, pleasantness, and pleasure. From the order in which the term *pleasantness* is here arranged, the reader may apprehend the degree of joy which is denoted by it.

Note (ddd) n. 308, page 293.

The serious and intelligent reader, from this article, will be led again to deplore the unhappy and blinded state of a neighbouring nation, in regard to their ideas of the true nature of conjugal love and its sanctions. It is well known that a public decree has passed in that nation, wherein it is declared that marriages may be legally solemnized before a civil magistrate, and that all ecclesiastical rites of sacerdotal administration on the occasion may be dispensed with; which amounts to a declaration, that marriage in itself is totally unconnected with any spiritual law, and is of consequence a merely natural

tural and civil institution. But how plainly does this circumstance speak the entire rejection of all spiritual light with that people, and excite in the serious mind the most alarming apprehensions for their welfare both temporal and eternal, whilst losing sight of the *only true conjugal tie* arising from the divine will and wisdom, they expose themselves at the same time to the loss of all the true securities and comforts of the married state here, and of it's eternal blessednesses and delights hereafter!

Note (eee) n. 313, page 296.

The doctrine here delivered concerning *influx*, and the nature thereof, appears to be of the utmost importance, and to demand the most serious attention of the intelligent reader. It is in perfect agreement with what the author asserts on the same subject in other parts of his theological writings, viz. that influx is always according to the form of the recipient subject, and varies continually as that form varies; so that if the form be an inverted form, or contrary to the nature of the influent principle, the influx is changed into the direct contrary of what it is in itself, just as the sun's rays are changed into poison by the forms of poisonous plants and minerals. The doctrine is most interesting in regard to the christian life, and if well digested and understood, would effectually silence all those unhappy disputes concerning election, free grace, arbitrary mercy, and final perseverance, which have tended to disturb the christian church; whilst it would be seen clear as the sun at noon-day, that every man continually receives from God *according to his work*, or in other words, that the form of his spirit is such as his life is, and can be no other; and that as the form of his spirit is, such is the life which flows in, an heavenly and blessed life, if the form be heavenly, but an infernal and miserable life, if the form be infernal. What an importance doth this consideration communicate to every daily and hourly act and exertion of the mind!

Note (fff) n. 317, page 306.

The translator is sorry to be again compelled to adopt a new term from the original Latin, there being none in the English language which is so proper to express the idea here suggested by the term *iterated*. The English reader cannot be at a loss for it's definite meaning, when he is told, that it is derived from *itero*, which signifies *to do a thing again*.

Note (ggg) n. 340, page 329.

The attentive reader will not fail to remark a peculiar delicacy in the expression here used by the author, to denote the barbarity which the Jews exercised towards the Lord. He doth not say that they put him to death, or that they took away his life, but that they *took him away out of the world*.

Note

Note (*bbb*) n. 342, page 332.

The original is, *at quia alcoranum modo librum religionis suæ fecerunt*, &c. As the word *modo* in this passage appears to be of doubtful signification, the translator has omitted it, not being able fully to satisfy his own mind concerning its right interpretation, and conceiving the sense of the passage to be complete without it. *Modo* may be rendered *now*, or *long since*, or *in a manner*, or *only*, and the reader is left to decide for himself what is the best reading, or to reject the term entirely as redundant.

Note (*iii*) n. 357, page 344.

The original term here rendered *jealousy* is *zelotypia*, which literally translated is *a type of zeal*; but as the author himself presently explains the term, it is impossible for the reader to misapprehend the true and proper sense in which he wishes it to be understood. The translator has thought good to adopt the term *jealousy* rather than *zealotypy*, not only because the former is more familiar to an English ear, but because it is generally applied in a sense bordering near on that of *zealotypy*.

Note (*kkk*) n. 361, page 347.

The translator here takes the liberty of using the word *crisp* as a verb active, and he is persuaded, the reader will excuse him on account of its singular propriety in expressing, better than any other English word, the full sense and meaning of the original Latin *crispo*.

Note (*lll*) n. 366, page 349.

In the common English version of the Bible the term *jealous* is adopted and applied to *Jebovah*, and not *zealous*, when yet the latter term appears, on many accounts, greatly preferable.

Note (*mmm*) n. 367, page 350.

It is not here to be understood as if the author meant that the word *zelotypia* is a new word, and never before adopted, for the word is old, and used by the best Latin authors: he only means to apply it as a *new name* to express the zeal of conjugal love.

Note (*nnn*) n. 375, page 354.

By this expression *families of countries* (*familie regionum*), and by the description given of the inhabitants in the following parts of this article, and especially by the concluding passage relating to the *malignity of the atmosphere*, it seems most probable that the author,

in this article, alludes to *Italy*, which country, it is well known, consists of several distinct petty states and governments, which may not improperly be called *families of countries*. The translator has thought proper to retain the original expression, *families of countries*, as best suited to convey the author's idea.

Note (ooo) n. 375, page 354.

There is no word in the English language which can fully express the meaning of the Latin *sucenturiato*, as here applied to cause, and therefore we have retained the original expression. The English reader will be at no loss to apprehend it's proper sense and signification, when he is told, that by *sucenturiatus* amongst the Romans was meant one who supplied the place of another that was either dead, or absent, or had failed in his business.

Note (ppp) n. 411, page 380.

By the *first age* is here meant the age of youth.

Note (qqq) n. 415, page 385.

The ancients designed by the name *vertumni* all such persons as sided with any party, or expressed for or against any matter, just as suited their inclination at the time.

Note (rrr) n. 426, page 397.

It is to be observed, that the author constantly distinguishes between *light in it's principles*, and *light in it's derivatives*: the first he expresses by the Latin term *lux*, and the second by the Latin term *lumen*. Grounded in this distinction, is that which he makes between *illustration* and *illumination*, illustration having more immediate reference to light existing and operating in it's principles, as illumination relates more immediately to light existing and operating in it's derivatives. We are under the necessity here of adopting the Latin term *lumen*, there being none in the English language which can so well express the author's idea.

Note (sss) n. 432, page 400.

It may be expedient here to observe, that the Latin terms *civilis* and *civilitas*, which are here rendered by the English terms *civil* and *civility*, are derived from *civis* (a citizen), and therefore have reference to man in his character as a *citizen*, or member of a state. A *civil* man, according to this sense, is one who is duly sensible of, and conducts himself properly in this his civil character; as a *moral* man is one who is duly sensible of, and conducts himself properly in his moral character. *Civility* in like manner is a term expressive of the virtues of the civil character, as morality is expressive of the virtues of the moral character.

Note

Note (iii) n. 436, page 403.

The author here, as in other parts of his theological writings, distinguishes between the *spiritual world* and the *world of spirits*: by the *spiritual world* he means the whole of the other world, as distinct from the natural world, and consisting of heaven and hell, and the intermediate world, in the complex; whereas by the *world of spirits* he means only the intermediate world, or the world in the middle between heaven and hell, into which all enter, and where they for a time reside, after their departure out of the natural world.

Note (uuu) n. 436, page 403.

This passage may probably at first sight appear obscure and unintelligible to the reader, who has never been accustomed to consider the nature of the principles here spoken of, viz. *evil not of the false, and the false not of evil*; also *good not of truth, and truth not of good*; nor will he at first view be able perhaps to comprehend how these principles should form the middle interstice here spoken of. It may possibly assist his apprehension herein, to consider what are the constituent principles of each world respectively, viz. of the heavenly world, of the infernal world, and of the intermediate world, which is called by our author the world of spirits. From such consideration it will appear, that the *good of truth* and the *truth of good* constitute and form the heavenly world, both generally and individually; as on the other hand, *evil of the false* and the *false of evil* constitute and form the infernal world. It is plain then, that the intermediate world must be constituted and formed by intermediate principles, and these can be no other than the principles here spoken of, viz. *evil not of the false and the false not of evil*, also *good not of truth and truth not of good*.

Note (www) n. 438, page 404.

There appears here to be some omission in the original, which the translator has endeavoured to supply by the words within brackets [].

Note (xxx) n. 444, page 407.

The expression here rendered *joined under first favourable impressions*, in the original is *juncti primis ominibus*, (*joined at first omens*,) which, in regard to this pair in heaven, might be interpreted as denoting certain visible signs, that their meeting and consequent union were of divine appointment. But as the expression *primis ominibus* afterwards occurs, n. 450, and is there applied to connections formed on earth, we conceive it is rather to be interpreted as denoting certain favourable impressions mutually made and received by the parties at their first interview, which seemed to promise a future happy connection.

Note (yyy) n. 500, page 458.

The reader will attend here to the distinction between *anger* and *wrath* pointed out in the glossary, otherwise he will fancy the expression the *wrath of anger* to be needless tautology.

Note (zzz) n. 504, page 464.

It may be expedient to inform the unlearned reader, that *Jafon*, according to ancient history, was a prince of Thessaly, who is said to have been sent by his uncle on a hazardous enterprize to Colchos, to fetch thence the golden fleece, in which enterprize he proved successful.

Note (aaa) n. 504, page 464.

It may be further expedient to inform the unlearned reader, that, according to the ancient heathen mythology, *Nemesis* was a goddess who was supposed to distribute rewards and punishments, but chiefly the latter, and thereby to exercise a sort of vindictive justice.

Note (bbb) n. 505, page 464.

By *angelic spirits* are meant such as are in a state of preparation for heaven.

Note (ccc) n. 521, page 477.

See note (u), concerning the division of the commandments.

Note (ddd) n. 524, page 479.

By *perpetual others* seems to be meant *others to eternity*, or *which must ever remain others*, implying that the distinction of one thing and person from another in heaven must ever remain, and that it is impossible another *exactly like it* should ever be given.

Note (eee) n. 524, page 480.

The precise and distinct meaning of the four terms *accusation*, *incusation*, *inculpation*, and *judication*, as here used by the author, seems to be this: *accusation* evidently implies the bringing a charge against any one: *incusation* most probably means the corroborating that charge by proper and sufficient evidence: *inculpation* is the affixing of blame or criminality according to such corroboration: and *judication* is the pronouncing sentence.

Note (fff) n. 525, page 481.

For the meaning of the expression *per traducem*, see note (cc).

GENERAL

GENERAL INDEX.

PART THE FIRST.

CONCERNING the joys of heaven, and concerning nuptials there, n. 1 to 26.

Concerning marriages in heaven, n. 27 to 41. That man lives a man after death, n. 28 to 31. That in this case a male is a male, and a female a female, n. 32, 33. That every one's proper love remaineth with him after death, n. 34, 35, 36. That especially the love of the sex remaineth; and with those who go to heaven, as is the case with all who become spiritual on the earths, conjugal love remaineth, n. 37, 38. These things fully confirmed by ocular demonstration, n. 39. Consequently that there are marriages in heaven, n. 40. That spiritual nuptials are to be understood by the Lord's words, that after the resurrection they neither marry nor are given in marriage, n. 41.

Of the state of married partners after death, n. 45 to 54. That the love of the sex remaineth with every man after death, according to it's interior quality, that is, such as it had been in his interior will and thought in the world, n. 46, 47. That conjugal love in like manner remaineth such as it had been interiorly, that is, such as it had been in man's interior will and thought in the world, n. 48. That two married partners most commonly meet after death, know each other, again associate, and for some time live together; this is the case in the first state, thus whilst they are in externals as in the world, n. 47, page 56. But that successively, as they put off externals, and enter into their internals, they perceive what had been the quality of their love and inclination for each other, and consequently whether they can live together or not, n. 48, page 57. That in case they can live together, they remain conjugal partners; but if they cannot live together, they separate themselves, sometimes the husband from the wife, and sometimes the wife from the husband, and sometimes each from the other, n. 49. That in this case there is given to the man a suitable wife, and to the woman a suitable husband, n. 50. That conjugal pairs enjoy similar communications with each other as in the world, but more delightful and blessed; nevertheless, without procreation, in the place of which they experience spiritual procreation, which is that of love and wisdom, n. 51, 52. That this is the case with those who go to heaven, but it is otherwise with those who go to hell, n. 53, 54.

Concerning love truly conjugal, n. 57 to 73. That there is given a love truly conjugal, which at this day is so rare, that it is not known what it's quality is, and scarce that it exists, n. 58, 59. That this love originates in the marriage of good and truth, n. 60, 61. That there is a correspondence of this love with the marriage of the Lord and the church,

church, n. 62, 63. That this love, by virtue of it's origin and it's correspondence, is celestial, spiritual, holy, pure, and clean, above every love imparted from the Lord to the angels of heaven, and to the men of the church, n. 64. That it is also the foundation love of all celestial and spiritual loves, and thence of all natural loves; n. 65, 66, 67. And that into this love are collated all joys and all delights from first to last, n. 68, 69. But that no others come into this love, and can be in it, except such as come to the Lord, and love the truths of the church, and practise it's goods, n. 70, 71, 72. That this love was the love of loves with the ancients, who lived in the golden, silver, and copper ages, n. 73.

Concerning the origin of conjugal love, as grounded in the marriage of good and truth, n. 83 to 102. That good and truth are universals of creation, and thence are in all created subjects; but that they are in created subjects according to the form of each, n. 84, 85, 86. That solitary good is not given, nor solitary truth; but that in all cases they are conjoined, n. 87. That there is given the truth of good, and from this the good of truth, or truth grounded in good, and good derived from that truth; and that in those two principles is implanted from creation an inclination to join themselves together into one, n. 88, 89. That in the subjects of the animal kingdom, the truth of good, or truth grounded in good, is male (or masculine), and that good of truth, or good derived from that truth, is female (or feminine), n. 90, 91. That from the influx of the marriage of good and truth from the Lord, is derived the love of the sex and conjugal love, n. 92, 93. That the love of the sex appertains to the external or natural man, and that hence it is common to every animal, n. 94. But that conjugal love appertains to the internal or spiritual man, and that hence this love is proper to man, n. 95, 96. That with man conjugal love is in the love of the sex, as a diamond in it's matrix, n. 97. That the love of the sex with man is not the origin of conjugal love, but that it is the first rudiment thereof; thus as an external natural principle, in which is implanted an internal spiritual principle, n. 98. That during the implantation of conjugal love, the love of the sex inverts itself, and becomes the chaste love of the sex, n. 99. That the male and female were created to be the essential form of the marriage of good and truth, n. 100. That two conjugal partners are that form in their inmost principles, and thence in what is derived from those principles, in proportion as the interiors of their minds are opened, n. 101, 102.

Concerning the marriage of the Lord and the church, and concerning the correspondence thereof, n. 116 to 131. That the Lord in the Word is called bridegroom and husband, and the church bride and wife; and that the conjunction of the Lord with the church, and the reciprocal conjunction of the church with the Lord, is called a marriage, n. 117. That the Lord is also called father, and the church mother, n. 118, 119. That the offsprings derived from the Lord as a husband and father, and from the church as a wife and mother, are all spiritual, and in the spiritual sense of the Word are understood by sons and daughters, brothers and sisters, sons-in-law and daughters-in-law, and by other names which have respect to generation, n. 120. That the spiritual offsprings, which have birth from the Lord's marriage with the church, are truths and goods; truths, from which are derived understanding, perception, and all thought; and goods, from which are derived love, charity, and all affection, n. 121. That from the marriage

riage of good and truth, which proceeds from the Lord in the way of influx, man receives truth, and the Lord conjoineth good thereto; and that thus the church is formed of the Lord with man, n. 122, 123, 124. That the husband doth not represent the Lord, and the wife the church, because both together, the husband and his wife, constitute the church, n. 125. That therefore there doth not exist a correspondence of the husband with the Lord, and of the wife with the church, in the marriages of the angels in the heavens, and of men in the earths, n. 126. But that there is a correspondence with conjugal love, semination, procreation, the love of infants, and with similar things which exist in marriages, and are derived from them, n. 127. That the Word is the medium of conjunction, because it is from the Lord, and thereby is the Lord, n. 128. That the church is from the Lord, and hath place with those who come to him, and live according to his precepts, n. 129. That conjugal love is according to the state of the church, because it is according to the state of wisdom with man, n. 130. And whereas the church is from the Lord, that conjugal love is also from him, n. 131.

Concerning the chaste principle and the non-chaste, n. 138 to 156. That the chaste principle and the non-chaste are predicated only of marriages, and of such things as relate to marriages, n. 139, 140. That the chaste principle is predicated only of monogamical marriages, or of the marriage of one man with one wife, n. 141. That the christian conjugal principle alone is chaste, n. 142. That love truly conjugal is essential chastity, n. 143. That all the delights of love truly conjugal, even the ultimate, are chaste, n. 144. That conjugal love, with those who are made spiritual by the Lord, is purified more and more, and rendered chaste, n. 145, 146. That the chastity of marriage exists by a total abdication of whoredoms from a principle of religion, n. 147, 148, 149. That chastity cannot be predicated of infants, nor of boys and girls, nor of young men and virgins before they feel in themselves a love of the sex, n. 150. That chastity cannot be predicated of eunuchs so born, nor of eunuchs so made, n. 151. That chastity cannot be predicated of those, who do not believe adulteries to be evils in regard to religion; and still less of those, who do not believe adulteries to be hurtful to society, n. 152. That chastity cannot be predicated of those, who abstain from adulteries only for various external reasons, n. 153. That chastity cannot be predicated of those, who believe marriages to be unchaste, n. 154. That chastity cannot be predicated of those, who have renounced marriage by vows of perpetual celibacy, unless there be and remain in them the love of a life truly conjugal, n. 155. That a state of marriage is to be preferred to a state of celibacy, n. 156.

Concerning the conjunction of souls and minds by marriage, which conjunction is meant by the Lord's words, that they are no longer two, but one flesh, n. 156 to 181.* That from creation there is implanted in each sex a faculty and inclination, whereby they are able and willing to be joined together as it were into one, n. 157. That conjugal love conjoins two souls, and thence two minds into one, n. 158. That the will of the wife conjoins itself with the understanding of the man, and thence the understanding of the man with the will of the wife, n. 159. That the inclination to unite the man to herself is constant and perpetual with the wife, but inconstant and alternate with the man, n. 160. That conjunction is inspired into the man by the wife according to her love, and is received by the man according to his wisdom, n. 161. That this conjunction

is

is effected from the first days of marriage successively; and that with those, who are principled in love truly conjugal, it is wrought more and more thoroughly to eternity, n. 162. That the conjunction of the wife with the rational wisdom of the husband is effected from within, but with his moral wisdom from without, n. 163, 164, 165. That for the sake of this conjunction as an end, there is given to the wife a perception of the affections of the husband, and also the utmost prudence in moderating them, n. 166. That wives conceal this perception with themselves, and hide it from their husbands, for reasons of necessity, in order that conjugal love, friendship, and confidence, and thereby blessedness of cohabitation, and happiness of life, may be secured, n. 167. That this perception is the wisdom of the wife, and that it is not communicable to the man, neither is the rational wisdom of the man communicable to the wife, n. 168. That the wife from a principle of love is continually thinking about the man's inclination to her with the purpose of joining him to herself; it is otherwise with the man, n. 169. That the wife conjoins herself to the man by applications to his will-desires, n. 170. That the wife is conjoined to her man by the sphere of her life flowing forth from the love of him, n. 171. That the wife is conjoined to the husband by the appropriation of the powers of his virtue, but that this is effected according to their mutual spiritual love, n. 172. That thus the wife receives in herself the image of her husband, and thence perceives, sees, and is sensible of his affections, n. 173. That there are duties proper to the man, and duties proper to the wife; and that the wife cannot enter into the duties proper to the man, neither can the man enter into the duties proper to the wife, so as to perform them aright, n. 174, 175. That these duties also, according to mutual aid, conjoin two into one, and together constitute one house, n. 176. That conjugal partners, according to the conjunctions above-mentioned, become one man more and more, n. 177. That they, who are principled in love truly conjugal, are sensible of their being an united man, and as it were one flesh, n. 178. That love truly conjugal, considered in itself, is an union of souls, a conjunction of minds, and an endeavour towards conjunction in bosoms, and thence in body, n. 179. That the states of this love are innocence, peace, tranquillity, inmost friendship, full confidence, and mutual desire of mind and heart to do every good to each other; and the states derived from these are blessedness, satisfaction, delight, and pleasure; and from the eternal enjoyment of these is derived heavenly felicity, n. 180. That these things can in no wife be given, except in the marriage of one man with one wife, n. 181.

Concerning the change of the state of life, which takes place with men and with women by marriage, n. 184 to 206. That the state of the life of man, from infancy even to the end of life, and afterwards to eternity, is continually changing, n. 185. That in like manner the internal form of man, which is that of his spirit, is continually changing, n. 186. That these changes differ in the case of men and in the case of women, inasmuch as men from creation are forms of science, of intelligence, and of wisdom, and women are forms of the love of those principles as existing with men, n. 187. That with men there is an elevation of the mind into superior light, and that with women there is an elevation of the mind into superior heat; and that the woman is made sensible of the delights of her heat in the man's light, n. 188, 189. That both with men
and

and women the states of life before marriage differ from the states of life after marriage, n. 190. That with conjugal partners the states of life after marriage are changed, and succeed each other according to the conjunctions of their minds by conjugal love, n. 191. That marriage induces other forms in the souls and minds of conjugal pairs, n. 192. That the woman is actually formed into a wife, according to the description given in the book of creation, n. 193. That this formation is effected on the part of the wife by secret means, and that this is meant by the woman being created whilst the man slept, n. 194. That this formation on the part of the wife is effected by the conjunction of her own will with the internal will of the man, n. 195. That the end herein is, that the will of both may become one, and that thus both may become one man, n. 196. That this formation on the part of the wife is effected by appropriation of the affections of the husband, n. 197. That this formation on the part of the wife is effected by a reception of the propagation of the soul of the husband, with delight arising from this consideration, that she is willing to be the love of her husband's wisdom, n. 198. That thus a virgin is formed into a wife, and a youth into a husband, n. 199. That in the marriage of one man with one wife, between whom there subsists love truly conjugal, the wife becomes more and more a wife, and the husband more and more a husband, n. 200. That thus also their forms are successively perfected and ennobled from an interior principle, n. 201. That children born from parents, who are principled in love truly conjugal, derive from their parents the conjugal principle of good and truth, by virtue whereof they have an inclination and faculty, if sons, to perceive the things appertaining to wisdom; and if daughters, to love those things which wisdom teaches, n. 202, 203, 204, 205. That the reason of this is, because the soul of the offspring is from the father, and it's cloathing from the mother, n. 206.

Universals concerning marriages, n. 209 to 230. That the sense proper to conjugal love is the sense of touch, n. 210. That with those who are principled in love truly conjugal, the faculty of growing wise increases; but that it decreases with those who are not principled in conjugal love, n. 211, 212. That with those who are principled in love truly conjugal, the satisfaction of cohabitation increases; but that it decreases with those who are not principled in conjugal love, n. 213. That with those who are principled in love truly conjugal, conjunction of minds increases, and therewith friendship; but that both friendship and conjunction of minds decrease with those who are not principled in conjugal love, n. 214. That they, who are principled in love truly conjugal, are continually desirous to be one man; but that they who are not principled in conjugal love, are desirous to be two, n. 215. That they, who are principled in love truly conjugal, in marriage have respect to what is eternal; but that the case is reversed with those who are not principled in conjugal love, n. 216. That conjugal love resides with chaste wives, but that still their love depends on the husbands, n. 216. * That the intelligence of women is in itself modest, elegant, pacific, yielding, soft, tender; and that the intelligence of men in itself is grave, harsh, hard, daring, fond of licentiousness, n. 217. That wives love the bonds of marriage, if so be the men love them, n. 218. That wives are in no excitation like men; but that they have a state of preparation for

3 U

reception,

reception, n. 219. That men have abundant store according to the love of propagating the truths of wisdom, and according to the love of doing uses, n. 220. That determination at all times is in the good pleasure of the husband, n. 221. That the conjugal sphere is what flows from the Lord through heaven into all and singular the things of the universe, even to it's ultimates, n. 222. That this sphere is received by the female sex, and through that sex is transferred into the male sex, n. 223. That where love truly conjugal is, this sphere is received by the wife, and only through the wife by the husband, n. 224. That where love not conjugal is, that sphere is received indeed by the wife, but not by the husband through her, n. 225. That love truly conjugal may have place with one of the conjugal partners, and not at the same time with the other, n. 226. That there are various similitudes, and various dissimilitudes, as well internal as external with conjugal partners, n. 227. That various similitudes may be conjoined, but not with dissimilitudes, n. 228. That the Lord provides similitudes for those, who desire love truly conjugal, and that if they are not given in the earths he provides them in the heavens, n. 229. That man, according to the defect and loss of conjugal love, accedes to the nature of a beast, 230.

Concerning the causes of coldnesses, of separations, and of divorces in marriages, n. 234 to 260. That there is spiritual heat, and that there is spiritual cold; and that spiritual heat is love, and spiritual cold is the privation thereof, n. 235. That spiritual cold in marriages is disunion of souls, and disjunction of minds, whence come indifference, discord, contempt, disdain, aversion, from which, in several cases, at length comes separation as to bed, bed-chamber, and house, n. 236. That the causes of colds in their successions are several, some internal, some external, and some accidental, n. 237. That internal causes of colds are from religion, n. 238, 239. That of internal causes of colds the first is, rejection of religion by each of the parties, n. 240. That of internal causes of colds the second is, that one (of the parties) hath religion, and not the other, n. 241. That of internal causes of colds the third is, that one of the parties is of one religion, and the other of another, n. 242. That of internal causes of colds the fourth is, falsity of religion, n. 243. That the above-mentioned causes are causes of internal cold, but not at the same time of external cold, in several cases, n. 244, 245. That there are also several external causes of cold, and that the first of these is dissimilitude of minds and manners, n. 246. That of external causes of cold the second is, that conjugal love is believed to be one with scortatory love, only that the latter is disallowed by law, but the former allowed, n. 247. That of external causes of cold the third is, emulation of pre-eminence between conjugal partners, n. 248. That of external causes of cold the fourth is, no determination to any study or business, whence comes wandering cupidity, n. 249. That of external causes of cold the fifth is, inequality of state and of condition in externals, n. 250. That there are also some causes of separations, n. 251. That the first cause of legitimate separation is a vitiated state of mind, n. 252. That the second cause of legitimate separation is a vitiated state of body, n. 253. That the third cause of legitimate separation is impotence before marriage, n. 254. That adultery is the cause of divorce, n. 255. That there are also several
accidental

accidental causes of cold; and that the first of these is the consideration of enjoyment being common (or cheap) in consequence of being continually allowed, n. 256. That of accidental causes of cold the second is, that cohabitation with a conjugal partner, grounded in a covenant and law, seems forced and not free, n. 257. That of accidental causes of cold the third is, affirmation on the part of the wife, and discourse on her part concerning love, n. 258. That of accidental causes of cold the fourth is, the man's thought both by day and night concerning the wife that she is willing, and on the other hand, the wife's thought concerning the man that he is not willing, n. 259. That as cold is in the mind, it is also in the body; and that according to the increments of that cold, the externals also of the body are closed, n. 260.

Concerning the causes of apparent love, of friendship, and of favour in marriages, n. 271 to 292. That in the natural world almost all are capable of being joined together as to external affections, but not as to internal affections, if these latter disagree and appear, n. 272. That in the spiritual world all are conjoined according to internal affections, but not according to external, unless these latter act in unity with the internal, n. 273. That the affections, according to which wedlock is generally contracted in the world, are external, n. 274. But that in case they are not influenced by internal affections which conjoin minds, the bonds of wedlock are loosed in the house, n. 275. That nevertheless those bonds must continue in the world till the decease of one of the parties, n. 276. That in cases of wedlock, in which the internal affections do not conjoin, there are given external affections, which assume a semblance of internal, and tend to consociate, n. 277. That thence comes apparent love, apparent friendship, and favour between conjugal partners, n. 278. That these appearances are conjugal semblances assumed, which are commendable, because useful and necessary, n. 279. That these assumed conjugal semblances, in the case of a spiritual man conjoined to a natural, favour of justice and judgment, n. 280. That these assumed conjugal semblances with natural men favour of prudence, for various reasons, n. 281. That they are for the sake of amendment, and for the sake of accommodation, n. 282. That they are for the sake of preserving order in domestic affairs, and for the sake of mutual aid, n. 283. That they are for the sake of unanimity in the care of infants, and the education of children, n. 284. That they are for the sake of peace in the house, n. 285. That they are for the sake of reputation out of the house, n. 286. That they are for the sake of various favours expected from the conjugal partner, or from his or her relations, and thus from the fear of losing such favours, n. 287. That they are for the sake of having blemishes excused, and thereby of avoiding disgrace, n. 288. That they are for the sake of reconciliations, n. 289. That in case favour doth not cease with the wife, whilst faculty ceaseth with the man, there may exist a friendship resembling conjugal friendship when the parties grow old, n. 290. That there are given various species of apparent love and friendship between conjugal partners, one of whom is brought under the yoke, and thence subject to the other, n. 291. That there are given infernal marriages in the world between conjugal partners, who interiorly are the most inveterate enemies, and exteriorly are as the most bosom friends, n. 292.

Of betrothings and nuptials, n. 295 to 314. That election belongs to the man, and not to the woman, n. 296. That the man ought to court and intreat the woman concerning marriage with him, and not the woman the man, n. 297. That the woman ought to consult her parents, or those who are in the place of parents, and then deliberate with herself before she consents, n. 298, 299. That after declaration of consent pledges are to be given, n. 300. That consent must be secured and established by the customary betrothing, n. 301. That by betrothing each party is prepared for conjugal love, n. 302. That by betrothing the mind of one is conjoined to the mind of the other, that a marriage of spirit may be effected previous to a marriage of body, n. 303. That this is the case with those who think chastely concerning marriages, but it is otherwise with those who think of them unchastely, n. 304. That within the time of betrothing it is not allowable to be joined together corporeally, n. 305. That when the time of betrothing is completed, the nuptials ought to take place, n. 306. That previous to the celebration of the nuptials, the conjugal covenant is to be ratified in the presence of witnesses, n. 307. That marriage is to be consecrated by a priest, n. 308. That the nuptials are to be celebrated with festivity, n. 309. That after the nuptials, marriage of spirit is made also marriage of body, and thereby a full marriage, n. 310. That this is the order of conjugal love with it's modes, from it's first heat to it's first torch, n. 311. That conjugal love precipitated without order and the modes thereof burns up the marrows, and is consumed, n. 312. That the states of the minds of each of the parties proceeding in successive order flow into the state of marriage, nevertheless after one manner with the spiritual, and after another manner with the natural, n. 313. That there is given successive order and simultaneous order, and the latter is from the former, and according to it, n. 314.

Of iterated marriages, n. 317 to 325. That after the death of a conjugal partner, again to contract wedlock, depends on the preceding conjugal love, n. 318. That after the death of a conjugal partner, again to contract wedlock, depends also on the state of marriage in which the parties had lived, n. 319. That with those who have not been principled in love truly conjugal, there is no obstacle or hindrance but they may again contract wedlock, n. 320. That they, who had lived with each other in love truly conjugal, are not willing to enter into iterated marriage, except for reasons separate from conjugal love, n. 321. That the state of marriage of a youth with a virgin differs from that of a youth with a widow, n. 322. That also the state of marriage of a widower with a virgin differs from that of a widower with a widow, n. 323. That the varieties and diversities of these marriages, as to love and it's attributes, exceed all number, n. 324. That the state of a widow is more grievous than the state of a widower, n. 325.

Of polygamy, n. 332 to 342. That love truly conjugal cannot be given except with one wife, consequently neither can friendship, confidence, ability truly conjugal be given, and such conjunction of minds, that two may be one flesh, n. 333, 334. That thus celestial blessednesses, spiritual satisfactions, and natural delights, which from the beginning were provided for those who are in love truly conjugal, cannot be given except with

with one wife, n. 335. That all those things cannot be given except from the alone Lord; and that they are not given to any others but those who come to him alone, and live according to his commandments, n. 336. Consequently that love truly conjugal with it's happinesses cannot be given but with those who are of the christian church, n. 337. That hence it is, that a christian is not allowed to marry more than one wife, n. 338. That a christian, in case he marries a plurality of wives, commits not only natural adultery, but also spiritual adultery, n. 339. That the Israelitish nation was permitted to marry a plurality of wives, because the christian church was not with that nation, and consequently love truly conjugal could not be given, n. 340. That at this day it is permitted the Mahometans to marry a plurality of wives, because they do not acknowledge the Lord Jesus Christ to be one with Jehovah the Father, and thereby to be the God of heaven and earth, and hence cannot receive love truly conjugal, n. 341. That the mahometan heaven is out of the christian heaven, and that it is divided into two heavens, the inferior and superior; and that no others are elevated into their superior heaven, but such as renounce concubines, and live with one wife, and acknowledge our Lord equal to God the Father, to whom is given dominion over heaven and earth, n. 342, 343, 344. That polygamy is lasciviousness, n. 345. That with polygamists conjugal chastity, purity, and sanctity, cannot be given, n. 346. That a polygamist, so long as he remains a polygamist, cannot be made spiritual, n. 347. That polygamy is not sin with those who live in it from a religious principle, n. 348. That polygamy is not sin with those who are in ignorance concerning the Lord, n. 349, 350. That of these latter such are saved, although polygamists, who acknowledge a God, and from a religious principle live according to the civil laws of justice, n. 351. But that none either of the latter or the former can be consociated with the angels in the christian heavens, n. 352.

Of jealousy, n. 357 to 379. That zeal considered in itself is as the fire of love burning, n. 358. That the burning or flame of that love, which [burning or flame] is zeal, is a spiritual burning or flame, arising from infestation and assault of the love, n. 359, 360, 361. That the quality of man's zeal is according to the quality of his love; thus it differs according as the love is good; or as it is evil, n. 362. That the zeal of good love, and the zeal of evil love, are alike in externals, but altogether unlike in internals, n. 363, 364. That the zeal of good love in it's internals contains an hidden store of love and friendship; but that the zeal of evil love in it's internals contains an hidden store of hatred and revenge, n. 365, 366. That the zeal of conjugal love is called jealousy, n. 367. That jealousy is as a burning fire against those who infest love exercised towards a conjugal partner; and that it is as a horrid fear for the loss of that love, n. 368. That spiritual jealousy hath place with monogamists, and natural with polygamists, n. 369, 370. That jealousy, with those conjugal partners who love each other tenderly, is a just grief grounded in sound reason, lest conjugal love should be divided, and should thereby perish, n. 371, 372. That jealousy, with conjugal partners who do not love each other, is grounded in several causes, proceeding in some instances from various mental sicknesses, n. 373, 374, 375. That in some instances there doth not any jealousy prevail, and this also from various causes, n. 376. That jealousy also hath

hath place in regard to concubines, but not such as in regard to wives, n. 377. That jealousy likewise prevails amongst beasts and birds, n. 378. That jealousy prevalent with men and husbands is different from what is prevalent with women and wives, n. 379.

Of the conjunction of conjugal love with the love of infants, n. 385 to 414. That two universal spheres proceed from the Lord to preserve the universe in it's created state, of which one is a sphere of procreating, and the other a sphere of protecting the things procreated, n. 386. That those two universal spheres make one with the sphere of conjugal love, and with the sphere of the love of infants, n. 387. That those two spheres universally and singularly flow into all things of heaven, and into all things of the world, from first [principles] to last, n. 388, 389, 390. That the sphere of the love of infants is a sphere of protection and of support of those who cannot protect and support themselves, n. 391. That this sphere affects both the evil and the good, and disposes every one to love, protect, and support his offspring from his own proper love, 392. That this sphere affects the female sex principally, thus mothers; and the male sex, or fathers, by derivation from them, n. 393. That this sphere is also a sphere of innocence and peace, n. 394. That the sphere of innocence flows into infants, and through them into the parents, and affects them, n. 395. That it flows also into the souls of the parents, and conjoins itself with the same sphere [as operative] with the infants; and that it is principally insinuated by the touch, n. 396, 397. That in the degree in which innocence recedes with infants, affection and conjunction is also remitted, and this successively, even to separation, n. 398. That a state of rational innocence and peace, with parents towards infants, is grounded in this circumstance, that they know nothing, and have no ability from themselves, but from others, especially from the father and mother; and that this state successively recedes, in proportion as they know and have ability from themselves, and not from others, n. 399. That the sphere of the love of procreating advances in order from the end through causes into effects, and makes periods, whereby creation is preserved in the state foreseen and provided for, n. 400, 401. That the love of infants descends, and doth not ascend, n. 402. That wives have one state of love before conception, and another state after it, even to the birth, n. 403. That conjugal love is conjoined with the love of infants with parents by spiritual causes, and thence by natural, n. 404. That the love of infants and of children differs with spiritual conjugal partners from what it is with natural, n. 405, 406, 407. That with the spiritual, that love is from an interior or prior principle; but with the natural, from an exterior or posterior principle; n. 408. That in consequence hereof that love prevails with conjugal partners who mutually love each other, and also with conjugal partners who do not at all love each other, n. 409. That the love of infants remains after death, especially with women, n. 410. That infants are educated under the Lord's auspices by such women, and grow in stature and intelligence as in the world, n. 411, 412. That it is there provided of the Lord, that with those infants the innocence of infancy becomes the innocence of wisdom, n. 413, 414.

PART

PART THE SECOND.

CONCERNING the opposition of scortatory love and conjugal love, n. 423 to 443. That it is not known what is the quality of scortatory love, unless it be known what is the quality of conjugal love, n. 424. That scortatory love is opposite to conjugal love, n. 425. That scortatory love is opposite to conjugal love, as the natural man viewed in himself is opposite to the spiritual man, n. 426. That scortatory love is opposite to conjugal love, as the connubial connection of what is evil and false is opposite to the marriage of good and truth, n. 427, 428. That hence scortatory love is opposite to conjugal love, as hell is opposite to heaven, n. 429. That the unclean [principle] of hell is from scortatory love, and that the clean [principle] of heaven is from conjugal love, n. 430. In like manner the unclean [principle] in the church, and the clean [principle] therein, n. 431. That scortatory love more and more makes man (*homo*) not a man (*homo*), and man (*vir*) not a man (*vir*); and that conjugal love makes man (*homo*) more and more a man (*homo*), and a man (*vir*), n. 432, 433. That there is a sphere of scortatory love, and a sphere of conjugal love, n. 434. That the sphere of scortatory love ascends out of hell, and that the sphere of conjugal love descends from heaven, n. 435. That those two spheres meet each other in each world, but do not conjoin themselves, n. 436. That between those two spheres there is an equilibrium, and that man is in it, n. 437. That man is able to convert himself to whichever sphere he pleases; but that so far as he converts himself to the one, so far he averts himself from the other, n. 438. That each sphere brings with it delights, n. 439. That the delights of scortatory love commence from the flesh, and that they are of the flesh even in the spirit; but that the delights of conjugal love commence in the spirit, and that they are of the spirit even in the flesh, n. 440, 441. That the delights of scortatory love are pleasures of insanity; but that the delights of conjugal love are delights of wisdom, n. 442, 443.

Of fornication, n. 444 to 460. That fornication is of the love of the sex, n. 445. That the love of the sex, from which fornication is derived, commences, when a youth begins to think and act from his own proper understanding, and his voice begins to become masculine, n. 446. That fornication is of the natural man, n. 447. That fornication is lust, but not the lust of adultery, n. 448, 449. That the love of the sex with some [men] cannot without hurt be totally checked from going forth into fornication, n. 450. That therefore in populous cities public stews are tolerated, n. 451. That fornication is light, so far as it looks to conjugal love, and gives this love the preference, n. 452. That the lust of fornicating is grievous, so far as it looks to adultery, n. 453. That the lust of fornicating is more grievous as it verges to the desire of varieties, and to the desire of defloration, n. 454. That the sphere of the lust of fornicating,

cating, such as it is in the beginning, is a middle sphere between the sphere of scortatory love and the sphere of conjugal love, and makes an equilibrium, n. 455. That care is to be taken, lest by immoderate and inordinate fornications conjugal love be destroyed, n. 456. Inasmuch as the conjugal [principle and tie] of one man with one wife is the storehouse of human life, and the reconditory of christian religion, n. 457, 458. That this conjugal [principle] with those, who for various reasons cannot as yet enter into marriage, and by reason of their passion for the sex cannot moderate their lusts, may be preserved, if the vague love of the sex be confined to one mistress, n. 459. That pellicacy is preferable to vague amours, provided only one mistress is kept, and she be not a virgin, nor a married woman, and the keeping be kept separate from conjugal love, n. 460.

Of concubinage, n. 462 to 476. That there are two kinds of concubinage, which differ exceedingly from each other, the one conjointly with a wife, the other apart from a wife, n. 463. That concubinage conjointly with a wife is illicit to christians, and detestable, n. 464. That it is polygamy, which hath been condemned, and is to be condemned by the christian world, n. 465. That it is scortation, whereby the conjugal principle, which is the most precious jewel of the christian life, is destroyed, n. 466. That concubinage apart from a wife, when it is engaged in from causes legitimate, just, and truly conscientious, is not illicit, n. 467. That the legitimate causes of this concubinage are the legitimate causes of divorce, whilst the wife is nevertheless retained at home, n. 468, 469. That the just causes of this concubinage are the just causes of separation from the bed, n. 470. That the conscientious causes of this concubinage are real and not real, n. 471. That conscientious real causes are such as are grounded in what is just, n. 472, 473. That conscientious causes not real are such as are not grounded in what is just, although in the appearance of what is just, n. 474. That they, who from causes legitimate, just, and really conscientious, are engaged in this concubinage, may be principled at the same time in conjugal love, n. 475. That whilst this concubinage continues, actual conjunction with a wife is not allowed, n. 476.

Of adulteries, and their genera and degrees, n. 478 to 499. That there are three genera of adulteries, simple, duplicate, and triplicate, n. 479. That simple adultery is that of an unmarried man with another's wife, or of an unmarried woman with another's husband, n. 480, 481. That duplicate adultery is that of a husband with another's wife, or of a wife with another's husband, n. 482, 483. That triplicate adultery is with relations by blood, n. 484. That there are four degrees of adulteries, according to which their predications, charges of blame, and after death imputations have place, n. 485. That adulteries of the first degree are adulteries of ignorance, which are committed by those, who cannot as yet, or cannot at all, consult the understanding, and thence check them, n. 486. That adulteries in such cases are mild, n. 487. That adulteries of the second degree are adulteries of lust, which are committed by those, who indeed are able to consult the understanding, but by reason of contingent causes at the moment are not able, n. 488. That adulteries committed by such persons are imputatory, according as the

the understanding afterwards favours or doth not favour them, n. 489. That adulteries of the third degree are adulteries of the reason, which are committed by those, who with the understanding confirm themselves in the persuasion that they are not evils of sin, n. 490. That the adulteries committed by such persons are grievous, and are imputed according to confirmations, n. 491. That adulteries of the fourth degree are adulteries of the will, which are committed by those who make them lawful and pleasing, and who do not think them of importance enough to consult the understanding respecting them, n. 492. That the adulteries committed by these persons are most grievous, and are imputed to them as evils of purpose, and remain in them as guilt, n. 493. That adulteries of the third and fourth degree are evils of sin, according to the quantity and quality of understanding and of will in them, whether they are committed in act, or are not committed in act, n. 494. That adulteries grounded in purpose of the will, and adulteries grounded in confirmation of the understanding, render men natural, sensual, and corporeal, n. 495, 496. And this to such a degree, that at length they reject from themselves all things of the church and of religion, n. 497. That nevertheless they have the powers of human rationality like other men, n. 498. But that they use that rationality whilst they are in externals, but abuse it whilst in their internals, n. 499.

Of the lust of defloration, n. 501 to 505. Concerning the state of a virgin or undeflowered woman before marriage, and after marriage, n. 502. That virginity is the crown of chastity, and the certificate of conjugal love, n. 503. That defloration, without a view to marriage as an end, is the villainy of a robber, n. 504. That the lot of those, who have confirmed themselves in the persuasion, that the lust of defloration is not an evil of sin, after death is grievous, n. 505.

Of the lust of varieties, n. 506 to 510. That by the lust of varieties is meant the lust of scortation altogether dissolute, n. 507. That that lust altogether annihilates conjugal love appertaining to itself, n. 509. That the lot of those (who have been addicted to that lust) after death is miserable, inasmuch as they have not the inmost principle of life, n. 510.

Of the lust of violation, n. 511, 512.

Of the lust of seducing innocencies, n. 513, 514.

Of the correspondence of scortations with the violation of spiritual marriage, n. 515 to 520.

Of the imputation of each love, scortatory and conjugal, n. 523 to 531. That the evil, in which every one is principled, is imputed to him after death; in like manner the good, n. 524. That transcription of the good of one [person] into another is impossible, n. 525. That imputation, if by it is meant such transcription, is a frivolous term, n. 526. That evil is imputed to every one according to the quality of his will, and according to the quality of his understanding, n. 527 to 529. That thus scortatory love is imputed to every one, n. 530. That thus conjugal love is imputed to every one, n. 531.

INDEX TO THE MEMORABLE RELATIONS.

- C**ONJUGIAL love seen in it's form with two conjugal partners, who were conveyed down from heaven in a chariot, n. 42, 43.
- Three novitiates from the world receive information concerning marriages in heaven, n. 44.
- Of the chaste love of the sex, n. 55.
- Of the temple of wisdom, where the causes of beauty in the female sex are discussed by wife ones, n. 56.
- Of conjugal love with those who lived in the golden age, n. 75.
- with those who lived in the silver age, n. 76.
- with those who lived in the copper age, n. 77.
- with those who lived in the iron age, n. 78.
- with those who lived after those ages, n. 79, 80.
- Of the glorification of the Lord by the angels in the heavens, on account of his advent, and on account of conjugal love, which is to be restored at that time, n. 81.
- Of the precepts of the new church, n. 82.
- Of the origin of conjugal love, and of it's virtue or potency, discussed by an assembly of the wise from the European world, n. 103 to 114.
- Of a paper let down out of heaven to the earth, on which was written, The marriage of good and truth, n. 115.
- What the image and likeness of God is, and what the tree of life, and the tree of the science of good and evil, n. 132 to 136.
- Two angels out of the third heaven give information concerning conjugal love there, n. 137.
- Of the ancients in Greece, who inquired of strangers, What news from the earth? Also of men found in woods, page 158, n. 151 * to 154 *.
- Of the golden shower and hall, where the wives spoke various things concerning conjugal love, n. 155 *, page 162.
- The opinion of the ancient sophi in Greece, concerning the life of men after death, n. 182.
- Of the nuptial garden called Adramandoni, where discourse was had concerning the influx of conjugal love, n. 183.
- A declaration by the ancient sophi in Greece, concerning functions in heaven, n. 207.
- Of the golden shower and hall, where the wives again conversed respecting conjugal love, n. 208.

Of

- Of the judges who were influenced by friendship, concerning whom it was exclaimed,
O how just! n. 231.
- Of the reasoners, concerning whom it was exclaimed, O how learned! n. 232.
- Of the confirmators, concerning whom it was exclaimed, O how wise! n. 233.
- Of those who are in the love of ruling from the love of self, n. 261 to 266.
- Of those who are in the love of possessing all things of the world, n. 267, 268.
- Of Lucifer, n. 269.
- Of conjugal cold, n. 270.
- Of the seven wives sitting on a bed of roses, who spoke various things concerning con-
jugal love, n. 293.
- Observations by the same wives on the prudence of women, n. 294.
- A discussion what the soul is, and what it's quality, n. 315.
- Of the garden, where discourse was had concerning the divine providence in respect
to marriages, n. 316.
- Of the difference between what is spiritual and what is natural, n. 326 to 329.
- Discussions, whether a woman, who loves herself on account of her beauty, loves her
husband; and whether a man, who loves himself on account of his intelligence,
loves his wife, n. 330, 331.
- Of self-prudence, n. 353.
- Of the perpetual faculty of loving a wife in heaven, n. 355, 356.
- A discussion, whether nature is of life, or life of nature; also concerning the center
and expanse of life and nature, n. 380.
- Orators delivering their sentiments on the origin of beauty in the female sex, n. 381
to 384.
- That all things which exist and take place in the natural world, are from the Lord
through the spiritual world, n. 415 to 422.
- Of the angels, who were ignorant of the nature and meaning of fornication, n. 444,
page 407.
- Of delight, which is the universal of heaven and of hell, n. 461.
- Of an adulterer, who was taken up into heaven, and there saw things contrary (or in-
verted), n. 477.
- Of the three priests who were accused by adulterers, n. 500.
- Of adulterers from purpose and from a confirmed principle, that they do not acknow-
ledge any thing of heaven and the church, n. 521, 522.
- Of the new things revealed by the Lord, n. 532.

F I N I S.

LIST OF BOOKS,

Sold by R. HINDMARSH, Printer to his Royal Highness the Prince of Wales.

	£.	s.	d.
1. A RCANA CŒLESTIA, vol. 1. 4, 5	o	19	6
2. A Brief Exposition of the Doctrine of the New Church	o	3	o
3. True Christian Religion, or the Universal Theology of the New Church	o	15	o
4. A Treatise on the Nature of Influx, or of the Communication between Soul and Body	o	1	6
5. A Treatise concerning Heaven and Hell	o	6	o
6. Of the New Jerusalem and it's Heavenly Doctrine	o	4	o
7. The Doctrine of the New Jerusalem concerning the Lord	o	2	o
8. The Doctrine of the New Jerusalem concerning the Sacred Scripture	o	2	o
9. The Doctrine of Life for the New Jerusalem	o	1	6
10. Of the Earths in the Universe, and their Inhabitants	o	2	6
11. The Psalms of David, with their Internal Sense	o	3	o
12. Of the White Horse mentioned in the Revelation, Chap. XIX. with cu- rious Remarks on the Souls of Beasts, and the Life of Vegetables	o	1	o
13. A Treatise concerning the Last Judgment and the Destruction of Babylon, in 1757	o	2	6
14. Continuation of the Last Judgment	o	1	o
15. Angelic Wisdom concerning Divine Providence	o	7	6
16. The Delights of Wisdom concerning Conjugal Love, and the Pleasures of Infancy concerning Scottatory Love	o	15	o
17. The Liturgy of the New Church, in small Octavo, or large Quarto	o	1	o
18. The Apocalypse Revealed, 2 vols.	o	13	o
19. Hymns for the New Church	o	3	6
20. Jehovah's Mercy, a Poem, by J. Proud	o	o	3
21. Nine Queries concerning the Trinity, &c. with their Answers	o	o	3
22. Wisdom's Dictates	o	1	6
23. The New Magazine of Knowledge, &c. in 20 Numbers, at 6d. each, or complete in 2 vols.	o	10	o
24. The New Jerusalem Journal, complete in 10 Numbers	o	5	o
25. An Hieroglyphic Key to Representations and Correspondences	o	1	o
26. An Eulogium delivered on the Death of the Hon. E. Swedenborg	o	o	6
27. A Short Account of the Hon. E. Swedenborg and his Theological Writings	o	o	6
28. Remarks on Dr. Priestley's Letters to the Jews	o	o	6
29. Letters to Dr. Priestley in Defence of the New Church, in which all his Objections are answered, by R. Hindmarsh	o	5	o

L A T I N.

30. Apocalypsis Explicata, 4 vols.	4	4	o
31. Apocalypsis Revelata	o	14	o
32. De Cœlo et Inferno	o	6	o
33. De Nova Hierosolyma	o	4	o
34. De Telluribus in Universo	o	2	6
35. De Ultimo Judicio	o	2	o
36. De Equo albo	o	1	o
37. Clavis Hieroglyphica	o	1	o
38. Summaria Expositio Prophetarum et Psalmorum	o	2	6
39. Novem Quæstiones de Trinitate	o	o	4
40. De Amore et Cultu Dei, Pars Secunda	o	1	o





